**Parshas Ki Seitzei – New Beginnings**

The Pesukim at the beginning of the Sedra teach us about the choice to start a new chapter in life by marrying an אשת יפת תואר and its consequences. The Torah describes the conquering, Jewish soldier, who becomes infatuated by a girl raised in a foreign environment. Eventually that choice will come back to haunt him, as the home he hoped to create will seem to unravel. His life will become an increasing spiral of discord and animosity. The accompanying Parsha of בן סורר ומורה is also about new beginnings - the significance of a young man’s first steps as a Bar Mitzvah. The “Shem MiShmuel” comments on this, that the Torah is teaching us that the success of a journey will be determined by the path chosen at its outset. The penalty of the בן סורר ומורה is based on the abhorrent behavior that is exhibited in a Bar Mitzvah’s first three months of עול מצוות.

R’ Yitzchok Zilbershtein shlit”a said that the same may be said of all beginnings. The way we start our day and certainly the start of a new year, will chart the course of what follows. We may add that the same may be said for the Haschola of a new Zman of Limudim, a new grade, or a new school. The effort expended to make the most of a “Neiah Hascholah” with Yiras Shomayim, Ehrlichkeit and הנהגה טובה בין אדם לחבירו, will pay off with Siyata Dishmaya and Hatzlacha. The first weeks and months of marriage are certainly a key pacesetter in the life of a new couple.

A Gerrer Chosid approached the Pnei Menachem zt”l, on the day of his Chasunah, to receive the Rebbe’s Bracha and encouragement. The Rebbe emphasized the importance of starting off married life with the proper focus and purposefulness. The Pnei Menachem related the Moshol of the loyal subject of a benevolent ruler, who sought a way to always be as close as possible to his beloved king. He wished he could he find some way to become part of the royal court. In this way, he could be in the presence of the King, or at least see him on a regular basis. He was an ordinary and common citizen, living in some remote village. He was not someone of a political bent who could assert himself in the royal court, nor was he wise enough to draw the king’s attention with sage advice. He willingly accepted upon himself the task of maintaining the wood and coal stocks that heated the ovens in the royal palace. Most would see such work as menial and a life-sentence to a dingy, stuffy and sooty sub-basement. This fellow saw it as a golden opportunity to show appreciation for his dear Protector’s largesse and an excellent chance for him to get as close to the king as he could ever have hoped for.

After decades of faithful service, he realized that as he was getting on in years, he would no longer be able to continue to fulfill his responsibility. He wished to leave behind a legacy of faithful service to his great ruler. He attempted to find a suitable replacement, but whoever he considered, just didn’t possess the same measure of loyalty, selflessness and purpose as he felt was appropriate to discharge even this least-significant service to the royal house. Instead, he taught his own children to value and willingly inherit his position. He encouraged them to take pride in the path of royal service that he had devoted his life to. This was the ultimate in his dedication and appreciation to his compassionate master.

The greatest Bracha I can give you, said the Rebbe, is that you should start your new life in this spirit of dedicated service to the מלך מלכי המלכים, and raise future generations of loyal servants, who will fulfill Hashem’s will with boundless love and perfection.

In honor of the Simcha of a dear Chaver, who is truly an אי"ש באנשים. A Guten Shabbos and Simchos V’Nachas to all, yk

**L’Ravcha D’Milsa Weekly Almanac**

**Thursday, Parshas Ki Saytzay-9 Ellul**

**Dan ben Yaakov Avinu** Birthday (1566 BCE) and Yartzeit (1441 BCE) (Midrash Tadshe). Many gather for a Hillula at the Kever right near the entrance to Beit Shemesh.

**Rav Tzadok HaKohen Rabinowitz of Lublin, author of Pri Tzadik**, Resisei Layla, and other works (1900). The son of Rav Yaakov HaKohen, Rav of Kreisberg, Rav Tzadok studied only the revelead aspects of Torah (halacha and Talmud) until he was 24. Beginning in 1847, he learned only kabbalistic teachings. Rabbi Tzadok became a chasid of the Izbitcher Rebbe and a close friend of Rav Yehuda Leib Eiger. Upon the death of Rav Eiger in 1888, he agreed to take over the leadership of the chasidim. Rabbi Tzadok was a prolific writer whose works made an enormous impact with their profound thoughts. Besides writing numerous chidushim, he also wrote scholarly essays on astronomy, geometry, and algebra.

 **Rav Yonasan Shteif (1958),** Rav”d of Budapest and Rov of K'hal Adas Yere'im-Vien in New York.

**Novominsker Rebbe, Rav Nachum Mordechai Perlow of Novominsk, Poland (1976)**. The son of R' Alter Yisrael Shimon (the Tiferes Ish) and grandson of R' Yaakov, the first Novominsker Rebbe and author of the sefer Shufra D'Yaakov. In 1916, Rav Nachum married Beila Rochma, the daughter of Rav Yitzchak Zelig Morgenstern, the Sokolover Rebbe. The Sokolover Rebbe was one of the leading founders of Agudas Yisrael, as well as a Rosh Yeshiva. He was also a direct descendant of the Kotzker Dynasty, and he embodied the approach of Kotzk. Rav Nachum learned with his father-in-law for five years and later helped his father-in-law found the Yeshiva Beis Yisrael in Sokolov. In 1926 he journeyed to the United States to raise financial resources for the Sokolover Yeshiva, eventually choosing to make his home and open his Beis Medrash in the Brooklyn. He authored the sefer Pe’er Nachum. He was actively involved in Agudath Israel, and his son, R' Yaakov, is the current Novominsker Rebbe and one of the leading rabbinic figures in the United States today.

**Monday, Parshas Ki Savo -13 Ellul**

**Ben Ish Chai - Rav Yosef Chaim of Baghdad (1832-1909)**, Nolad V’Niftar Bo Byom - author of Ben Ish Chai, Od Yosef Chai, Rav Pe’alim, Ben Yehoyada, Aderet Eliyahu, and Imrei Bina, and many other works. Both his grandfather, Rav Moshe Chaim, and his father, Rav Eliyahu, served as Rav of Baghdad. Rav Eliyahu and his wife were childless for many years. Finally, 10 years after their marriage, his wife made the long journey from Baghdad to Morocco to request a blessing from the renowned Rav Yaakov Buchatzeira, the Abir Yaakov. The tzaddik blessed her that she would give birth to a child who would one day illuminate the eyes of Jews everywhere. Less than a year later, she gave birth to a boy, who was named Yosef Chaim. As a child, he spent most of his time studying in his father's large library. At the age of 10, he left the Sephardic cheder in which he learned and began to study with his uncle, the tzaddik Rav Dovid Chai Nissim. Rav Dovid later founded the famed Shoshanim LeDovid Yeshiva located in the Beis Yisrael section of Yerushalayim. When his father passed away, Rav Yosef Chaim was only 25 years old. Nevertheless, the Jews of Baghdad accepted him to fill his father’s position as Rav of Baghdad. His opinion on halachic issues was sought throughout the Sephardi world and is still followed by thousands of people from these communities, and even outside these communities.

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