



נר לאפרים

בס"ד

***KI SAVO* כי תבא**

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BIKURIM ARE PLACED IN A PLAIN BASKET

דברים פרק כו ב: וְלָקַחְתָּ מֵרֵאשִׁית כָּל-פְּרִי הָאֲדָמָה אֲשֶׁר תִּבְיֵא מֵאֶרֶץ אֲשֶׁר ה' אֱלֹקֶיךָ נָתַן לָךְ וְשָׂמֶתָ בַּטֶּנָּא וְהִלַּכְתָּ אֵל-הַמָּקוֹם אֲשֶׁר יִבְחַר ה' אֱלֹקֶיךָ לְשָׁכֵן שְׁמוֹ שָׁם:

One should take from the first (to ripen) of every the fruit of the ground which you gather from the land that G-d your G-d gives to you and you shall place (it) in a plain basket and you will go to the place which G-d selects to have His name dwell there.

Bikurim (First Fruits) are an allusion to the Divine soul, while the Tena (basket) is an allusion to the body. This is an allusion to the occurrence of the descent into this world of the soul into the human body. The purpose of the descent is described as a prelude to the elevation that occurs later going to a higher place than the soul was originally. Thus, the body serves its purpose and provides a means to transform the materialism of this world to a higher level. This is done by means of physical mitzvos performed by the body. Thus, by means of the placing of the First Fruits into a plain basket the soul can achieve perfection.

לקוטי שיחות כרך כט

טנא – AN (EXTRA)ORDINARY BASKET

Derived from Rabbi Yitzchak Ginsburgh

“Put All Your (Chaotic) Eggs in One Basket”

נטא – numeric value 60

כלי – numeric value 60

Mitzvah of Hakhel – aspects of Torah study

(Unique gathering on the festival of Sukkos that follows the Sabbatical year where the entire Jewish people gather together at the Holy Temple)

ט	טַר – children
נ	נָשִׁים – women
א	אֲנָשִׁים – men

Stability through Torah – aspects of the Torah

ט	טַעֲמִים – cantillation (i.e. tone) marks
נ	נִקּוּדוֹת – vocalization symbols
א	אוֹתִיּוֹת – letters

Blessing in the World - chaos to order by means of a vessel

תהלים קלג א: שִׁיר הַמַּעֲלֹת לְדָוִד הִנֵּה מֵה-טוֹב וּמֵה-נָעִים שְׁבֵת אַחִים גַּם-יַחַד

ט	טוֹב – goodly
נ	נָעִים – pleasant
א	אַחִים – brothers

DECLARATIONS

SOTAH 32b: R. Shimon: One should mention his own praise in a low voice, is learnt from Viduy Ma'aser; One should mention his detriment in a loud voice is learnt from Mikra Bikurim.

Question: Here, R. Shimon says that detriment should be in a loud voice;

Contradiction (R. Yochanan, citing R. Shimon): Prayer was instituted to be said quietly, to avoid embarrassing sinners, just like the Torah says to slaughter a Chatas (for a sin) in the same place (the north) as a (voluntary) Olah (so people will not know that he brings a Chatas).

Answer: Rather, one should discuss his affliction in a loud voice.

Beraisa: "He (a Metzora) will call out "Tamei, Tamei" - one should publicize his affliction, so others will ask HaShem to have mercy upon him. The same applies to one who lost a relative.

(R. Yochanan, citing R. Shimon): Prayer was instituted to be said quietly, to avoid embarrassing sinners, just like the Torah says to slaughter a Chatas in the same place as an Olah.

VIDUY MA'ASER

- (a) The Torah requires that at two times during the seven-year Shemitah cycle the owner of a field must recite Viduy Ma'aser (confession of leftover tithes), as is learned from Devarim 26:12-13.
- (b) In the afternoon of Erev Pesach (Rambam states the afternoon of the last day of Pesach) in the fourth and seventh years, the owner first performs Bi'ur, giving all remaining Terumah and Terumas Ma'aser to Kohanim, Ma'aser Rishon to Leviyim, and Ma'aser Ani to the poor. All remaining Ma'aser Sheni, Pidyonos of Ma'aser Sheni (coins on which Ma'aser Sheni was redeemed), and Bikurim must be destroyed wherever they are.
- (c) He then says Viduy Ma'aser, declaring that he has set aside all of the required tithes and gifts, and that he kept all the Mitzvos with regard to them. The declaration is found in Devarim 26:13-15, and may be recited *in any language* that the owner understands.

MIKRA BIKURIM

- (a) The Mitzvah of Bikurim consists of bringing the first fruits to emerge in one's field every year to the Beis haMikdash. While the basket was on his shoulder, the owner recites the *Mikra Bikurim*, specific verses from Devarim (26:3, 5 - 10) thanking HaShem for taking us out of Egypt and giving us the land of Yisrael. He then places the basket of fruit at the base of the southwestern corner of the Mizbe'ach and bows down before HaShem. Afterwards, he gives the Bikurim to a Kohen.
- (b) The Mitzvah of Bikurim applies only to the seven species with which the land of Eretz Yisrael was blessed (Devarim 8:8) -- wheat, barley, grapes, figs, pomegranates, olives and dates.
- (c) In certain instances, the owner only brings the fruit, without reciting the declaration (Mevi v'Eino Korei). For example, if he brings them between Sukkos and Chanukah, he does not recite the verses.
- (d) Kohanim eat the Bikurim within the walls of Yerushalayim. If a person eats them outside of Yerushalayim after the Bikurim have entered Yerushalayim (according to the Rambam, or after the Bikurim have entered the Azarah according to Rashi in Makkos 18b), he receives Malkos. They must be brought back into Yerushalayim and eaten there.

These two Mitzvos share many common features and are placed next to each other in the Torah. Yet they do have differences:

Mikra Bikurim – only said in Lashon haKodesh (Hebrew), is done in plural format and is said in a “loud” voice
Viduy Ma'aser – can be said in any language, is one in single format and is said in a “low” voice

Why the differences between Mikra Bikurim and Viduy Ma'aser?

The Torah Temimah explains that the purpose of the Bikurim declaration is to publicize and make known to the public the words that are proclaimed. This declaration is a testimony of thanksgiving and praise to HaShem. Thus, the declaration is for the sake of those hearing. The plural language includes the listener, Hebrew is a mutually-shared language, and is said loudly for all to hear.

Whereas, the declaration of Viduy Ma'aser is directed towards the confessor. Thus, the person needs to understand the language of the declaration, is only for that one person, and is said lowly in order to avoid self-aggrandizement.

How does Rabi Shimon state that prayer was instituted to be said silently, when we evidently learn this concept from a verse in Tanach from Chanah?

Rabbi Shimon uses the work תקנו which implies that Chaza"l instituted this concept, where it is an apparent verse "וקולה לא ישמע".

Maharitz Chayos declares that matters from the Prophets are also called תקנות (decrees) as well as the from the Anshei Kenesses haGadolah, even though the concept is directly said in a verse in Tanach.

Yalkut haMeiri answers that without the decree of Chaza"l we might have concluded that this action was specifically for Chanah who was a prophetess and on a high spiritual level who hear the voice of HaShem and did not need to speak to HaShem with a "voice" to be heard. However, the common person would need to articulate the words of prayer with a "voice" until Chaza"l instituted that prayer should not be said loudly.

Sefer haPardes suggests that Chanah learnt the concept of silent prayer from the Torah that placed the slaughter of the Korban Chatos in the same place as the Korbank Oleh in order to avoid embarrassing the sinner. In that time period, Chanah and the Bais Din of that time instituted to say prayer silently.

What is the reason for the decree not to raise one's voice in prayer? The Gemara in Berachos 24b states that one who raises his voice in prayer is called קטני אמונה (small in faith) since it appears that this person is suggesting that HaShem does not hear his prayer unless he says in loudly. This seems to contradict the concept that a decree was made not to raise one's voice in prayer for the reason not to embarrass a sinner.

Maharsha responds that calling one a קטני אמונה for raising one's voice in prayer only occurs after the decree was established for the initial reason of not embarrassing a sinner.

Iyun Yaacov answers that one is only called a קטני אמונה when one raises his voice louder than his normal voice for prayer. One is not called קטני אמונה if one uses one's normal voice. The decree was to speak quietly (not one's normal voice) so that another would not hear one's words.

Do Not Raise Your Voice in Prayer to HaShem (Shmoneh Esreh) אורח חיים ק"א סימן ג'		
Prayer like speaking מבקש צרכיו	רמב"ם	Speak quietly due to awe in the presence of the King
Proper intention עבודה שבלב	בית יוסף	Requires quiet speech Loud prayer disturbs oneself
In Atzilus, world of unity, to stand before G-d in complete bitul	זוהר (פנימיות התורה)	Words not even heard by one's own ears

What is learnt from the verse "He (a Metzora) will call out 'Tamei, Tamei'"?

Rashi implies that the Metzora calls out so others may keep their distance from contact with tumah. This seems to contradict our Gemara that one should publicize his affliction, so others will ask HaShem to have mercy upon him.

Ikvei Yaakov suggests that if one would say "tamei" only once another would not understand that the person is tameh and would also not request mercy. Therefore, the verse says the Metzora says "tamei, tamei" twice which makes clear that he is tameh and another person would now know to request mercy from HaShem.

Others explain that the main point of the declaration (as mentioned by Rashi) is to make known to others to distance themselves from the Metzora. The verse says a second time "tamei" in order that the other person will know request mercy from HaShem.

Eleven Curses for Eleven Tribes

"The Levites must speak up, saying to every individual of Israel..." (Deut. 27:14)

There are eleven specific curses listed. Rashi explains this number as corresponding to all 12 tribes except Simeon, whom Moshe did not want to curse explicitly because he was planning not to bless him explicitly when he blessed all the tribes. In general, the assumption is that the Torah links a curse to a particular tribe either: (a) in order to show that the sin mentioned in the curse **cannot** be attributed to that tribe; or (b) because that tribe was **outstanding** in that respect; or (c) because that tribe was more **liable** than the others to sin in such a manner, and thus needed a more direct warning.

LEVI	<i>Cursed be one who makes idols</i>	The tribe of Levi was the only one that did not serve the Golden Calf (see Rashi to Devarim 33:9).
YEHUDAH	<i>Cursed be one who shows disrespect to his parents</i>	Yehudah promised his father to return Binyamin unscathed, and then risked his life to fulfill his promise for the sake of his father (Bereshis 42:32).
YISSACHAR	<i>Cursed be one who tries to take for himself his neighbor's property</i>	Yissachar was conceived when Leah claimed Yaacov for herself even though it was Rochel's night. However, she paid Rachel in full for the privilege (Bereishis 30:16). Secondly, Yissachar's leader brought his sacrifices (during the dedication ceremony of the Mishkan) before Reuven's leader. Reuven's leader complained that he rightfully ought to be first, since his tribal ancestor was older, but Hashem supported Yissachar's leader, saying that it was rightfully Yissachar's turn after all (Rashi to BaMidbar 7:19).
YOSEF	<i>Cursed be one who misleads the blind on the road</i>	When Yosef was on the road trying to locate his brothers, he "blindly" trusted that they would do him no harm. They, however, took advantage of him and did harm him. Thus, he was the only one of the brothers that did not mislead the blind. Alternatively, when Yosef was viceroy of Egypt, his brothers "blindly" stumbled upon him. Although they did not know who he was, Yosef did not take advantage of that fact to take his revenge.
BINYAMIN	<i>Cursed be one who does injustice to a proselyte, orphan or widow</i>	Binyamin was an orphan, and thus this curse protected him.
REUVEN		The curse for sleeping with one's father's wife was addressed <i>*specifically*</i> towards Reuven. Since these curses were part of a swearing-in ceremony, it could not be that Hashem intended to curse the tribe of Reuven whether they accepted His commands or not. Instead, the Torah must have addressed that curse (and its corresponding inverse blessing) towards the tribe of Reuven in order to make it clear that <i>*even*</i> they were, so far, free of condemnation for that incestuous act. Their ancestor was hence officially vindicated from having committed such a transgression.
GAD	<i>Cursed be he who cohabits with an animal</i>	Gad gave precedence to their animals even over their own children (Rashi BaMidbar 32:16). It was therefore necessary to warn them of this more than the other tribes.
ASHER	<i>Cursed be he who cohabits with his sister</i>	The women of the tribe of Asher were particularly pretty (Rashi Devarim 33:24), so Asher had to be warned of this more than any other tribe.
ZEVULUN	<i>Cursed be he who cohabits with his mother in law</i>	The members of the tribe of Zevulun were merchants who sailed long distances to trade goods with other nations (Rashi Devarim 33:18). Undoubtedly, their wives would often live together with their mothers so that they could help each other out while their husbands were away at sea. Special warning must be given to the man whose wife and mother in law are living under the same roof, since a man may become fond of his mother in law (Bava Basra 98b; Pesachim 103a).
DAN	<i>Cursed be the one who smites his friend secretly (i.e., who slanders his friend - Rashi)</i>	Dan is compared to a "snake" who "bites his enemies' horses' hooves" (Bereshis 49:17). He must be warned to direct his energies against the enemy, and not to use the character of a snake (associated with slander in many Midrashim, such as in Tanchuma, Metzora #2) to slyly hurt others from his own nation.
NAFTALI	<i>Cursed be the one who receives a bribe to kill the innocent</i>	Naftali was so named because he was born after Rachel "attempted by any and all means" ("Naftulei... Niftalti") to beg Hashem to grant her children through her maid-servant (Bereshis 30:8). Naftali was therefore liable to try to attain his will through any means, however illicit, so he in particular had to be warned not to be involved with bribes.



Looking west into the pass at Shechem
Mount Gerizim (left) and Mount Ebal (right)

EMPLOYEE RESPONSIBILITIES

Based on materials by the Jewish Association for Business Ethics (JABE.org)

The Issue

Many people are aware of the duties that employers owe their employees, like the obligation to provide a safe working environment. But what responsibilities does an employee owe an employer, other than doing one's work in an honest manner? The following reflects the Jewish perspective.

Work as Hard as Possible: An employee's first and foremost responsibility to his employer is to work as hard as he possibly can for his employers benefit. *One must be extremely careful not to waste any of his time whatsoever.* This is exemplified by Jacob, who told his wives: "I have worked for your father with all my strength and as hard as I possibly could".

The duties of an employee are reflected in Jewish law in the example of a person working in a tree on behalf of a householder. Although the householder would have to come down to pray, it is not necessary for his employee to do so since going up and down the tree wastes the householder's time. An employee is also required to be careful with his employer's time to such an extent that he is permitted to omit the last part of Grace after Meals during his hours of work.

An employee is not allowed to take on extra work after he finishes his regular work if the result of him doing so is that he is unable to perform his regular work properly the following day. Obviously, if the employer agrees, or if the employee is working overtime for the same employer, he is permitted to do so - even if his daytime performance will be adversely affected.

An employee is explicitly forbidden to do any work "on the side" for anyone else during the hours of work for which he is paid by his primary employer.

An employee who has a succession of *late nights* on account of social or other private events may find that this *affects the way he performs one's duties* during the day. This is seen as a form of theft from his employer.

Employer's Property for Personal Use: *An employee may not use any of his employer's property for personal use without first obtaining permission from the employer.* Accordingly an employee may not use the office telephone, copier, stationery or office equipment for non-office use.

If the employer does not explicitly permit personal use, such use is still prohibited even though it is well known that many employees do indeed use the employer's property without permission when he is not looking. The fact that "everyone does it" does not in any way create a "Minhag HaMedina" (general custom and practice) that such use is permitted. However, if the employee knows that the employer permits such use, even if only reluctantly, he may do so.

If the employee is unsure about how his employer feels about personal use of business property, but is unwilling to ask him directly, he should act upon the following principles.

(i) If he has no qualms about using business property for personal use in the presence of his employer and does not attempt to hide this from him, he may do so.

(ii) If however he is afraid to do this in his presence, or even if he is merely uncomfortable or embarrassed to do so in his presence (and he does not know that the employer actually permits this), he should refrain from using business property for personal use.

Religious Obligations: An employer must provide an opportunity for an employee to fulfill his minimum religious obligations. The employer, however, need not expect that his employee will demand anything beyond that amount.

In general, in the context of the employment relationship, common practice takes precedence over any other understandings. Accordingly the relationship between the employer and employee depends entirely upon the normative practices that exist within the place of employment.

ELUL AND THE TORAH READINGS

Parsha Nitzavim	40 verses	Most people need from the beginning of Elul thru Yom HaKipur 40 days
Parsha VaYelek	30 verses	Special people only need until Rosh HaShana 30 days
Parsha HaAzinu	52 verses	Some people need a little longer, thru Shmeni Atzeres 52 days
Parsha Ki Savo	122 verses	Some people still need longer, till Zos HaChanukah (not optimal) 122 days (40+30+52)

EXPLICIT WRITING & THE 72 ELDERS



וּכְתַבְתָּ עַל הָאֲבָנִים אֶת כָּל דְּבָרֵי הַתּוֹרָה הַזֹּאת בְּאֵר הֵיטֵב (דְּבָרִים כז, ח)

You should write upon the stones all the words of this Torah, very clearly

What was written on the stones?

Abarbanel: The Ten Commandments, just as was inscribed at Har Sinai.

Rav Saadia Gaon: a list of 613 commandments, the obligations of the people.

Ralbag: the blessings and curses at Har Gerizim and Har Aival which appears later in this chapter.

Metzudas Dovid: The Book of Devarim

Ramban: the entire Torah, as the authoritative text to be visible and accessible to all.

What is meant by written “very clearly” בְּאֵר הֵיטֵב?

Bechor Shor: the letters should be easily seen and read.

Rabbi Dovid Zvi Hoffman: placement of the stones and the writing where publically testifying to the eternal law of the land.

Abarbanel: a reenactment of the covenant at Har Sinai (compared to mezuzah at the entrance to the Jewish home; so these stones would make a declaration at the entrance to the Jewish land).

Rashi (based on the Medrash): written in seventy languages (accessible to all the people of the world).

Kedushas Levi: The inscriptions on the monoliths were intended to show the nations that the Jewish people earned the right to the Land, because they accepted the Torah while the other nations rejected it, and they had to be translated in seventy languages so that all the nations would understand the message.

What was the translation by the 72 Elders (sometimes called the Septuagint)?

At the beginning of the period of the Second Beis HaMikdash, the Second Temple, the people of Israel lived under Persian dominion. After the fall of the Persian Empire, Greece inherited her place, and Israel was subjugated to Greece. Ptolemy (285-247 BCE), one of the Greek Kings who succeeded Alexander (The 'Great') of Macedonia, wanted the Jewish Sages to translate the Torah into Greek.

The way he went about it, however, proved his motives were highly questionable. He did not assemble the Jewish scholars all in one place so that they might consult each other on the translation.

King Ptolemy once gathered 72 Elders. He placed them in 72 chambers, each Elder in a separate one, without revealing to them why they were summoned. He entered each one's room and said: 'Write for me the Torah of Moshe, your teacher.' G-d put it in the heart of each one to translate identically as all the others did' (Megillah 9).

Ptolemy found that each translation was exactly the same as the other. Even in places where the Sages intentionally altered the literal translation, the results were still identical; this constituted an "open miracle" and public sanctification of G-d's Name.

If the interpretations of the Elders had varied widely, it would not blemish either the Torah or its interpreters in Jewish eyes, since we know that the Torah is open to different interpretations. To non-Jews, however, any dispute in interpreting the Torah would cast blemish on the Torah, and on the Torah Scholars who interpret it. G-d in His infinite mercy, allowed all 72 scholars to translate the Torah identically.

If all the Elders were to translate the Torah literally, that might have provoked Ptolemy or create misconceptions. However, HaShem intervened and placed common ideas in the minds of the translators.

The Gemara (Megillah 9) lists 14 verses that all 72 Elders independently and intentionally altered the literal translation:

Translated “G-d created in the beginning” Avoiding the impression that one created a second one	בראשית ברא אלקים (בראשית א,א)
Translated “I will make man in an image and form” Avoiding the impression of multiple deities; or not to attribute an image or form to G-d	נעשה אדם בצלמנו כדמותנו (בראשית א,כו)
Translated “And He finished on the sixth day and He rested on the seventh day” Avoiding the impression that G-d worked on Shabbos	ויכל אלקים ביום השביעי (בראשית ב,ב)
Translated “male and female He created each one” Avoiding the impression that the two humans were created each a composite of male and female	זכר ונקבה בראם (בראשית ה,ב)
Translated “Come let Me descend and let Me confuse their language” Avoiding the impression of duality in regards to G-d	הבה נרדה ונבלה שם (בראשית יא,ז)
Translated “and Sarah laughed among her relatives saying” Avoiding the impression of Divine favoritism	ותצחק שרה בקרבה (בראשית יח,יב)
Translated “that in their anger the killed an ox” Avoiding the impression that our ancestors were murderers	כי באפם הרגו איש (בראשית מט,ו)
Translated “and Moshe took his wife and children and set them upon a carrier of people” Avoiding the impression that Moshe had to transport his family on a lowly donkey	וירכבם על החמור (שמות ד,כ)
Translated “and the settlements of the Jews which where in Egypt and in the other lands were 430 years” Avoiding confusion about the years the Jews were in Egypt	ישבו במצרים שלשים שנה וארבע מאות שנה (שמות יב,מ)
Translated “and he sent the ‘zaatytei’ of the children of Israel” Avoiding the impression that the Jews send unimportant people to welcome the Divine Presence	וישלח את נערי בני ישראל (שמות כד,ה)
Translated “not even one desired object did I commander” Avoiding the impression that Moshe took any objects	לא חמור אחד מהם נשאתי (במדבר טז,טז)
Translated “which G-d selected them to enlightened to all people under the heavens” Avoiding the impression that the people of the world are permitted to worship idols	אשר חלק ה' אלקיך אתם לכל העמים תחת כל השמים (דברים ד,ט)
Translated “and he went and served other gods that I have not commanded to serve them” Avoiding the impression that other deities exist	וילך ויעבד אלהים אחרים וישתחו להם ולשמש או לירח או לכל צבא השמים אשר לא צויתי (דברים יז,ג)
Translated “the short-legged creature” Avoiding using the Greek word for rabbit which was the name of Ptolemy's wife and appear like mocking him by placing his wife's name among the non-kosher animals	ואת הארנבת (ויקרא יא,ו)

Note: Bereshis Rabbah (46:10) relates that the sons of King Ptolemy converted to Judaism. One was Munbaz who is mentioned in Mishniyos in various places.

A FALLEN SEFER TORAH

ארור אשר לא יקים את דברי התורה הזאת לעשות אותם ואמר כל העם אמן (דברים כז, כו)

The Gemara Yerushalmi Sotah 7:4 asks, "Has the Torah then fallen that it requires one to lift it up? Rabbi Shimon ben Yokim answers that this verse refers to the 'chazan.'"

Rashi says that the words of the verse are an all encompassing admonition, covering the responsibility to fulfill all that the Torah demands of us.

The *Ramban* explains that the "Chazan" means the person who was honored to lift the Torah so that all can see its letters before or after its reading, as mentioned in Meseches Sofrim 14:14. This is called "hagbohoh ugliloh," lifting and rolling closed, done by one person according to the Shulchan Aruch, and still the custom in some communities. The numerical value of "hagbahah" and of "g'liloh" is 98. By doing "hagbahah" and "gelilah" properly, one can ward off the negative aspects of the 98 admonitions, the total number of admonitions in the Parsha of Ki Savo. *Chasam Sofer* writes lifting the Torah and showing it to the community is close to a Torah edict based on this Ramban.



Panim Yafos says "Chazan" can mean a teacher of young children, as we find in the Shabbos 11a, "The 'chazan' supervises where the young children read." The rebuke of our verse is upon a teacher who does not uphold the Torah, through his incorrect teaching. The Gemara (Bava Basra 21b) states that Yoav's teacher incorrectly taught him the words of the verse "timcheh es zElcher Amalek" (Devorim 25,19) as "timcheh es zAchOr Amalek." This changed the meaning of the verse from the correct "eradicate the MEMORY of Amalek" to "eradicate the MALE of Amalek." This incorrect reading resulted in Yoav's eradicating only the males of Amalek (and not all). When King Dovid advised Yoav of the correct reading and intention of the verse, Yoav applied the verse "Arur osech meleches HaShem remoyoh" (Yirmiyahu 48,10) to his teacher. We can thus say that the intention of the Yerushalmi is that the teacher who does not uphold the Torah, through his incorrectly reading the vowels of the words resulting in incorrect action, receives admonition. This is why the verse ends with the words "laasos osom" (to do them). The admonition applies when there is an incorrect action, as was the case with Yoav, resulting from the teacher's mistake.

If the Sefer Torah falls to the floor, is there an obligation to fast?

Responsa Imrei Aish: Ramban explains the Yerushalmi (cited above) refers to a case where someone lifted the Sefer Torah improperly and then the Sefer Torah fell even accidentally, then the verse "cursed" applies. Therefore, all that are present when a Sefer Torah falls should fast since each person should feel that he did not take proper preventive action to ensure the proper honor to the Sefer Torah and prevent the falling of the Sefer Torah.

Responsa Divrei Chaim: Does not accept the derivation above. The custom to fast if a Sefer Torah or Tefillin fall does not have a source in Shas.

Responsa Tzitz Eliezer: Agrees no source to fast. Further, as a general principal, when forgiveness is connected to fasting, giving charity suffices to accomplish atonement.

Responsa Divrei Yatziv: Principal of the Baal Shem Tov – when a Jew sees another committing an incorrect deed, it is known that some aspect of that wrongdoing exists by that Jew, and thus, he must do Teshuva. Similarly in the case of a fallen Sefer Torah, it must be that if someone present at that time must have some aspect of disgracing the Torah, and needs to do Teshuvah (by fasting).

BLESSED WHEN GOING IN AND WHEN GOING OUT



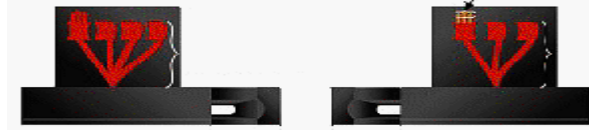
בָּרוּךְ אַתָּה בְּבֹאֶךָ וּבְיוֹצֵאֶךָ אַתָּה בְּצֵאתְךָ (דברים כה, ו)

Blessed are you when you come in and when you go out

<i>Bava Metzia 107a</i>	<p>Just as one enters this world without sin, one should strive to leave this world without sin.</p> <p>The sequence of the verse is out of order (first one leaves and then returns). Thus, this is not a normal blessing on one's daily activities but this blessing is in regards to the comings and goings of one's life.</p>
<i>Panim Yafos</i>	<p>Plain meaning of the Pasuk is the one's entrance in the world is in holiness so is one's exit.</p>
<i>Targum Yonasan</i>	<p>Just as one is blessed when coming into the Bais Medrash (to be involved in learning or other spiritual matters) so should one be blessed when going out to work (physical matters).</p>
<i>Bava Metzia 107a</i>	<p>Rav interpreted this verse: One should not find one's wife a sefek (doubtful nidah (abstaining possibly without cause leaves an opening for sinful thoughts) when coming back from a trip. So one should have a blessing go out from oneself (your prodigy – your children). This is like the saying of Chaza"l (Bava Basra 116b) that one who leaves behind (after death) a son involved in Torah is as if one did not die and is blessed in leaving the world.</p>
<i>Devarim Rabbah</i>	<p>R. Yehuda b. Simon said: This verse speaks about Moshe.</p> <p>‘When you come in’ refers to when Moses entered this World and he brought close the distant, meaning Batya daughter of Pharaoh.</p> <p>‘When you depart’ refers to when Moses left this World, and he brought close the distant referring to Reuben. How do I know this? The verse states (Devarim 33,6): ‘Let Reuben live and not die.’</p>
<i>Yismach Moshe</i>	<p>Introduction to commentary on Tanach:</p> <p>How great are the Righteous that they cause the Wicked to return to repentance!</p> <p>I heard from my Master Teacher and father-in-law o.b.m., who heard from his teacher, how one time in the Upper World, Rashi met the holy Rabbi Itzikel from Drahavitch, and Rashi asked R' Itzikel: What merit and mitzvah does your son, the holy Rabbi R' Michel, the preacher of Zolochov have? Because [Rashi] heard that the Heavenly Worlds were storming and tumulting over R' Michel!</p> <p>R' Itzikel replied to him that his son studies Torah for its own sake. But Rashi was not satisfied [with this explanation]. So R' Itzikel added that his son takes upon himself much personal suffering, and fasts and undergoes cleansing afflictions, and even with this Rashi was not satisfied. So he told him further how he [R' Michel] does much kindness and charity, and gives away all of his money to the poor etc., and still Rashi was not satisfied.</p> <p>Finally he told him that he brought back many from sin, and made many baalei teshuva, returnees to Judaism, and this finally calmed and settled Rashi's mind, and his holy mind finally understood the great spiritual tumult caused in the entire Heavenly Kingdom.</p>

דברים פרק כח, י וְרָאוּ כָּל-עַמֵּי הָאָרֶץ כִּי שֵׁם ה' נִקְרָא עָלֶיךָ וִירָאוּ מִמֶּךָ:

“Then all the nations of the G-d is upon you, and they



world will see that the Name of will fear you.”

The Gemara Menochos 35b and the Medrash Shir Hashirim 7:6 (see also Targum Yonoson ben Uziel) say that this refers to the tefillin "she'b'rosh," literally IN one's head. (Rabbi Yosef Soloveitchik tz"l states every Jewish man wears a crown, not because he is powerful, but because he is committed.)

We have a halacha l'Moshe miSinai that the exterior of the tefillin housing of the shel rosh has the letter shin twice on it.

A) Why the letter "shin"?

B) Why does one of the two "shinin" have four strokes and four heads rather than the normal three headed "shin"?

Why the letter "shin"?

- 1) An allusion from our verse, the first letters of the words "**S**Heim-HaShem (**Y**ud)-**N**ikra" create "**shin**."
- 2) The shin is indicative of HaShem's name as the four letter name of HaShem, yud, kay, vov, kay equals 26, and their corresponding letters in the "atbash transmutation system" is mem, tzaddi, pei, tzaddi which equal 300, the numerical value of the letter shin (Beis Yoseif on the Tur Orach Chaim #32 in the name of the R"l Askandrani).
- 3) The Beis Yoseif in the name of the Orchos Chaim #27 says that "shin" equals 300 and this is the number of days per year that a person wears Tefillin (Not worn on Shabbos or Yom Tovim). I have found this last reason in the Rabbeinu Bachyei on our verse as well.
- 4) The Toras Chaim #101 says that since we have knots in the Tefillin straps that form a dalet and a yud, we create a shin on the shel rosh to complete the name of HaShem, Shin-Dalet-Yud.

Why does one of the two "shinin" have four strokes and four heads rather than the normal three headed "shin"?

- 1) The Tosfos in Gemara Menochos 35a, says in the name of the Shimushoh Rabbah that the three-headed shin corresponds to the normal writing we find in a Torah. The four-headed shin corresponds to the way the shin looked in the luchos of the Ten Commandments. Since the script of the luchos was actually a lack of stone, as the letters were etched out, the physical part of each letter was its background. A circle drawn around a three-headed shin would loosely produce an inverted four-headed shin.
- 2) The Likutei Hagohos on the Tikun Tefillin #9 quotes a Gemara (which we do not find) which says that Moshe asked Hashem the details of creating tefillin. Hashem said that the shel rosh requires a shin. Moshe asked how it appears, and Hashem (kav'yochol) showed Moshe four fingers. Moshe didn't know if the intention was a four-headed shin like the four fingers he was shown, or a three headed shin like the spaces between the four fingers, so he made both.
- 3) The Zohar interprets the words "shivasayim" (Tehillim 12:7) as seven times seven. He says that this refers to tefillin shel rosh. He explains that the shin is a composite of three zayins that are joined at their base. With a four-headed shin on one side and a three-headed shin on the other side, we have a total of seven zayins. Since the numeric value of zayin is seven, we have the fulfillment of "shivasayim," seven times seven.
- 4) The Baal Tikun Tefillin, Rabbi Avrohom of Zuns'heim, a Rishon, says that the configuration of the tefillin shel rosh corresponds to the encampment of Bnei Yisroel in the desert. There are a total of 12 stitches closing the tefillin, 3 on each side of the central cube. This corresponds to the 12 tribes encamped in the desert, 3 on each side of the central area of macha'neh L'viyoh and machaneh Sh'chinoh. In the centre, we have the cube that houses the script, parshios, of the tefillin. The cube corresponds to the ark and the script to the luchos which were inside. The ark had on its lid (kaporres) the two cherubs whose wings were spread aloft. The cherubs with their wings spread aloft loosely had a configuration similar to the letter shin. The luchos upon which the Ten Commandments were etched had as their first word, "onochi." Here again we have a striking similarity. The cube of the tefillin (k'tzitzoh) which houses the script of four paragraphs of the Torah has two letters shin on the outside, similar to the ark and the two cherubs. Rabbi Avrohom adds that these last two similarities are alluded to in the verse in T'hilim 119:162, "Sos anochi." "Sos" is spelled with the letters sin, sin. These are the two cherubs and also the two shins on the tefillin housing. Onochi, the letters sin and sin, symbolizing the two cherubs are over the Ten Commandments which begin with "onochi."
- 5) Rabbi Shimshon "Boruch She'omar" says that the two shinin are alluded to in Shir Hashirim 4:1,2. "L'tzamosheich" equals tefillin. The next verse begins with the word "Shin'ei'yich." We can interpret shin'ei'yich to mean "your two letters shin."
- 6) He also says that two shins in "mispar koton" (a gematria that only deals with single integers and drops all tens, hundreds, etc.) equal six, to indicate the six days of the week that we don tefillin.
- 7) He also says that the three-headed shin corresponds to our three Patriarchs and the four-headed one to our Matriarchs. Possibly, the three-headed shin is three zayins, as mentioned above from the Holy Zohar, equaling 21, the same value as the first letters of our Ovot, א-ב-ג. Rebbe Y.T.L. Michelhoizen (a Rishon) says that the acronym of the four Imos א-ב-ג-ד equals 730, and shin-yud-nun twice equals 720, plus add 10 for the extra yud stroke in the four headed shin (to which the Matriachs correspond) and we also have 730.
- 8) He also says that the three-headed shin corresponds to the three days a week that we read the Torah, and the four headed one to the four days we don't. Incidentally the word tefillin is plural, referring to the rosh and the yad. The singular form is "tefillah." The word "tefillin" has a gematria equaling "l'rosh u'l'yad" (head and arm).

Suspending One's Tefillin

והיו חייך תלאים לך מנגד ופחדת לילה ויום ולא תאמין בחיך (דברים כח, טו)

Your life shall hang before you and you will be in fear day and night and will have no faith in your living.

Rashi explains that the person is in doubt if he will live (hanging).

Berachos 24a derives from this verse that the person is in doubt as to their life since he suspended the Tefillin by its straps. For this action the person has dishonored the Tefillin by treating them in a disrespectful manner. For one's life depends on Tefillin (see *Menachos* 44a-b). Thus, the verse uses the word "life" to teach that one who suspends his Tefillin suspends his life as well.

Shulchan Aruch Siman 40 Seif 1: **It is prohibited to suspend one's Tefillin.**

It is evident from *Rashi's* commentary that the Gemara is discussing hanging the Tefillin from a hook or peg and not when the person is holding one part of the Tefillin with another part dangling. This implies that it is prohibited to hang Tefillin on the wall since it is degrading to the Tefillin but it is not prohibited for one who is holding his Tefillin to allow a part of it to dangle. *Magen Avrohom*, however, states that allowing part of one's Tefillin to dangle even if it is held in one's hand is also prohibited. *Taz* rules that it is permitted to allow part of one's Tefillin to dangle while putting on the Tefillin since it is necessary in order to don it.

Mishnah Berurah rules in accordance with *Taz* that the Tefillin may dangle while one is donning it. *Kaf Hachaim* cites many authorities who disagree with *Taz's* ruling and writes that one should make an effort to avoid allowing part of one's Tefillin to hang as he puts it on, unless this creates difficulty for him. *Tiferes Shmuel* and the *Shelah* write that the preferable way to don the shel rosh is to hold the knot with one's right hand and the bayis with one's left hand, thus avoid dangling the Tefillin.

Magen Avrohom also mentions the custom the one would fast if one's Tefillin fell from one's hands onto the floor. A reason provided is as the custom to fast after a bad dream since Heaven has displayed a need for Teshuvah, so too this incident should also display a need for Teshuvah.

If one has not tasted food yet, one should fast that day. This custom to fast does apply even if one is still holding the straps when the Tefillin hit the floor. However, the fast does not apply if the Tefillin have a cover on (the box or the bag). Some say one can give Tzedaka, especially if one is weak or it would decrease one's learning.

Ben Ish Chai states that the disgrace to the Tefillin happens only when they fall from a height of greater than 10 tefachim and then one would need to fast. However, if they fell from a lesser height one would not need to fast but should still give Tzedaka.

Most *Poskim* state that the custom to fast only applies if the Tefillin fell from your hands. However, if one saw Tefillin fall from someone else's hands, one does not fast.

Showing Respect:

A certain person learned that the *Sefer Chassidim* prohibits carrying seforim by hanging them from his belt behind him. He wondered whether this also applies to putting them in a bag slung on his back. And what about the rack of a bike which is positioned behind him? Would keeping seforim in such a rack be a lack of proper respect for the sefer?

When these questions reached Rav Yosef Shalom Eliyashiv, he permitted the use of both. "The *Sefer Chassidim* never meant caring the sefer behind him in a manner that is not noticeable, like seforim in a bag. It also does not mean a basket which is no sign of disrespect."

Another person wondered the exact status of a newspaper with some Torah content. Could it be placed on the floor? Another question he wondered about was whether his children needed to limit themselves with where they played the various Torah card games now available. Since they are Torah perhaps it is forbidden to put them on the ground?

When these questions reached Rav Eliyashiv he ruled that both the paper and the cards may be placed on the ground. "Since such papers are primarily for mundane use, they may be left on the ground. Your children may also play the games on the ground." When another person asked if he could put a sefer in a bag on the ground, Rav Eliyashiv permitted this as well.

TEFILLIN AND LETTERS SHIN, DALET, YUD



The Letters



The Shin forms: on the left side of letter is embossed with

side, the standard three-

used. The two forms infer the two kinds of Divine wisdom, the revealed and the concealed. The four-headed

shin appears nowhere else.



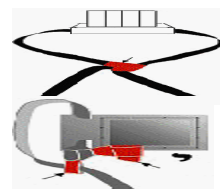
appears on the Tefillin in two the one worn on the head, the four splays , while on the right headed version of the  shin is

used. The two forms infer the two kinds of Divine wisdom, the revealed and the concealed. The four-headed

shin appears nowhere else.

The Knots There is a knot on the head Tefillin straps. The knot that goes at the base of the skull is shaped like a 7 (dalet).

The arm Tefillin straps have a knot formed like a י (yod).



of the

The Source

דברים פרק כח, י' וְרָאוּ כָל-עַמֵּי הָאָרֶץ כִּי שֵׁם ה' נִקְרָא עָלֶיךָ וְיָרְאוּ מִמֶּנּוּ:

“Then all the nations of the world will see that the Name of G-d is upon you, and they will fear you.”

The Gemara (Berachos 6a) says that this verse refers to the head Tefillin. Abaye states this is a requirement of the Torah to have the letter Shin on the head Tefillin (Halacha to Moshe from Sinai). Rabbeinu Bachaye explains that the “Name of G-d” refers to the letter Shin that is found on either side of the head Tefillin. Rashi (in many places) explains that not only the Shin of the head Tefillin is a Halacha to Moshe from Sinai, but also the Dalet and Yud in the straps.

Tosfos disagrees and maintains that only the Shin is a Halacha to Moshe from Sinai. However, the Dalet and the Yud in the straps are not included. Tosfos brings a proof that the Gemara does not hold that the straps are not even included in the Torah requirements from Tefillin (required to have but the format is from the Rabbis). Therefore, the letters also could not be included in the Halacha from Sinai.

One other opinion expresses that the Shin and Dalet (upon the head Tefillin) are from a Halacha to Moshe from Sinai (as evidenced from the Medrash that Moshe saw the head Tefillin of HaShem). The Yud in hand Tefillin was from the Rabbis in order to complete the holy name. Evidence to this opinion is that the Yud was removed to a distance in the hand Tefillin to emphasize that it was not part of the Halacha to Moshe from Sinai.

The different names of Tefillin: pe'er, tiferes, and oz

Rabbeinu Avraham min HaHar writes that Tefillin are referred to as *pe'er* because it is said *vrau kol amei haaretz ki sheim HaShem nikra olecho veyaru mimeka*, “then all the peoples of the earth will see that the Name of HaShem is proclaimed over you, and they will fear you”, and the *Gemora* in Brachos states these are *Tefillin shel Rosh*. Possibly, the verse that states *and they will fear you* refers to *Tefillin shel Rosh* because they are visible, whereas the *Tefillin shel yad* are not visible. Why then is a mourner exempt from *Tefillin shel yad* which does not seem to be classified as *pe'er*?

The *Meshech Chochmah* at the end of *Parashas Bo* writes that we say in the prayer of *Vehu Rachum* on Monday and Thursday *ad masai uzcho bashvi vsiferatecho beyad tzar*, “until when will your strength be in bondage and Your Splendor in the hands of the enemy?” *Oz* refers to *Tefillin shel yad*, and *tiferes* refers to *Tefillin shel Rosh*.

The *Meshech Chochmah* seems to imply that *tiferes-pe'er* only refers to the *Tefillin shel Rosh*. Yet, the *Meshech Chochmah* himself in *Parashas Beshalach* writes that both *oz* and *pe'er* refer to Tefillin.

Perhaps when *oz* and *tiferes* are written together, one can distinguish between the *Tefillin shel yad* and the *Tefillin shel Rosh*. Rashi in Ta'anis 16a and other Rishonim in Moed Katan, Kesuvos and Bava Basra seem to imply that *pe'er* refers only to *Tefillin shel Rosh*. It is also possible that there is a distinction between *tiferes* and *pe'er*.

The *Mishna Berurah* in Hilchos Tisha B'Av quotes the Medrash that states that the verse that states *hishlich mishamayim eretz tiferes Yisroel*, “He cast down from heaven to earth the glory of Israel” refers to Tefillin, and that is why we do not wear Tefillin on Tisha B'Av morning.



SERVING HASHEM WITH JOY

תחת אשר לא עבדת את ה' אלקיך בשמחה ובטוב לבב מרב כל



Moral obligation to be happy

:"Tachas asher lo ovadta es HaShem Elokecho b'simchoh uvtuv leivov meirov kol"

On account of your not serving HaShem your G-d with joy and with a gladdened heart from an abundance of everything. (Devarim 28, 47)

The Holy Ari z"l translates these words as follows: On account of your not serving HaShem your G-d with joy and a gladden heart MORE THAN the joy and gladdened heart you have from all the good bestowed upon you.

The Tzror Hamor has a different explanation of "meirov kol." The reason you have not served HaShem is because you have so much gashmius.

The Meshech Chochmoh explains: The reason you have not properly served HaShem is because "b'simchoh uvtuv leivov meirov kol," you found your happiness and gladdened heart instead in your "rov kol."

Rabbi Bachaye explains: a person is obligated to perform all mitzvos with joy (in addition to performing the mitzvah with complete intention). As recounted in Medrash Rus, if Reuven had known that the rescue of Yosef would be recounted in the Torah (Bereshis 37,14 "and Reuven heard and thought to save him from their hands"), he would have carried Yosef on his shoulders to carry him back to his father. If Aharon had known that meeting Moshe in the desert would be recounted in the desert (Shmos 4,14 "and he will see you and have joy in his heart") then Aharon would have greeted him with tambourines and dancing. If Boaz had known the meeting with Rus would be recounted in Tanach (Rus 2,14 "He handed her parched grain and she ate and was satisfied and had some left over.") then Boaz would have provided fattened calf.

According to the *Medrash*, a curse came upon the Jewish people for not properly enjoying the Shabbos. The word "tachas" literally means "under." If the letters of the alef-beis are written in a vertical line starting with alef on top, then beis is under alef, and saf is under sin, and shin is under reish. These three letters (beis, saf, shin) can be arranged to spell the word "Shabbos." The pasuk is hinting to us that the punishment will come, G-d forbid, since "tachas asher" (on the day which is) under "asher" i.e. "Shabbat", you did not serve Hashem by celebrating it with gladness and goodness of heart.

Taanis 22a: Rabbi Beruka met Eliyahu haNavi in the marketplace. "Can you show me someone is assured of a place in the world to com?" Eliyahu pointed out two people. Rabbi Beruka approached them and asked them to describe their merits. They responded, "We are simple people." Rabbi Beruka persisted, "What is your occupation?" They replied, "We are jesters, we make people laugh when they are unhappy." Rabbi Beruka did not inquiry further since he realized that their happiness had earned them a share in the world to come.

Lekutei Torah (Rabbi Shnear Zalman of Liadi): Each and every Jew deep in his or her heart loves G-d to such an extent that uniting with Him through Torah and mitzvos brings about the joy required by this verse. Our task is first to become inspired to a conscious love of G-d. Then we have a yearning to attach our soul to the true source of one's own life. HaShem provided a method for the mortal, created man to attach to G-d through the study of Torah and the performance of mitzvos. And this attainment of the innermost yearning of the soul brings to a person an unparalleled feeling of joy and gladness of the heart, the same joy demanded by this verse. Thus, this joy is available to every Jew.

Stranger Raised to Heaven

הָגֵר אֲשֶׁר בְּקִרְבְּךָ יַעֲלֶה עִלְיָה מֵעֵלָה וְאַתָּה תֵרֵד מִטָּה מִטָּה: הוּא יֵלֶךְ וְאַתָּה לֹא תֵלֶכְנִי הוּא יִהְיֶה לְרֹאשׁ וְאַתָּה תִּהְיֶה לְזָנָב:

Devarim 28:43-44: The stranger that is among you higher and higher while you descent lower and lower. He will lend to you, but you will not lend to him; he will be at the head, while you will be at the tail.

<i>Degel Machane Efraim</i>	The Pasuk refers to the neshama. The word “in your midst” is extra. The meaning is that when one does not act properly, the neshama becomes a stranger inside oneself, and the result is that one becomes removed from the source.
<i>Baal haTurim</i>	גיהנם Gematria מטח
<i>Meam Loez</i>	Identifies the verse as referring to Herod, the “alien” King who was descended from a family forcibly converted to Judaism. Even though not eligible to be a King, he obtained the office by political maneuvering and collaboration with the Romans. Since he obtained the office in violation of the Torah, he is subject to the curse of being the “master” (head) and then becoming the “vassal” (tail).
<i>Pnei Menachem</i>	The removal of the orlahs (obstructions) of the heart, body, mouth and ears corresponds to the removal of the "ger asher b'kirbacha", getting rid of external goyish appearances.
<i>Chasam Sofer</i>	Increasing in riches incrementally (step by step) rather than all at once is a good thing since one will not become haughty or generate jealousy from others However, reduction in one's finances incrementally is not a good thing; the loss at each stage reinforces the sense of loss, plus others do not emphasize since they do not realize the losses being suffered.
<i>Alshich Hakodosh</i>	The curse in our verse is portraying the worst scenario. The foreign nations among you will become wealthy slowly and not be subject to jealousy or the evil eye. You will become poor and downtrodden bit by bit, thus not eliciting mercy.
<i>Rabbi Dr. Ezriel Hildesheimer</i>	The basic nature of a physical object is to be subject to gravity. Even if a force is used which propels it upwards, this is only a bit by bit change. For example, a stone is thrown upwards. Even though for a while it will fly upwards, it will shortly slow down and come crashing to the earth quickly, subject to the laws of gravity. The bnei Yisroel are a spiritual people, rooted in the upper spheres. When they behave properly they are "rok l'maloh," totally above, as is their nature. When they act in an earthy manner and sin, against their nature they are drawn downwards, bit by bit, "match motoh." On the other hand, the pagan nations living among the bnei Yisroel had a very sinful earthy nature. Even when the opportunity arises for them to be elevated above the bnei Yisroel, it is like a rock being propelled upwards, which only ascends bit by bit against the force of gravity. Hence their ascent is expressed as "maloh moloh."
<i>Eiruvim 9a</i>	Abaye and Rava disagreed about the area beneath the <i>lechi</i> if considered a private domain or public. In response to Rava's explanation, the Gemara responds " <i>Yatziva be-Ar'a, v'Giyora bishmei shemaya!?</i> " (literally - a permanent resident is down on the ground, while a stranger is raised up to the highest heavens?). (<i>an expression noting the absurdity of the logic!</i>)? [<i>The reverse surely should be expected. If an opening to a karmelis, which is only a Rabbinically forbidden domain, requires a lechi; how much more so one that opens into a public domain, which is Biblically forbidden!</i>] This explains our verse as the idea that we are shocked and surprised to find a situation that is the opposite of what we expect.



ADMONITION NOT DESCRIBED IN THE TORAH

Also, HaShem will bring upon you all the sicknesses and plagues which are not written in this book of the Torah, until you are destroyed. (Devarim 28,61)

Gitin 58a: The Romans would tie young people to their bed posts so that the Roman wife would see them during intimacy which would cause the future child to look nice as the youths. One youth asked the other where is this hinted in the Torah, and the other youth answered with the above verse.

Pesikta: The admonition that could not be listed in the Torah is that which children are eaten by their parents.

Paneach Raza: These are the false and difficult accusations know and sprouted by the nations of the world (possible items like “The Protocols of Zion”).

Me'am Lo'ez: The essence of the relationship between G-d and the Jews transcends the intellect (that is the Torah). Thus, the worst possible retribution (the severance of that bond) cannot be described by the book of the Torah.

Divrei Yoel: The Torah does not list all the possible curses, but we are liable for more. However, since the negative goes beyond the listed, how much more does the blessings that HaShem can and does provide goes beyond the listed in the Torah. *הושענו למען גדלך ותפארתך*. Thus, we request *הושענו למען גדלך ותפארתך*.

Medrash: Item not listed is the death of Tzadikim that HaShem takes from the world to prevent them from seeing all the evil in the world. Tzadikim learn the hidden part of Torah so their death is not mentioned in the Torah.

Nodei Yehudah: Deaths of Tzadikim are not mentioned in Sefer Devarim (except for the non-direct mention of Moshe). The other books do explicitly mention the deaths of Tzadikim.

Sefer Chasidim: The ink that remained after Moshe completed the writing of the Sefer Torah was placed by HaShem on the heads of the Tzadikim at their death. Thus, it is clear why the death of these Tzadikim is not mentioned in the Torah since they received the ink that was not used in the writing of the Torah.

Gishmei Beracha (Rabbi Baruch Epstein):

During the seven days of Sukkos, 98 lambs were brought (14 each of the seven days) to counter the 98 admonitions listed in Parshas Ki Savo (Rashi Bemidbar 29,18). However, an additional admonition is referenced in Devarim 28,61, which would not be explicitly listed.

Thus, the singular Korban of Shemini Atzeres is brought to counter the unnamed admonition and protect the people.

Thus, we can understand the verse in Koheles (11,2) “Give a portion to the seven, and even to the eight; for you do not know what evil shall be upon the earth.” The Medrash tells us that this hints to the seven days of Sukkos and the day of Shemini Atzeres. The end of the verse refers to the various levels of evils mentioned in Parshas Ki Savo, and the first part of the verse refers to the means to counter those evils.

Therefore, we have the 98 lambs from the seven days of Sukkos which counter the 98 admonitions (this is eluded in the verse as *כל הלי*, which is the gematria of 98) and the Korban of the eighth day counters the unnamed admonition of the verse.

(*Abudraham:* This verse from Koheles which alludes to Sukkos serves as one of the sources for the custom to read Koheles during Sukkos.)

Parshas Ki Savo – Chai Elul

Chai Elul ח'י אלול

Shared birthday of the Baal Shem Tov and of the Baal HaTanya

Beginning of the 12 (one for each month) days prior to Rosh HaShana

Usually occurs within the week of Parshas Ki Savo

Time Mitzvah of First Fruits Began	הודאה Thankfulness	Type of Service	ח"י אלול
(Sifri) Immediately upon entering the Land מיד	Upon waking מודה אני	Pure faith	בעל שם טוב Increase of faith עבודה כללית
(Gemara) After the conquest and division of the entire Land; 14 years after entering	At the conclusion of one's prayers אך צדיקים יודו לשמך	Intellectual contemplation	אדמו"ר הזקן Chabad – primacy of the intellect עבודת פרטית

לקוטי שיחות חלק לד

תורה תמימה

TORAH TEMIMAH

CONNECTION BETWEEN FIRST FRUITS AND YAACOV AND LAVAN

דברים פרק כו, ה ארמי אבד אבי

T.T. Many commentators on the Torah and on the Hagadah comment on this connection between the offering of the first fruits and the special saying that begins with Yaacov and Lavan. Yet none seem to explain clearly. Perhaps, a little bit of understanding begins with the concept that Hashem just promised the Jews the Land of Israel, This gift is to occur against the natural order of the world, that a nation that has escaped servitude and wandered for 40 years, should now depose the many strong nations that occupy the land, and then the Jews would live in peace and tranquility afterwards. This example begins from the era of Yaacov and all the travails of his life, symbolized from his conflict with Lavan. Yaacov left his father's house and moved to Lavan's house and faced many types of conflict there. And even after returning to Israel, he was constantly on the move and then the entire nation ending up moving to Egypt. Nevertheless, his children now stood on the brink of reentering the land of Israel - overturning of the natural order of the world.

TEFILLIN OF THE HEAD

דברים פרק כח, י וראו כל-עמי הארץ כי שם ה' נקרא עליך ויראו ממך:

מסכת מנחות דף לה/ב ר"א הגדול אומר אלו תפילין שבראש

The Tefillin have the majority of G-d's name, the Shin and the Daled (without the Yud). Tosfos explains that the word *לִטְטַף* is an expression indicating power, as if to say that the Tefillin are witness for plus a reproach from HaShem that He is revealed through the Tefillin and people would see the Tefillin and fear G-d. In Brachos, the derasha is made that Tefillin are a source of strength for the Jews. Similarly, the verse in Yeshayahu, G-d swore with His right hand (this is Torah) and with His (other) strong arm (this is Tefillin that is a source of strength to the Jews). In reality, the left hand symbolizes the weak arm. Thus, even though the left hand is not the source of power, yet the left hand is the place of the source of strength (Tefillin which rest on the left arm).

PROPERLY STANDING UP THE TORAH

דברים פרק כז, כו ארור אשר לא-יקים את-דברי התורה-הזאת

ירושלמי מסכת סוטה פרק ז הלכה ד וכי יש תורה נופלת. שמעון בן יקים אומר זה החזן שהוא עומד

Many attempt to explain this saying. Most say it refers to the lifting of the Sefer Torah after its being read in public, that all should see the words that were written in the Sefer Torah. However, the Ramban explains this refers to the Chazan (gabbai) that does not properly secure the Sefer Torah in the Aron upon its return, so that it may fall. Others wish to explain this refers to the teachers of young children (sometimes called Chazan-director) and the language of *עומד* indicates guidance; thus, the teacher that fails to properly guide the students is the one subject to this curse.

ברוך שאמר BARUCH SHE'AMAR

תהלים פרק קיד, א בַּצֵּאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית יַעֲקֹב מֵעַם לֵעָז: (הלל)

According to most commentators the words מֵעַם לֵעָז (referring to the Egyptians) indicates a people that does not speak the Holy Language. And this seems to be the intent of Rashi throughout his comments on the Chumash and the Gemara, when he translates a word from Hebrew to another language he writes "בלע"ז", which is an abbreviation for "בלשון עם זר", indicating not the Holy Language.

But this explanation does not seem to assist us in understanding this verse, for what is the connection between the Jews and another nation that does not speak the Holy language. If the verse is attempting to disgrace the Egyptians since they do not speak Hebrew, what is the disgrace since all the other nations of the world also do not speak Hebrew, and none of them are called by this term?

A weak answer would be that the verse is attempting to reinforce the praise of the Jews that they continued to speak Hebrew while enslaved in Egypt and did not change their language. But why praise the Jews with this item, when the same Medrosh also mentions they did not change their pattern of clothing or their names.

Perhaps, the word לֵעָז has a different meaning. The Gemara frequently uses the phrase מוציא לֵעָז which implies gossip and perverse speech. Thus, it would be possible that this verse from Tehillim implies that the Jews went out specifically from a place where impure speech was the norm.

In order to fully understand this connection, one needs to explain another verse found in Parsha Ki Savo (26, 6) וִירָעוּ אוֹתָנוּ הַמִּצְרִים וַיַּעֲנוּנוּ וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה לִי, לָנוּ, לָעָם. In many other places in the Torah, when describing how the Jews were treated by the Egyptians, the verses use לָעָם, לָנוּ, לִי. All of those verses use a relationship ל, and not the connection אֵת that is found in Devarim אוֹתָנוּ.

One can explain that the וִירָעוּ אוֹתָנוּ alludes to the Aggadah that the Egyptians were embarrassed in front of the civilized world that they were afflicting the Jews, a quite and harmless nation, that did not seem to warrant the hatred of the Egyptians. Therefore, the Egyptians sought to justify their behavior to the world by slandering the Jews whenever possible, taking actions out of context, and applying higher than normal standards to the Jews (similar to what we find today).

Now one can understand the verse in Devarim. The Egyptians first made the Jews appear to be bad and evil and then, with apparent justification, they afflicted the Jews.

Now, one can understand the verse in Hallel that describes the Jews leaving a land where the people slander and viciously disgrace the truth.

וְהִסֵּר מִמֶּנּוּ מַכַּת הַמּוֹת (לתפילת תחנון)

The term מַכַּת הַמּוֹת is not clear, since the simple term death is not connected to the term מַכּוֹת, since death is the natural way of the world for all people. Also, the word הִסֵּר is not understood, since death has not been removed from the people saying this prayer.

Therefore, in this context the word מַכּוֹת is to be understood as the punishment and reproach from Heaven, and not the usual manner of death. This is similar to the use found in Ki Savo ה' אֵת מַכּוֹתַיךְ וְהִפְלֵא ה'.

Thus, in this prayer the concept is that one appreciates the many methods of punishment which can be afflicted from the Heavens to cause death to a person, and we beseech G-d to not apply any of these manners of punishment.

הגדה של פסח HAGADAH OF PESACH

אילו סיפק צרכינו במדבר ארבעים שנה

The Hagadah does not explain what needs were provided in the desert by HaShem that without them would have been life threatening.

Possibly, that the intention is to what is written in Parshas Savo:

דברים כט, ד וְאֵלֶּךָ אֶתְכֶם אַרְבָּעִים שָׁנָה בַּמִּדְבָּר לֹא-בָלוּ שְׁלֹמֹתֵיכֶם מֵעֲלֵיכֶם וְנַעֲלֶיךָ לֹא-בָלְתָה מֵעַל רַגְלֶיךָ:

“I have led you forty years in the desert, your garments have not worn out on you and your shoes have not worn out on your feet”

Gemara Berachos (60b) cites that in the morning blessings when one puts on shoes then one says the blessing acknowledging that He supplies us with all one's needs. How does that relate to putting on one's shoes?

Possibly we can explain according to the Gemara Shabbos 129a, that a person should always sell all one's possessions to acquire shoes, and Rashbam explains that is a disgrace to a person to go bare-footed.

It is a general principal that coldness enters through the feet. Therefore, shoes are necessary for the health of the complete body.

Thus, we can now explain the morning blessing that putting on one's shoes it is as if one has all one's basic needs and thus so recites the blessing.

Therefore, the Hagadah also has a similar explanation. HaShem took care that the shoes never worn old. Thus, the Jews in the desert did not have to sell everything in order to acquire new shoes (high demand in the desert with low supply). Thus, the Hagadah states that all our needs were supplied.

Another idea is providing by contrasting the verse in Parshas Ekev:

ח, ד שְׁמֹלֶתְךָ לֹא בָלְתָה מֵעֲלֶיךָ וְרַגְלֶיךָ לֹא בָצְקָה זֶה אַרְבָּעִים שָׁנָה:

In that verse, שְׁמֹלָה (clothing) is in the singular, whereas in Parshas Savo the same word is written in plural.

It is possible to explain each place provides a broader view of the miracle.

When the Torah writes in the singular implies that not even one garment in the entire wardrobe of the nation worn out. And when the Torah wrote in the plural, this indicated that even if a person always wore the same garment, it never worn out.

Even though the verse in Parshas Savo referred to clothes in the plural, it referred to the shoes in singular. The two shoes are a unit and one does not have a normal benefit from the use of only one shoe.

בעל הטורים על התורה

Baal HaTurim

One-Sixtieth

דברים כו, ב: וְלִקְחֹתָ מֵרֵאשִׁית כָּל-פְּרִי הָאֲדָמָה אֲשֶׁר תִּבְיֵא מֵאֶרֶץ אֲשֶׁר ה' אֱלֹהֶיךָ נָתַן לָךְ וְשָׂמַתָּ בַטָּנָא

Baal HaTurim notes that the Gematria of the word טָנָא is 60. The Rambam in hilchos Bikurim 2:15 writes that the Torah does not specify the amount required to be given for Bikurim. However, the Rabbis required a person to give 1/60th. For this reason the letter ט is absent from this passage about Bikurim.

Perhaps his intention is that since one is required by Rabbinical decree to give a sixtieth; the owner will be left with 59 parts, with one going to the Kohen, which is alluded in the word (טנ)א(59). Therefore we don't have the letter that equals 60 in this chapter. Also, the Torah uses the unusual word טָנָא (which appears 4 times in Tanach) and not the usual word סל (which appears 15 times in tanach) for a basket.

Amen

דברים כז, כו: וְאָמַר כָּל-הָעָם אָמֵן

Baal HaTurim remarks that the gematria of the word אָמֵן is 91 which is equivalent to that of the combined Names of 'Havayah' and Adnus' (the written and spoken special name of HaShem). Hence Chazal have said that someone who answers 'Amen' to a Berachah is greater than the person who recited the Berachah, since his declaration incorporates two Names of Hashem as against the one Name recited by the person who recites the Berachah.

Life in Balance

דברים כח, ט וְהָיוּ סִיּוּף תַּלְאִיִּם לָךְ מִנְּגִד וּפְתֻדָּה לִילָה וַיּוֹמֶם וְלֹא תֵאָמֵן בְּסִיּוּף

Baal HaTurim remarks that we find the word "tlu'im" one other place in Tanach, "V'ami tlu'im limshuvosi" (Hoshea 11:7). This alludes to the statement in the Gemara R.H. that "beinonim" have their judgment hanging between Rosh HaShana and Yom Kippur. This is "cha'yecho tlu'im" of our pasuk which depends upon personal repenting or not. This is "V'ami tlu'im limshuvosi," of the verse in Hoshea, which the nation is hanging depends upon if the entire nation does teshuvah.

The Divine Name

דברים כח, סח: וְהִשִּׁיבָה ה'

Baal HaTurim remarks the special name of HaShem appears 26 times in the Tochechah (Admonition). This corresponds to the 26 times that this name appears in the daily Amidah (without the added blessing on heretics) to protect against the 26 Names in the Tochechah.

This seems to imply that the Divine Name both punishes and protects against punishment at the same time. Rather, to mitigate against the 676 words of admonition, the pasukim contain 26 times the Divine Name. Thus, the 26 times of the value of the Name (gematria 26) equals 676 to mitigate against the 676 words of admonition.

- הענינים מלקו"ש השבועי ועוד -

נשמת אפרים לע"נ ר' אפרים ב"ר אברהם ע"ה האפמאן

▪ Resource to encourage the study of the Rebbe's sichos ▪

ממ"ש Understanding the Parsha according to the Rebbe

QUESTION: The command “to walk in His Paths” (ללכת בדרכיו) seems to be a general command. What is special about this mitzvah that confirms its listing as unique Mitzvah?

ANSWER: Angels are considered as if in a constant state of “standing” (thus, only one leg), they cannot change or advance. People are considered “goers” (thus, people have two legs). We are mobile and can change and advance in spiritual levels. It is possible for us to perform a mitzvah and to remain stationary - finding oneself in the same state as before. However, this mitzvah of “walking in His path” is unique since it propels the individual into motion, to leave the previous station and go to a higher spiritual rank. Thus, this action is listed as a particular mitzvah

(לקוטי שיחות כרך ד, עמ' 1130)

QUESTION: Why does the Mitzvah of “First Fruits” only apply after 14 years of conquering and division of the land of Israel? (Thus, those that had First Fruits during those first 14 years were unable to make public declaration of their faith and thanksgiving to HaShem during that period.)

ANSWER: The bringing of the First Fruits began only after the complete good in inheriting the land (and not just entering the Land); complete good could only happen after everyone received their portion. This concept of total unity of Ahavas Yisrael is also reflected by both luminaries of Chai Elul, Baal Shem Tov and Alter Rebbe.

(לקוטי שיחות כרך ט, עמ' 152)

QUESTION: What is the purpose of the admonitions in this week's Parsha?

ANSWER: Ultimate purpose of the admonitions is to lead the Jews to Teshuvah and a higher level than before, as reflected in the final verse (28, 68)

(לקוטי שיחות כרך יט, עמ' 235)

והתמכרתם שם לאיביך There, you will offer yourselves for sale to your enemies	“There” in the realms of the forbidden, a Baal Teshuvah will “offer oneself for sale” spiritually elevate, “your enemies” the forbidden interactions from prior to Teshuvah
לעבדים ולשפחות As slaves and handmaidens	Being a master of self-control, the Baal Teshuvah is compared to a slave who does not find the tasks easy, but does them nonetheless with utmost dedication
ואין קונה But there will be no buyer	“because they will decree death upon you” the Baal Teshuvah manages to “kill” the obsession with pleasures of the world, yearning to become one with G-d revealing אין which is higher than קונה

QUESTION: What does it mean that HaShem “regrets” Galus?

ANSWER: Galus only has a negative side without an intrinsic existence. Thus, HaShem “regrets” since in the final view, Galus has no value. In terms of our service, we should not let Galus cloud or disrupt us since it has no value (though we cannot make peace with Galus or not stop our efforts for its end).

(לקוטי שיחות כרך כד, עמ' 167)