

Devarim (44)
Deuteronomy
1:1:1

Tisha B'AV

Elegy

Elah Ezkerah - is said on Tisha B'AV. It speaks of the death of the 10 martyrs.

Temple was destroyed 9th of AV 3828 which corresponds to July 26, 68 C.E.

- Trajan 53-117 ruled from 98 to 117 CE.
- 60 years later Rabbi Akiva was killed 3861 121CE during the reign of the Roman Emperor Hadrian.

Tisha B'AV

1. Moed Katan teaches the custom to rend one's clothes and make a Beracha, 'Baruch dayan emes', when entering Jerusalem or seeing the Temple Mount after 30 days lapse.
2. Shulchan Aruch - teaches that we recite - no Berachah today because we don't have the proper Kavanah.
3. R Moshe Feinstein - not today. Jerusalem is rebuilt. Even though the Beis Hamikdash is not rebuilt it is not appropriate to rend clothes. Jerusalem is owned by Jews therefore, don't rend your clothes.

Rav Auerbach says-if you approach Jerusalem from a side which is now populated by Arabs you could still rend since Jews are not owners there.

4. Some make a kinyon with a friend to own their clothes therefore they don't own them and don't need to tear them.

Clear from the beginning and can't rend them is that valid? No

5. Bach-now we see the Ishmaelites built a church there. Strong reason to rend. Even the Jewish Government is not respecting Jerusalem and the site of the Beis Hamikdash so there is even additional reason to rend one's clothes and mourn the destruction.

Tisha B'AV

6. Assuming it is proper to rend but are there exceptions and if so when?
Eruv Shabbos, Eruv Yom Tov after noon – is not a time to mourn, or on Purim but there is no basis in halachah to use this as an exception.
7. We don't rend on seeing the kotel. That gives us strength. Only if you see the site of the Beis Hamikdash itself, under the mosque. The site of the Azarah. This area can be seen from Har Hazesim, or from a roof top.
The Mosque itself is just the air space. Not as required but one should rend.
8. Clearly don't rend on Sabbath or Yom Tov.
But if he went there near the end of Sabbath, he can rend after Sabbath if his emotions are still sad. But not if many hours have passed.
9. The Steipler Rav would put on an old garment as he approached the new city and take off his outer garments.
Only the outer garment itself not his talis katan.
If you put an extra jacket or shirt on you would have to cut both.
He had a keriah jacket with many cuts in it and he would close his eyes until he came close to the Kotel itself.
You are supposed to rip by hand. But you may need to begin the tear with a knife.

Kranzler - Salzman and friends

Torah Facets

Eituri Talmud

Genealogy

Nusach

The people heard the Torah being given.

First four books were conveyed by God to Moses. The mouth of God through the of Moses.

The fifth book was given to Moses one day and Moses conveyed it to the people next day. Much like the prophets heard from God and later told the people what God had said.

Genesis - influences all the other books - Vilna Gaon.

Exodus - 1:6 to Chapter 5 - leaving Egypt and experiences in wilderness.

Lev - 10 commandments and details of the Mitzvot

Deut - blessings for the righteous and curses for those who do not observe.

Last Chapter - Moses' death and the mourning that followed.

These are the words which Moses spoke unto all Israel beyond the Jordan; in the wilderness, in the Arabah, over against Suph, between Paran and Tophel, and Laban, and Hazeroth, and Di-zahab.

א אלה הדברים, אשר דבר משה אל-כל-
 ישראל, בעבר, הירדן: במדבר בערבה מול
 סוף בין-פארן ובין-תפל, ולבן וחצרת--ודי
 זָהָב.

That Moses spoke

How is it that Moses who previously said, “I am not a man who can speak”, we now see he can speak at such length as to rebuke the Bnei Israel.

Because, as it says in Pirkei Avot 6:7 “Great is Torah. It is a healing to one’s entire flesh” (Mishle 4:22 and 3:8), and having written the Torah he was healed and could now speak. Harav Shlomo Morganstern

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א אֵלֶּה הַדְּבָרִים, אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל-כָּל-
 יִשְׂרָאֵל, בְּעֵבֶר, הַיַּרְדֵּן: בְּמִדְבַּר בְּעַרְבָה מִזֶּלֶק
 סוּף בֵּין-פָּאֵרָן וּבֵין-תּוֹפֵל, וְלִבָּן וְחִצְרֹת--וְדִי
 זָהָב.

May have been written by an unknown Scholar (prophet) in King Josiah's reign (715-640 BCE).

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 זָהָב.

The first five verses introduce the entire book.

These are the words which Moses spoke 1:1.

In the 11th month on the first day of the month Moses spoke to the children of Israel 1:3.

And Moses began to explain the Torah 1:5

These are the words which Moses spoke unto all Israel beyond the Jordan; in the wilderness, in the Arabah, over against Suph, between Paran and Tophel, and Laban, and Hazeroth, and Di-zahab.

א אלה הדברים, אשר דבר משה אל-כל-
 ישראל, בעבר, הירדן: במדבר בערבה מול
 סוף בין-פארן ובין-תפל, ולבן וחצרת--ודי
 זָהָב.

These are the words

Whenever the Torah uses the term ‘Eilah’ these, it implies that this annuls what came before.

Until now Moshe did not speak to all of Israel.

Why? Up to now, Moses had been discussing the different involved and detailed laws. Not everyone is capable of absorbing all the intricacies. Now Moses was rebuking the people, and that type of speech is something which all of Israel should hear.

These are the words which Moses spoke unto all Israel beyond the Jordan; in the wilderness, in the Arabah, over against Suph, between Paran and Tophel, and Laban, and Hazeroth, and Di-zahab.

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 ישראל, בעבר, הירדן: במדבר בערבה מול
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 זָהָב.

These are the words that Moses spoke.

Whenever the Torah uses the word ‘devarim’ it is speaking about harsh words.

As in Ex 32:7 “God spoke to Moses ‘Go down’...”

And in the rest of the sentence Moses just hints at each sin by mentioning the place where the sin occurred rather than all the details, more like a hint, so as not to shame the Israelites.

These are the words which Moses spoke unto all Israel beyond the Jordan; in the wilderness, in the Arabah, over against Suph, between Paran and Tophel, and Laban, and Hazeroth, and Di-zahab.

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 ישראל, בעבר, הירדן: במדבר בערבה מול
 סוף בין-פארן ובין-תפל, ולבן וחצרת--ודי
 זָהָב.

These are the words

The word ‘devarim’ or ‘devar’ is used for admonishment. Yet Moses was fearful of admonishing the Israelites because he was severely punished for referring to them as ‘hamorim’ - “rebels”, in Num 20:10. For that comment it is thought he was not permitted to enter Israel. However, we learn in sentence three that he was permitted to admonish them because God commanded Moses to do so. “That God had commanded him for them”.

These are the words which Moses spoke unto all Israel beyond the Jordan; in the wilderness, in the Arabah, over against Suph, between Paran and Tophel, and Laban, and Hazeroth, and Di-zahab.

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 ישראל, בעבר, הירדן: במדבר בערבה מול
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 זָהָב.

To all Israel

For if Moses had spoken to only part of the people those who were absent could have said, “Had we been there we would have refuted him”.

Rashi
 Stone 939

Devarim

Deut 1:1:21-22

Berachos 32a1

These are the words which Moses spoke unto all Israel beyond the Jordan; in the wilderness, in the Arabah, over against Suph, between Paran and Tophel, and Laban, and Hazeroth, and Di-zahab.

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ישראל, בעבר, הירדן: במדבר בערבה מול
סוף בין-פארן ובין-תפל, ולבן וּחצרת--ודי
זהב.

Di = Zahav (name of a place) means “enough gold”.

The sages interpreted the various place names in this verse as reminders of the sins committed in the wilderness.

Moses argued that God Himself is partly to blame for the sin of the Golden Calf causing the people to possess a huge quantity of gold when He instructed them to take wealth from the Egyptians at the time of the Exodus.

Meam Loez 15:24

turn you, and take your journey, and go to the hill-country of the Amorites and unto all the places nigh thereunto, in the Arabah, in the hill-country, and in the Lowland, and in the South, and by the sea-shore; the land of the Canaanites, and Lebanon, as far as the great river, the river Euphrates.

ז פְּנוּ וּסְעוּ לָכֶם, וּבְאוּ הַר הָאֲמֹרִי וְאֶל-כָּל-
שְׂכֵנָיו, בְּעֶרְבָה בְּהַר וּבְשִׁפְלָה וּבְנֶגֶב, וּבְחוּף
הַיָּם--אֶרֶץ הַכְּנַעֲנִי וְהַלְבָּנוֹן, עַד-הַנָּהָר הַגָּדֹל
נְהַר-פְּרָת.

Turn around

After the word 'penu', there is a punctuation mark known as a Pesik which is indicated by a vertical rule (1).

This teaches that when the Israelites left there to go to the holy land they were always turning around looking back toward the mountain as if to say “If only we could remain there longer”.

Behold, I have set the land before you: go in and possess the land which the LORD swore unto your fathers, to Abraham, to Isaac, and to Jacob, to give unto them and to their seed after them.'

ח רָאֵה נָתַתִּי לְפָנֶיכֶם, אֶת-הָאָרֶץ; בָּאוּ, וּרְשׁוּ
אֶת-הָאָרֶץ, אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבֹתֵיכֶם
לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לְתַתּ לָהֶם, וּלְזָרְעָם
אַחֲרֵיהֶם.

To give to them

See also Exodus 6:4.

God promises to give the land “to the forefathers Abraham Isaac and Jacob to give to them”.

To give the land to them requires that they be present. This suggests that even though they have died they will be resurrected.

This is the phrase that satisfies the statement, “All Israelites who believe that the next world is referred to in the Torah will have a place in the world to come”.

Sanhedrin 90b

T Temimah V:2

The LORD, the God of your fathers, make you a thousand times so many more as ye are, and bless you, as He hath promised you!--

יֵא יְהוָה אֱלֹהֵי אֲבוֹתֵכֶם, יִסַּף עֲלֵיכֶם כְּכֶם--
אֶלֶף פְּעָמִים; וַיְבָרֶךְ אֶתְכֶם, כַּאֲשֶׁר דִּבֶּר לָכֶם.

Add to you yourselves 1000 times and bless you as He has spoken to you.

Is this a blessing or a curse?

They should increase according to their number i.e., add or double and do that 1000 times. This seems to place a limit, albeit a high limit, on the number of Israelites. But he then adds “as God has spoken to you” reverting to the unlimited number God promised.

Rabbi Akiva Eger

Lekutai Peshatim 1998

How can I myself alone bear your cumbrance, **יב איכה אשא, לבדי, טרחכם ומשאכם, וריבכם.**
and your burden, and your strife?

Hints at Tisha B'AV in this Sidra by using the word, 'Eicha'.

The retelling of the story of the spies who return with their bad report occurred on the 9th of AV.

Destruction of both temples in Jerusalem.

The expulsion of the Jews from England in 1290.

The expulsion of the Jews from Spain in 1492.

The beginning of WWI in 1914 which led to WWII and the Holocaust.

All these began on the 9th of AV.

And I charged your judges at that time, saying:
'Hear the causes between your brethren, and
 judge righteously between a man and his
 brother, and the stranger that is with him.

טז וְאַצְוָה, אֶת-שֹׁפְטֵיכֶם, בְּעֵת הַהוּא,
 לֵאמֹר: שְׁמַע בֵּין-אֲחֵיכֶם וּשְׁפֹטֵתֶם צְדָקָה, בֵּין-
 אִישׁ וּבֵין-אֲחִיו וּבֵין גֵּרוֹ.

Listen to the (disputes) between your brothers.

The judges (Beth din) must listen to the pleas of both litigants while they are in their presence and they should not listen to one while the other is not present. In Ex 21:1 the word used is, “you shall place”, ‘tasim’, viewed as an acrostic for ‘Tishma shenehem yachdav medabrin’ hear them both speaking together. The judge can’t hear only one litigant and one litigant must not discuss the case before his opponent comes. Listen between your brothers. When both are here.

And I charged your judges at that time, saying:

'Hear the causes between your brethren, and judge righteously between a man and his brother, and the stranger that is with him.

טז וְאַצְוֶה, אֶת-שֹׁפְטֵיכֶם, בְּעֵת הַהוּא,
 לֵאמֹר: שְׁמַע בֵּין-אֶחָיִכֶם וּשְׁפֹטֵתֶם צְדָקָה,
 בֵּין-אִישׁ וּבֵין-אֶחָיו וּבֵין גֵּרוֹ.

The art of making judgments has three rules.

1. Hear out the parties.
2. Show no partiality to high or low, rich or poor.
3. Fear no one

There are 7 attributes of a judge.

wise

understanding

full knowledge

able

reverent

truthful

despises corruption

He must listen to both parties in each other's presence.

Realize that your reputation will not be weakened if after hearing you decide to refer the matter to a higher authority. To do so is a sign of strength.

And I charged your judges at that time, saying:
Hear the causes between your brethren, and
 judge righteously between a man and his
 brother, and the stranger that is with him.

טז וְאַצְוֶה, אֶת-שֹׁפְטֵיכֶם, בְּעֵת הַהוּא,
 לֵאמֹר: שְׁמַע בֵּין-אֲחֵיכֶם וּשְׁפֹטֵתֶם צְדָקָה, בֵּין-
 אִישׁ וּבֵין-אָחִיו וּבֵין גֵּרוֹ.

Listen

expresses ongoing continuous action.

You shall continually listen to the people who are arguing their case before you
 (don't make up your mind early in the process).
 It is similar in form to 'zachor' actively remember, Ex 20:8 and 'shamor' actively
 safeguard. If so it should be spelled as they are with a "vov". The absent
 vov permits us to read those letters as 'shamesh' (make heard). Make heard
 between your brothers. Let each one hear the other. Don't have a judgment
 unless both parties hear each other and are present together.

And I charged your judges at that time, saying:
 'Hear the causes between your brethren, and
judge righteously between a man and his
 brother, and the stranger that is with him.

טז וְאַצְוֶה, אֶת-שֹׁפְטֵיכֶם, בְּעֵת הַהוּא,
 לֵאמֹר: שְׁמַע בֵּין-אֶחָיִכֶם וּשְׁפֹטֵתֶם צְדָקָה, בֵּין-
 אִישׁ וּבֵין-אֶחָיו וּבֵין גֵּרוֹ.

And judge righteously

Constitutes a positive commandment for judges to judge.

Rashi on Kethuvoth 106a
 Torah Temimah V4

Ye shall not respect persons in judgment; ye shall hear the small and the great alike; ye shall not be afraid of the face of any man; for the judgment is God's; and the cause that is too hard for you ye shall bring unto me, and I will hear it.'

יִזְלֹא-תִכְיֹרוּ כְּפִיּוֹת בְּמִשְׁפָּט, כְּקָטָן כְּגֹדֶל
תִּשְׁמָעוּן--לֹא תִגְוֹרוּ מִפְּנֵי-אִישׁ, כִּי הַמִּשְׁפָּט
לֵאלֹהִים הוּא; וְהִדְבַּר אֲשֶׁר יִקְשֶׁה מִכֶּם,
תִּקְרְבוּן אֵלַי וְשָׁמַעְתִּיו.

Small as great.

Small amount 1 Perutah.

May involve an important case that requires analysis and a decision.

If it is presented first it is to be judged first.

Sanhedrin 8a

Torah Termimah V5

Devarim

Deut 1:17:8-11

Ye shall not respect persons in judgment; ye shall hear the small and the great alike; ye shall not be afraid of the face of any man; for the judgment is God's; and the cause that is too hard for you ye shall bring unto me, and I will hear it.'

יֵז לֹא-תִכְיֹרוּ פָּנִים בַּמִּשְׁפָּט, כִּקְטָן כַּגָּדֹל
תִּשְׁמָעוּן--לֹא תִגְוֹרוּ מִפְּנֵי-אִישׁ, כִּי הַמִּשְׁפָּט
לְאֱלֹהִים הוּא; וְהִדְבַר אֲשֶׁר יִקְשֶׁה מִכֶּם,
תִּקְרְבוּן אֵלַי וְשָׁמַעְתִּיו.

Do not fear.

Dangerous looking litigant.

You may not say I will not judge this case.

Torah Temimah V5

Sanhedrin 6b

And we journeyed from Horeb, and went through all that great and dreadful wilderness which ye saw, by the way to the hill-country of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea.

יֵט וְנָסַע מִחֶרֶב, וַיֵּלֶךְ אֶת כָּל-הַמִּדְבָּר הַגָּדוֹל
וְהַנּוֹרָא הַהוּא אֲשֶׁר רְאִיתֶם דֶּרֶךְ הַר הָאֱמֹרִי,
כְּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ, אֲתָנוּ; וַנָּבֵא, עַד
קִדְשׁ בְּרִנֵּעַ.

Story of the spies.

Different from story in Num 13:1to14:45 Shlach –Lecha

The people do not listen to the positive report by the spies but misconstrue their report and have no faith in God. It is the people who are reported as bearing responsibility for the outcome. It is the people who force Moshe to send the spies and the people who do not listen to the good report of Yehoshua and Calib. The people are responsible for their action. They forced the sending of the spies and chose the response they heard.

The question: is it the listener's responsible for accepting bad advise or is all the burden on the shoulders of the person who gives bad advice? The Torah here tells us each person is responsible for his or her actions. You can listen to good or bad advice. It is you who is responsible for the choice you make.

And ye came near unto me every one of you,
and said: 'Let us send men before us, that they
may search the land for us, and bring us back
word of the way by which we must go up, and
the cities unto which we shall come.'

כב ותקרבוּן אלי, כְּלָכֶם, ותאמרוּ נְשַׁלְחָה
אֲנָשִׁים לְפָנֵינוּ, וְיַחְפְּרוּ-לָנוּ אֶת-הָאָרֶץ; וְיָשִׁבוּ
אֵתָנוּ, דְּבַר--אֶת-הַדֶּרֶךְ אֲשֶׁר נַעֲלָה-בָּהּ, וְאֵת
הָעָרִים אֲשֶׁר נָבֵא אֱלֹהֵינוּ.

All of you approached me.

You came together as a mob. Not organized according to the heads of your tribes
and your elders as D5:20.

This sense of panic after they were told ‘this is the land, God gave it to us and
don’t be afraid’, displayed a lack of faith in God’s word.

Emes LeYaakov
Kestenbaum 407

and ye murmured in your tents, and said:

'Because the LORD hated us, He hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

כַּז וַתִּרְגְּזוּ בְּאֶהְלֵיכֶם, וַתֹּאמְרוּ, בְּשִׂנְאֵת יְהוָה
אֶתָּנוּ, הוֹצִיאָנוּ מֵאֶרֶץ מִצְרַיִם--לְתֵת אֶתָּנוּ בְּיַד
הָאֲמֹרִי, לְהַשְׁמִידָנוּ.

And you protested in your tents

They only protested in their tents.

They did not have the audacity to speak in this manner publically.

Whither are we going up? our brethren have made our heart to melt, saying: The people is greater and taller than we; the cities are great and fortified up to heaven; and moreover we have seen the sons of the Anakim there.'

כח אָנָה אֲנַחְנוּ עֲלֵימ, אַחֵינוּ הִמְסוּ אֶת-
 לִבֵּנוּ לְאֹמֶר עִם גְּדוֹל וָרֵם מִמֶּנּוּ, עָרִים
 גְּדֹלֹת וּבְצוּרֹת, בְּשָׁמַיִם; וְגַם-בְּנֵי עֲנָקִים,
 רָאִינוּ שָׁם.

Our brothers have melted our hearts

Means, made us fearful.

This refers to the spies.

It is also a reference to Tisha B'AV. This was the first calamity associated with Tisha B'AV.

And the LORD heard the voice of your words,
and was wroth, and swore, saying:

לֹד וַיִּשְׁמַע יְהוָה, אֶת-קוֹל דְּבָרֵיכֶם; וַיִּקְצַף.
 וַיִּשָּׁבַע לֵאמֹר.

Don't think that my current oath, 'that no person of this generation will see the good land that I promised to your fathers', will have no effect because of my prior oath to your father's. I will still keep the oath that I made to the patriarchs through your children but you, an evil generation, will not see the good land.

save Caleb the son of Jephunneh, he shall see it; and to him will I give the land that he hath trodden upon, and to his children; because he hath wholly followed the LORD.'

לו זולתי קלב בן-יפנה, הוא יראנה, ולו-אתן
את-הארץ אשר דרך-בה, ולבניו--יען, אשר
מלא אחרי יהוה.

He will see and to him I will give.

The only exception will be Kaleb ben Yefuneh.

This seems redundant since if he will be given the land he certainly will see it.

But this is to teach us that Caleb had two merits. The evil generation would not even see the land.

Moshe and Joshua would see it and Joshua would enter it but Joshua had no children and therefore, no one inherited from him because God had to save him (help him), avoid the bad effect of the spies (reflected by his name), 'God will help me'. Caleb followed God whole heartedly, with out help, and therefore merited to have his children inherit the land.

So we passed by from our brethren the children of Esau, that dwell in Seir, from the way of the Arabah, from Elath and from Ezion-geber. {S} And we turned and passed by the way of the wilderness of Moab.

ח וַנַּעֲבֹר מֵאֶת אַחֵינוּ בְּנֵי-עֵשָׂו, הַיֹּשְׁבִים
בְּשֵׁעִיר, מִדֶּרֶךְ הָעֲרָבָה, מֵאֵילַת וּמֵעֵצִין גְּבֹר;
{ס} וְנָפֹן, וַנַּעֲבֹר, דֶּרֶךְ, מִדְּבַר מוֹאָב.

This verse is 1 of 3 in the Torah which are divided between paragraphs in the middle of a verse.

The other two are in Gen 35:22 and Num 26:1.

This comes to teach us that we treat the Edomites (Esau) differently from the Moabites. With neither are we to make war but with Edom we are admonished not even to provoke them. No such restriction is placed on our actions toward Moab. Therefore, our sentence is divided into two parts the first regarding Edom and the second our different relationship toward Moab.

And the LORD said unto me: 'Be not at enmity with Moab, neither contend with them in battle; for I will not give thee of his land for a possession; because I have given Ar unto the children of Lot for a possession.--

ט וַיֹּאמֶר יְהוָה אֵלַי, אַל-תִּצַּר אֶת-מוֹאָב, וְאַל-
תִּתְגַּר בָּם, מִלְחָמָה: כִּי לֹא-אֶתֵּן לָךְ מֵאַרְצוֹ,
יְרֻשָׁה--כִּי לְבְנֵי-לוֹט, נָתַתִּי אֶת-עַר יְרֻשָׁה.

Moab

The two daughters of Lot lived with their father in an incestuous relationship and each had a son (one was called Moab = Me'avi, from my father and the other was called ben Ami, son of my people = Ammon).

Moab we are forbidden to provoke into war
Ammon we are forbidden to provoke in anyway.

Rashi
Stone 949

And the LORD said unto me: 'Be not at enmity with Moab, neither contend with them in battle; for I will not give thee of his land for a possession; because I have given Ar unto the children of Lot for a possession.--

ט וַיֹּאמֶר יְהוָה אֵלַי, אַל-תִּצַּר אֶת-מוֹאָב, וְאַל-
תִּתְגַּר בָּם, מִלְחָמָה: כִּי לֹא-אֶתֵּן לָךְ מֵאַרְצוֹ,
יְרֻשָׁה--כִּי לְבְנֵי-לוֹט, נָתַתִּי אֶת-עַר יְרֻשָׁה.

and when thou comest nigh over against the children of Ammon, harass them not, nor contend with them; for I will not give thee of the land of the children of Ammon for a possession; because I have given it unto the children of Lot for a possession.--

יט וְקִרְבַּת, מוֹל בְּנֵי עַמּוֹן--אַל-תִּצַּרְם, וְאַל-
תִּתְגַּר בָּם: כִּי לֹא-אֶתֵּן מֵאַרְץ בְּנֵי-עַמּוֹן לָךְ,
יְרֻשָׁה--כִּי לְבְנֵי-לוֹט, נָתַתִּיהָ יְרֻשָׁה.

2:9 Do not harass Moab and do not initiate a war against them.

2:19:5-8 Do not harass (Ammon) and do not incite them.

- Note this is different
don't incite Moab by war but therefore you may incite them by impressing them for labor.
- Can't even incite Ammon for labor.

And in Seir dwelt the Horites aforetime, but the children of Esau succeeded them; and they destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them.--

יב וּבְשֵׁעִיר יֵשְׁבוּ הַחֲרִים, לְפָנִים, וּבְנֵי עֵשָׂו
 יִירָשׁוּם וַיִּשְׁמְדוּם מִפְּנֵיהֶם, וַיֵּשְׁבוּ תַּחְתָּם:
 כַּאֲשֶׁר עָשָׂה יִשְׂרָאֵל, לְאֶרֶץ יִרְשֵׁתוֹ, אֲשֶׁר-נָתַן
 יְהוָה, לָהֶם.

Drove them away and destroyed them.

- The children of Esau, the children of his first wife Oholibamah, granddaughter of Seir the Horite. see Gen 36:2,20,25) were relatives and therefore could live there. Later they wrested control from their cousins and drove them out.

And they destroyed the Horites before them and drove them away.

The second and third wife of Esau were not relatives to the Horites. So they had to first destroy and drive out the Horites before they could live in peace.

And in Seir dwelt the Horites aforetime, but the children of Esau succeeded them; and they destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them.--

יב וּבְשֵׁעִיר יָשְׁבוּ הַחֹרִים, לְפָנִים, וּבְנֵי עֵשָׂו
 יִרְשׁוּם וַיִּשְׁמְדוּם מִפְּנֵיהֶם, וַיֵּשְׁבוּ תַחְתָּם:
 כְּאֲשֶׁר עָשָׂה יִשְׂרָאֵל, לְאֶרֶץ יִרְשָׁתוֹ, אֲשֶׁר-נָתַן
 יְהוָה, לָהֶם.

They dwelled in their place.

Cantillation mark on first word is a ‘Tipcha’, which suggests a slight pause and the next word is considered a new phrase. This tells us that sitting and being among them happened at two different times. No urgency for the children of Esau and Oholibamah.

In verses 21 & 22 the words ‘vayeshvu tachtam’ is written as one phrase telling us it happened at the same time. These children of Esau, not being relatives could not live there at first but had to be taken over and then could live with them.

Vechur LaZahav

Kestenbaum 411

Devarim

Deut 2:16:7

Deut 2:17:3

So it came to pass, when all the men of war were consumed and dead from among the people, {S}

טז וַיְהִי כַאֲשֶׁר-תָּמּוּ כָּל-אֲנָשֵׁי הַמִּלְחָמָה, לְמוֹת--
מִקְרֵב הָעָם. {ס}

that the LORD spoke unto me saying:

יז וַיְדַבֵּר יְהוָה, אֵלַי לֵאמֹר.

16 And it was when all the men had finished dying from the midst of the people (that)

17 Hashem spoke to me saying

The Lord did not resume speaking with Moses until all those condemned to die in the desert had perished.

Torah Temimah V8

Taanith 30b

and when thou comest nigh over against the children of Ammon, harass them not, nor contend with them; for I will not give thee of the land of the children of Ammon for a possession; because I have given it unto the children of Lot for a possession.--

יט וְקִרְבַּתְּ, מוֹל בְּנֵי עַמּוֹן--אֶל-תִּצָּרָם, וְאֶל-
תִּתְגַּר בָּם: כִּי לֹא-אֶתֶן מֵאֶרֶץ בְּנֵי-עַמּוֹן לָךְ,
יְרֻשָׁה--כִּי לְבְנֵי-לוֹט, נִתְּתִיהָ יְרֻשָׁה.

For to the children of Lot have I given it as an inheritance.

This supports the idea that the Torah grants gentiles the right to inherit their fathers.

Kiddushin 18a

Torah Temimah V8

And I commanded Joshua at that time, saying:
 'Thine eyes have seen all that the LORD your
 God hath done unto these two kings; so shall
 the LORD do unto all the kingdoms whither
 thou goest over.

כא וְאֶת-יְהוֹשֻׁעַ צִוִּיתִי, בְּעֵת הַהוּא לֵאמֹר:
 עֵינֶיךָ הִרְאִיתָ, אֵת כָּל-אֲשֶׁר עָשָׂה יְהוָה
 אֲלֵהֶיכֶם לְשְׁנֵי הַמְּלָכִים הָאֵלֶּה--כֵּן-יַעֲשֶׂה יְהוָה
 לְכָל-הַמְּמַלְכוֹת, אֲשֶׁר אַתָּה עֹבֵר שָׁמָּה.

Joshua

Appears in Tanach more than 200 times only here and in Judges 2:7 is it spelled
 this way with two vovs.

397 years after Joshua leads the Israelites into the land of Canaan, David will slay
 Goliath and replace Saul as the national hero of Israel (see Samuel I Chap 17-
 18). The Torah hints to that time by adding a vov to Joshua's name. For the
 Gematria of Yehoshua is 397, yud-10, heh -5, vov-6, shin-300, vov-6, ayin -
 70 = 397.

V'etchanan (45)
Deuteronomy 3:23

I entreated the Lord at that time, saying,

כג. וְאֶתְחַנֵּן אֶל יְהוָה בְּעֵת הַהוּא לֵאמֹר:

I pleaded

Moses prayed 515 prayers.

This is the numerical value of the word 'V'etchanan' "and he pleaded".

This is the number of prayers angels pray everyday as alluded to in Ezekiel 1:7.

“The angels feet were straight ‘Yesharah’. The numerical value of yesharah... is 515.

Moses was called an angel (see Num 20:16) “He sent an angel and brought us forth out of Egypt” and “see, I have set thee in God’s stead to Pharaoh:

Ex 7:1.

Mean Loez 16:9

Vov-6, aleph-1, tof-400, ches-8, nun-50, nun-050 = 515 – V'etchanan

Yud-10, shin-300, resh-200, heh-5 = 515 - Yesharah

V'etchanan

Deut 3:23:1

I entreated the Lord at that time, saying,

כג. וְאַתְחַנֵּן אֶל יְהוָה בְּעֵת הַהוּא לֵאמֹר:

And I supplicated the Lord.

How long should one pause between one prayer and the next?

As long as he needs to put oneself in an imploring frame of mind (Ex 32:11).

Torah Temimah 5:12

BT Berachoth 30b

I entreated the Lord at that time, saying, כג. וְאֶתְחַנֵּן אֶל יְהוָה בְּעֵת הַהוּא לֵאמֹר:

And I besought the Lord at that time, saying:

Moses pleaded with God why had God not told him clearly that he would not enter Israel?

1. Yes, but Moses through prayer had succeeded in having God change His original plans before, perhaps here again God merely wanted Moses' prayers especially now that he conquered Sichon and Og.
2. Moses might have relied on the strict wording (Num 20:12) "You will not bring this congregation to the land", since Joshua was appointed to lead them in and not Moses. Perhaps this would still fit God's decision. Moses would not be the one to bring them to the land but he could enter as an individual.

And since God had permitted Moses to enter the East bank of the Jordan: the lands of Sichon and Og which are among the lands promised to Avraham and considered part of the Holy Land, Moses had reason to think God's oath had been annulled. But not so, these lands, had they not been requested by Reuven, Gad and ½ of Menasseh, would have been destroyed and not given to the Israelites so Moses could come here but not to the land "That I gave them" (Num 20:12).

V'etchanan

Deut 3:23:6

I entreated the Lord at that time, saying,

כַּג וְאֶתְחַנֵּן, אֶל-יְהוָה, בְּעֵת הַהוּא, לֵאמֹר.

Saying

I pleaded with God at that time to say.

Another translation of 'lamor' is not “saying” but “to say”. Moses pleaded with God to write in the Torah that Moses was punished for a particular sin so people would not speculate that his punishment was for a more serious sin. He pleaded with God “to say” what his sin actually was.

Mean Loez 16:15

V'etchanan

Deut 3:24:8-12

'O Lord GOD, Thou hast begun to show Thy servant Thy greatness, and Thy strong hand; for what god is there in heaven or on earth, that can do according to Thy works, and according to Thy mighty acts?

כַּד אָדֹנָי יְהוָה, אַתָּה הַחֲלוּת לְהַרְאוֹת אֶת-
עַבְדְּךָ, אֶת-גְּדֻלָּתְךָ, וְאֶת-יָדְךָ הַחֲזָקָה--אֲשֶׁר מִי-
אֵל בַּשָּׁמַיִם וּבָאָרֶץ, אֲשֶׁר-יַעֲשֶׂה כַּמַּעֲשִׂיךָ
וְכַגְבוּרֹתֶיךָ.

Your greatness and your strong hand

Almighty in heaven and earth.

When you pray
always address God
always first praise God
then make requests for your needs.

Torah Temimah 5:12

BT Berachoth 32a

'O Lord GOD, Thou hast begun to show Thy servant Thy greatness, and Thy strong hand; for what god is there in heaven or on earth, that can do according to Thy works, and according to Thy mighty acts?

כַּד אָדֹנָי יְהוָה, אַתָּה הַחֲלוֹת לְהַרְאוֹת אֶת-
 עַבְדְּךָ, אֶת-גְּדֻלָּתְךָ, וְאֶת-יָדְךָ הַחֲזָקָה--אֲשֶׁר מִי-
 אֵל בַּשָּׁמַיִם וּבָאָרֶץ, אֲשֶׁר-יַעֲשֶׂה כַּמַּעֲשִׂיךָ
 וְכַגְבוּרֹתֶיךָ.

Note the remarkable and unique occurrence here (and in Deut 9:26).

In the second word of this sentence is the Tetragrammaton and it has the punctuation of the other famous name for God, 'Elokim' combining the two forms, mercy and kindness, with strict judgment. Moshe is here saying that God is merciful even in judgment-Rashi. While the judgment may seem strict and harsh in reality it is merciful for He judges with the full knowledge of what is needed to insure a brighter future.

R.S.R. Hirsch

Kestenbaum

V'etchanan

Deut 3:25:1-2

Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill-country, and Lebanon.'

כֹּה אֶעְבְּרָה-נָא, וְאֶרְאֶה אֶת-הָאָרֶץ
הַטּוֹבָה, אֲשֶׁר, בְּעֵבֶר הַיַּרְדֵּן: הֲהִיא
הַטּוֹב הַזֶּה, וְהַלְבָּנוֹ.

Let me pass over

Why was Moses so eager to pass over into Eretz Israel?

Because there are many mitzvot that can be performed only there.

Torah Temimah 5:12

BT Sotah 14a

Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill-country, and Lebanon.'

כֹּה אֶעְבְּרָה-נָא, וְאֶרְאֶה אֶת-הָאָרֶץ
הַטּוֹבָה, אֲשֶׁר, בְּעֵבֶר הַיַּרְדֵּן: הַהַר
הַטּוֹב הַזֶּה, וְהַלְבָּנוֹן.

That goodly hill country.....

Because it is only in Eretz Yisrael that the spiritual riches available to man can be realized.

Let me go over, I pray Thee, and see the good
land that is beyond the Jordan, that goodly hill-
country, and Lebanon.'

כֹּה אֶעְבְּרָה-נָא, וְאֶרְאֶה אֶת-הָאָרֶץ
הַטּוֹבָה, אֲשֶׁר, בְּעֵבֶר הַיַּרְדֵּן: הַהַר
הַטּוֹב הַזֶּה, וְהַלְבָּנוֹן.

The good mountain

That is Jerusalem.

Torah Temimah 5:12

BT Berachoth 48b

And the Lebanon

That is the Temple because it whitens (Malbim) ... the Sins of Israel.

Sifrei

Torah Temimah 5:13

V'etchanan

Deut 3:26-27:18-19

Deut 3:27:

But the LORD was wroth with me for your sakes, and hearkened not unto me; and the LORD said unto me: 'Let it suffice thee; speak no more unto Me of this matter.

כּו וַיִּתְעַבֵּר יְהוָה בִּי לְמַעַנְכֶם, וְלֹא שָׁמַע אֵלַי; וַיֹּאמֶר יְהוָה אֵלַי, רַב-לָךְ--אֵל-תּוֹסֵף דַּבֵּר אֵלַי עוֹד, בַּדְּבַר הַזֶּה.

Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold with thine eyes; for thou shalt not go over this Jordan'.

כִּז עֲלֵה רֹאשׁ הַפִּסְגָּה, וְשֵׂא עֵינֶיךָ יָמָה וְצָפְנָה וְתִימָנָה וּמִזְרָחָה--וּרְאֵה בְּעֵינֶיךָ: כִּי-לֹא תַעֲבֹר, אֶת-הַיַּרְדֵּן הַזֶּה.

Only because of this (your prayer) you may go up to the top of the cliff

and I permit you to view the land from afar.

These words, the last of Posuk 26 and the 1st words of Posuk 27 are put together as a continuous phrase. It is similar to the Posuk made by R. Eleazar 32b that prayer is (much) more important than good needs. Berachos 32b.

And now, O Israel, hearken unto the statutes and unto the ordinances, which I teach you, to do them; that ye may live, and go in and possess the land which the LORD, the God of your fathers, giveth you.

א וְעַתָּה יִשְׂרָאֵל, שִׁמְעוּ אֶל-הַחֻקִּים וְאֶל-
הַמִּשְׁפָּטִים, אֲשֶׁר אֲנִי מְלַמֵּד אֶתְכֶם, לַעֲשׂוֹת-
לְמַעַן תַּחְיוּ, וּבֵאתֶם וִירְשֶׁתֶם אֶת-הָאָרֶץ,
אֲשֶׁר יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם, נָתַן לָכֶם.

And now, O Israel, hearken

unto the statutes and unto the ordinances, that you may live and go in and possess the land.

There is only one way to enter Eretz Israel and to maintain possession of Eretz Israel and that is through observing the commandments.

Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of the LORD your God which I command you.

ב לא תספו, על-הדבר אשר אנכי מצוה אתכם, ולא תגרעו, ממנו--לשמר, את-מצות יהוה אלהיכם, אשר אנכי, מצוה אתכם.

Any change we make in them suggest that God's commandments were not perfect and we certainly do not wish to imply that.

On the other hand, we are commanded to improve on the world, to perfect creation. Does this not imply God's work was imperfect?

The difference is He left work in the world for us to complete and He commands us to do so.

He did not leave an imperfect world except by His design.

Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of the LORD your God which I command you.

ב לא תספו, על-הדבר אשר אנכי מצוה אתכם, ולא תגרעו, ממנו--לשמר, את-מצות יהוה אלהיכם, אשר אנכי, מצוה אתכם

You shall not add to the word which I command you neither shall you subtract from it.

This is written in the singular. In Reeh (13:1) this appears in the plural.

To teach you may not add or subtract any of the 613 commandments or any element within any particular commandment.

I can understand why we are not permitted to subtract from the commandments but why can we not add to them? If one adds to the commandments and becomes overly religious, he will eventually end up subtracting from them since they will be too burdensome.

Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of the LORD your God which I command you.

ב לא תספו, על-הַדְּבָר אֲשֶׁר אֲנִי מְצַוֶּה
אֲתֶכֶם, וְלֹא תִגְרְעוּ, מִמֶּנּוּ--לְשֹׁמֵר, אֶת-מִצְוֹת
יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר אֲנִי, מְצַוֶּה אֲתֶכֶם

You shall not add

nor shall you subtract.

I can understand why you must not subtract but why can you not add to the Laws?

By definition perfection cannot be improved upon so to add or subtract from the commandments of the Torah is an unacceptable implication that God's Torah is not perfect.

(how... do we accept Rabbinic “fences” around the Torah and the new holidays of Purim and Hanukkah)

V'etchanan

Deut 4:4:1

But ye that did cleave unto the LORD your God
are alive every one of you this day.

ד וְאַתֶּם, הַדְּבָקִים, בַּיהוָה, אֱלֹהֵיכֶם--חַיִּים
כְּלֶכֶם, הַיּוֹם.

And you

who remained attached to the Lord your God are all alive today.

And you - has the same letters as the word 'Emeth', "truth".

You who in truth - in sincerity remained attached to God.

The Shema has 245 words in it. The Chazan must repeat the last three words making the prayer 248 words the same as the parts of the body. (The # of mitzvahs aseh – since each word gives power to a different part of the body).

Mean Loez 16:554

V'etchanan

Deut 4:4:1-2

But ye that did cleave unto the LORD your God
are alive every one of you this day.

ד וְאַתֶּם, הַדְּבָקִים, בַּיהוָה, אֲלֵהֵיכֶם--חַיִּים
כְּלֶכֶם, הַיּוֹם.

But ye that did cleave unto the Lord.

Is it possible to cleave to the Lord, the Shechina? See 4:24,

“For the Lord your God is a consuming fire”. It may not be possible to cleave to Him.

How to cleave? If one weds his daughter to a Torah scholar or engages in business for a Torah scholar or studies to become a Torah scholar that is how to cleave to God.

Ketuvoth 111b

Torah Temimah 5:14

Behold, I have taught you statutes and ordinances, even as the LORD my God commanded me, that ye should do so in the midst of the land whither ye go in to possess it.

ה רֵאָה לְמַדְתִּי אֶתְכֶם, חֻקִּים וּמִשְׁפָּטִים,
כְּאֲשֶׁר צִוִּי, יְהוָה אֱלֹהֵי: לַעֲשׂוֹת כֵּן--בְּקֶרֶב
הָאָרֶץ, אֲשֶׁר אַתֶּם בָּאִים שָׁמָּה לְרִשְׁתָּהּ.

Moses stresses the statutes and the laws.

You must listen to them 4:1:3 ‘shemah’

You have been taught them 4:5:2 ‘lemadeti’

You should keep them 4:5:10 ‘laasos’

You shall observe them 4:6:1 ‘ushemartem’

You shall do them 4:6:2 ‘V'asitem’

V'etchanan

Deut 4:8:6-7

And which great nation is it that has just statutes and ordinances, as this entire Torah, which I set before you this day?

ח. וּמִי גוֹי גָדוֹל אֲשֶׁר לוֹ חֻקִּים וּמִשְׁפָּטִים
צְדִיקִים כָּל הַתּוֹרָה הַזֹּאת אֲשֶׁר אָנֹכִי
נֹתֵן לְפָנֵיכֶם הַיּוֹם:

Rules and laws.

Every ‘mishpat’ (law) has an element of statute (‘chok’) within it. Since all our laws have reasons that we cannot fully understand.

Mean Loez 16:76

V'etchanan

Deut 4:9:1-3

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from thy heart all the days of thy life; but make them known unto thy children and thy children's children;

ט רק השמר לך ושמר נפשך מאד, פן-
תשכח את-הדברים אשר-ראו עיניך ופן-
יסורו מלבבך, כל, ימי חייך; והודעתם לבניך,
ולבני בניך.

Only take heed to thyself, and keep thy soul diligently

Look after your body and ensure that it remains healthy and then you will be able to guard your soul.

Good medical advice.

Torah Gems 3:192

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from thy heart all the days of thy life; but make them known unto thy children and thy children's children;

ט רק השמר לך ושמר נפשך מאד, פן-
תשכח את-הדברים אשר-ראו עיניך ופן-
יסורו מלבבך, כל, ימי חייך; והודעתם לבניך,
ולבני בניך.

Take heed to thyself.

Take care of your physical self, your body. Do no harmful practices, practice preventative medicine.

We know this refers to body, because the next words are ‘lishmor naphshechah’ “and take heed of your soul”.

A positive commandment

- No open pit on your property.
- Wall 10 handbreaths high around pit or parapet.
- Don't walk alone at night.
- Don't walk near a leaning wall.
- Don't walk on an unsteady bridge.
- Don't enter a ruin even to pray. See Berachot 3a

Only take heed to thyself, and keep thy soul
diligently, lest thou forget the things which thine
 eyes saw, and lest they depart from thy heart all
 the days of thy life; but make them known unto
 thy children and thy children's children;

ט רק השמר לך ושמר נפשך מאד, פן-
 תשכח את-הדברים אשר-ראו עיניך ופן-
 יסורו מלבבך, כל, ימי חייך; והודעתם לבניך,
 ולבני בניך.

Watch over yourself
 and watch your soul very much
 so you won't forget.

Study out loud
 Review 101 times
 Be Humble
 Review with a friend

The first letters of each of the 2nd to 6th word have a numerical value of 101
 Heh-5, lamid-30, vov-6, nun-50, mem-40 = 101

Study one hundred and one times so you do not forget.

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from thy heart all the days of thy life; but make them known unto thy children and thy children's children;

ט רק השמר לך ושמר נפשך מאד, פן-
תשכח את-הדברים אשר-ראו עיניך ופן-
יסורו מלבבך, כל, ימי חייך; והודעתם לבניך,
ולבני בניך.

Don't enter a ruin even to pray

Take heed of yourself.

Positive commandment to take care of yourself.

Prevent injury or danger.

V'etchanan

Deut 4:9:20-23

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from thy heart all the days of thy life; but make them known unto thy children and thy children's children;

ט רק השמר לך ושמר נפשך מאד, פן-
תשכח את-הדברים אשר-ראו עיניך ופן-
יסורו מלבבך, כל, ימי חייך; והודעתם לבניך,
ולבני בנך.

Sentence 4:9:20-23 asks that we teach our children and our grandchildren.

Sentence 4:10:29-31 asks that we teach our children and does not mention grandchildren!!

The Midrash (rabbis) suggest that the untranslated particle 'et' teaches us that we must also teach our grandchildren.

Mean Loez 16:94

the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me: 'Assemble Me the people, and I will make them hear My words that they may learn to fear Me all the days that they live upon the earth, and that they may teach their children.'

י יום, אשר עמדת לפני יהוה אלהיך בחרב,
באמר יהוה אלי הקהל-לי את-העם, ואשמעם
את-דברי: אשר ילמדון ליראה אתי, כל-
הימים אשר הם חיים על-האדמה, ואת-
בניהם, ילמדון.

And you teach your children God's words

	Torah	Gemilut	Gimel	3	ches	8
Tof	400	Chassadim	Mem	40	somach	60
Vov	6		Yud	10	daled	4
Resh	200		Lamed	30	mem	40
Heh	5		Yud	10		
	= 611		Tof	400		= 611

If you teach your children Torah they also learn to do deeds of kindness and to be God fearing.

Now the LORD was angered with me for your sakes, and swore that I should not go over the Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee for an inheritance;

כַּאֲשֶׁר וַיִּשְׁבַּע, וַיְהִי הַתְּאֵנָף-בִּי, עַל-דְּבָרֵיכֶם; וַיִּשְׁבַּע, לְבַלְתִּי עֲבֹר אֶת-הַיַּרְדֵּן, וּלְבַלְתִּי-בָא אֶל-הָאָרֶץ הַטּוֹבָה, אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ נַחֲלָה.

We learn from this sentence that as many qualities as Moses had he too was under the supervision of God. No man, not even Moses, could not have any powers that God did not want him to have. Therefore, we learn that a person should not depend on any intermediary but depend only on God.

Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which He made with you, and make you a graven image, even the likeness of any thing which the LORD thy God hath forbidden thee.

כג השמרו לכם, פן-תשכחו את-ברית יהוה
 אלהיכם, אשר כרת, עמכם; ועשיתם לכם
 פסל תמונת כל, אשר צוה יהוה אלהיך.

...and make you a graven image...which the Lord your God has commanded you.

It should state that he commanded you not to do. If you read only a fragment of the sentence out of context you could be led astray (Rashi).

It could also mean that you must not make a graven image, an idol of what God has commanded us. We must not follow the law blindly. The commandments must not be like inanimate objects.

Menachem Mendel of Kotzk
 Torah Gems 3:195

V'etchanan

Deut 4:29:1-6

But from thence ye will seek the LORD thy God; and thou shalt find Him, if thou search after Him with all thy heart and with all thy soul.

כט וּבְקִשְׁתֶּם מִשָּׁם אֶת-יְהוָה אֱלֹהֵיךָ,
וּמִצָּאתָ: כִּי תִדְרֹשׁוּנוּ, בְּכֹל-לִבְבְּךָ וּבְכֹל-נַפְשְׁךָ.

If you seek the Lord your God you will find Him.

The very act of seeking God, the longing to find Him is enough. By that act you have found Him.

Menachem Mendel of Kotzk
Torah Gems 3:195

But from thence ye will seek the LORD thy God; and thou shalt find Him, if thou search after Him with all thy heart and with all thy soul.

כט וּבְקִשְׁתֶּם מִשָּׁם אֶת־יְהוָה אֱלֹהֵיךָ,
וּמְצֹאתָ: כִּי תִדְרֹשׁוּנוּ, בְּכֹל־לִבְבְּךָ וּבְכֹל־נַפְשְׁךָ.

And you will find Him if you seek Him with all your heart and with all your soul.

Reb Simcha Bunim of Pshischa translates ‘bechol levavechah’ as “in your heart”.
Look for God in your heart and in your soul. If you search sincerely you will find Him there.

And this is the law which Moses set before the children of Israel;

מד וזאת, התורה, אשר-שם משה,
לפני בני ישראל.

This is the Torah that serves as ‘somach mem’,

A ‘som’, “a life sustaining medicine”. An antidote against the dangers and harmful influences of the general society.

Beer Moshe
Kestenbaum 403

I am the LORD thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me.

וְאֲנֹכִי יְהוָה אֱלֹהֶיךָ, אֲשֶׁר הוֹצֵאתִיךָ
מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים: לֹא-יְהִי לְךָ
אֱלֹהִים אֲחֵרִים, עַל-פְּנֵי.

The 10 commandments have 2 sets of cantillation notations.

for public Torah reading it is called Ta'am Ha'elyon. The first note being a pashta – above the 'yud' of 'Anochi', stone chumash p979.

For individual study the cantillation system is called Ta'am Ha'tachton. The first note being a tipcha written below the 'kof' of 'Anochi', p968.

Kerstenbaum 419

See p968 for Ta'am Ha'tachton

See p979 for Ta'am Ha'elyon in the
Stone Chumash

I am the LORD thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me.

וְאֲנִי יְהוָה אֱלֹהֶיךָ, אֲשֶׁר הוֹצֵאתִיךָ
מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים: לֹא-יְהִי לְךָ
אֱלֹהִים אֲחֵרִים, עַל-פְּנֵי.

The 10 commandments

The 2nd set of commandments contains 17 words more than the first.

- The gematria of 'tov' is 17.
- This assuages man's fear that goodness had disappeared when the first set was destroyed.

And in addition, in the first set of commandments (Exodus 20:2-14) every letter in the aleph-bait appears expect for the letter 'tof' 'tov'. In the second set, it appears in the 5th commandment D5:16:13-15, "In order that it goes well with you".

This suggests that the second set of tablets bring good to mankind.

This typifies the care and concerns of our good and benevolent God.

V'etchanan

Deut 5:10:6

And [I] perform loving kindness to thousands
[of generations] of those who love Me and to
those who keep My commandments.

י. וְעָשָׂה חֶסֶד לְאֲלֹפִים לְאַהֲבֵי וּלְשֹׂמְרֵי מִצְוֹתַי:

This commandment ‘mitzvato’.

This is a kere uchesiv - spelled with a ‘vov’ “his” but pronounced with a ‘yud’
‘mitzvotai’, “my commandments.

When a person starts to follow God’s commandments they are God’s commandments
once that person has incorporated commandments into his own life, they become
his own commandments.

Rashi

Vechun LaZahav

Kesterbaum 419

Keep the Sabbath day to sanctify it, as the Lord your God commanded you.

יב. שְׁמֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ כַּאֲשֶׁר צִוְּךָ
יְהוָה אֱלֹהֶיךָ:

Safeguard the day of the Sabbath to sanctify it Deut 5:17 see Exodus 20-8

‘Zachor refers to the week days Sun, Mon, Tues, Wed, Thurs and ‘Shamor’ to Fri and Sat. No day should be without thoughts of Shabbos. Rabbi Nathaniel Stampfer 8-20-02.

‘Zachor’ refers to the positive (+) precepts of the Sabbath to sanctify the day spiritually and to elevate oneself above the mundane.

‘Shamor’ refers to the negative (-) precepts prohibitions against creative work.

These two words were uttered in a single word by God to indicate that they are both important. There is no Zachor without Shamor and vice versa.

V'etchanan

Deut 5:16:10-12

Honor your father and your mother as the Lord your God commanded you, in order that your days be lengthened, and that it may go well with you on the land that the Lord, your God, is giving you.

טז. כְּבַד אֶת אָבִיךָ וְאֶת אִמְךָ כַּאֲשֶׁר צִוָּךְ יְהוָה
אֱלֹהֶיךָ לְמַעַן | יֵאָרִיכֶן יְמֶיךָ וְלִמְעַן יִיטֵב לְךָ עַל
הָאָדָמָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ:

That your days be long.

Honor your father and your mother so that your days may be lengthened.

The 10 commandments are given in Exodus 20:12 where the word for “lengthened” is ‘Yaarichun’.

And in Deut 5:16 it is spelled with an extra ‘yud’ to signify that the promise of a long life refers to the world to come.

God’s name ‘yud’ ‘heh’ has ‘heh’ for this world and ‘yud’ for the next world.

V'etchanan

Deut 5:16:13-15

Honor your father and your mother as the Lord your God commanded you, in order that your days be lengthened, and that it may go well with you on the land that the Lord, your God, is giving you.

טז. כבד את אביך ואת אמך כאשר צוה יהוה
אלהיך למען | יאריכון ימיה וילמען ייטב לך על
האדמה אשר יהוה אלהיך נתן לך:

That it may go well with you.

God placed the 'tof' in the second set of 10 commandments. He had deleted it from the first set since he knew they would be destroyed and wanted to spare man the concern that with the 'tof' destroyed, all good in the world was also destroyed.

Bava Kamma 55a

Munk 121

V'etchanan

Deut 5:27:4-6

Go say to them, 'Return to your tents.'

כִּזָּ. יֵךְ אָמַר לָהֶם שׁוּבוּ לְכֶם לְאֹהֲלֵיכֶם:

Go say to them get you into your tents again.

Now let's see how you follow those commandments when you are in your tents -
in your homes. How you act in your daily lives – that is the real test.

Reb Simcha Bunim of Pshisha
Torah Gems 3:201

Hear, O Israel: The Lord is our God; the Lord is one.

ד. שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד:

In reciting the ‘Shemah’ Jews bear witness to God’s unity.

Why is the word God mentioned twice? The God for good and the God for bad. All things come from God. He is one.

Two words for God are used: ‘yud ke vav ke = “God of mercy and love” and ‘elokenu’ “God of judgment”.

If our eyes were truly open and we could see clearly we would know that by either God we are dealt with in a manner that is for our good. Does this mean there is never any evil?

The words of the ‘Shemah’ and 3 preamble words or 3 post-prayer words = 248 – the number of positive commandments.

Hear, O Israel: the LORD our God, the LORD is one. ד. שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד:

Shma O Israel

Hashem our God is the one God.

This oneness of God is so central to Judaism that this is the first verse that a child is taught at his mother's knee and the last words a Jew speaks before departing from this world.

He is our God. In the future all nations will recognize Him and accept Him as the one and only God. As in the last sentence of Aleinu.

On that day God will be one and his name one.

V'etchanan

Deut 6:4:1-2

Hear, O Israel: the LORD our God, the LORD is one.

ד. שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Hear O Israel

The Lord is our God. The Lord is one

The question at what time is it proper to say the evening Shema is the first topic of the Mishnah. It is the first law that a Jew is obligated to observe because the very evening he turns 13 years of age a boy is responsible to recite the Shema.

Torah Gems 3:201

Vilna Gaon

V'etchanan

Deut 6:4:6

Hear, O Israel: the LORD our God, the LORD is one.

ד. שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד:

There is a large ‘daled’on this word so it will not be confused with the letter ‘resh’ because the word ‘acher’ would mean that “God is a strange God” or “God is another God”. This would be a mistake regarding the very foundation of Judaism the “one and only one God”.

Munk 205

V'etchanan

Deut 6:5:1-4

And thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy might.

ה וְאָהַבְתָּ, אֵת יְהוָה אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדְךָ.

And you should love HaShem your God

And you should love your neighbor as yourself, I am God.

Leviticus 19:18

The gematria of each verse us 907.

The love of God is equal in importance to the love of our fellow man.

Munk p59

And thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy might.

ה וְאָהַבְתָּ, אֶת יְהוָה אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדְךָ.

With all your heart

The double 'Bet' implies that we are to love God with both inclinations.

The Yetzer Hatov and the Yetzer Hara.

With your physical as well as your spiritual existence.

How can you serve God and your Yetzer Hara?

- 1: by overcoming it
2. by indulging in it only enough to be healthy and
3. by knowing the difference between good and evil.

V'etchanan

Deut 6:6:2-3

And these words, which I command thee this day, shall be upon thy heart;

וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוְךָ
הַיּוֹם--עַל-לִבְּךָ.

And these words which I command you this day shall be on your heart.

These words should rule your heart.

Be on your heart.

Your heart should not rule you.

Torah Gems 3:203

And these words, which I command thee this day, shall be upon thy heart;

וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם--עַל-לִבְבְּךָ.

These words should be on your heart.

The goal of learning Torah is to absorb it's teaching into your heart.

Learning – ‘lamed’ is also the spelling of the letter ‘lamed’ and lamed is the 12th of the 22 letters of the aleph – bet. It is the heart or the center of the alphabet just as the heart is the center of the body.

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

ז וְשִׁנַּנְתֶּם לְבָנֵיכֶם, וְדַבַּרְתָּ בָם, בְּשֹׁבְתֶךָ
בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ, וּבְשֹׁכְבְךָ וּבְקוּמְךָ.

And you shall teach (teeth).

Word for teach is 'lamed', why use the word 'v'shinantom' here?

The knowledge of Torah should be so familiar it is literally between your teeth. It means that you can readily speak on many Torah subjects so when the opportunity arises you can grasp it and use that chance to teach your child.

'V'shinantom' has a repeated letter 'nun', suggesting that when we study with a child or a pupil we should repeat the lesson until it is well known and understood.

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

ז וְשִׁנַּנְתֶּם לְבָנֵיכֶם, וְדַבַּרְתֶּם בָּם, בְּשִׁבְתְּכֶם
בְּבֵיתְכֶם וּבְלֶכְתְּכֶם בַּדֶּרֶךְ, וּבְשֹׁכְבְּכֶם וּבְקוּמְכֶם.

And you shall teach them diligently to your children and shall talk of them.

This seems redundant of course if you teach them you must talk to them.

It means talk of them the laws and Torah principles. It means you must express them. How? By your actions. It is not enough to teach your children the law, you must show them by your personal example how to act. When you sit in your house or when you walk by the way or when you lie down or when you rise up your actions must teach them.

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

ז וְשִׁנַּנְתֶּם לְבָנֵיכֶם, וְדַבַּרְתָּ בָם, בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ, וּבְשֹׁכְבְךָ וּבְקוּמְךָ.

And you shall teach your children and speak of them.

Children must absorb Torah from their earliest childhood.

Munk 137

The word 'shein' is related to tooth – shaped like a molar. It crushes food with its three sharp cusps.

Teach your children so intensively that they understand the Torah clearly and its words are sharply defied on their minds and hearts.

The tooth grinds food to make it digestible for the body to swallow – so should teaching transmit the Torah in such a well analyzed manner that it can be easily absorbed.

Munk 213

V'etchanan

Deut 6:7:3-4

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

ז וְשִׁנַּנְתָּם לְבָנֶיךָ, וְדַבַּרְתָּ בָּם, בְּשֹׁבְתְךָ
בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ, וּבְשֹׁכְבְךָ וּבְקוּמְךָ.

And you shall speak of them when you lie down or when you rise up.

“You shall speak of them” - is the Torah’s statement which creates the obligation to recite the Shema 2x/day, in the evening when you lie down and in the morning when you rise up.

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

ז וְשִׁנְנֶתֶם לְבָנֵיכֶם, וְדַבַּרְתֶּם בָּם, בְּשֹׁבְתֵיכֶם
בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ, וּבְשֹׁכְבְךָ וּבְקוּמְךָ.

During your sitting in your house.

We learn something unique from these words.

They teach us that the obligation to learn Torah applies continuously when you are involved in your own affairs but when your sitting is not your own, i.e., you are engaged in performing some other mitzvah that cannot be delayed, you are free from the obligation of learning Torah.

Munk 137

One who is engaged in a mitzvah is exempt from performing another mitzvah.

BT Berachos 11a

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

ז וְשִׁנַּנְתֶּם לְבַנְיָהּ, וְדַבַּרְתָּ בָּם, בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ, וּבְשֹׁכְבְךָ וּבְקוּמְךָ.

When you i.e., down and when you rise up.

1. This tells us that the Jewish day begins at night by mentioning the night time first.
2. As in Genesis, “and there was evening and there was morning”.

And you must say the Shema before midnight preferable but could also say it until 1 hour before dawn.

V'etchanan

Deut 6:7:9-10

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

ז וְשִׁנַּנְתֶּם לְבַנְיָהּ, וְדַבַּרְתֶּם בָּם, בְּשֹׁבְתְךָ
בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ, וּבְשֹׁכְבְךָ וּבְקוּמְךָ.

When you lie down and when you rise up

....and when you walk by the way.

Beit Shammai interpreted the words such that when you recite the evening Shema you should do so lying down and the morning Shema standing straight up.

Beit Hillel said no. You can recite the Shema in evening and in the morning in the manner that suits you best even whilst walking.

Berachos

And you shall bind them for a sign upon your
hand, and they shall be for ornaments
between your eyes.

ח. וְקִשְׂרֵתָם לְאוֹת עַל יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין
עֵינֶיךָ:

Between your eyes

This verse teaches us the position of the tefillin between your eyes. Yet we place them on the head behind the hair line centered above the eyes. How do we explain this?

Realize the eyes are merely the organs through which the light passes, it then enters the optic nerve, chiasm, optic radiations and occipital cortex. Placing the tefillin high above the hair line midway between the lenses and the rest of the visual apparatus best fulfills the requirement to place them between your eyes.

And thou shalt write them upon the door-
posts of thy house, and upon thy gates. {S}

ט וּכְתַבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ, וּבִשְׁעָרֶיךָ. {ס}

Doorposts

Spelled here with one 'vov'.

Spelled in Chapter 11 Verse 20 with 2 'vovs'.

This hints at the opinion in BT Menachos 3a that a doorway requires a mezuzah where it has two or one doorpost as long as the single door post is on the right side of the doorway.

When the LORD thy God shall bring thee into the land whither thou goest to possess it, and shall cast out many nations before thee, the Hittite, and the Girgashite, and the Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite, seven nations greater and mightier than thou;

א כי יביאך, יהוה אלהיך, אל-הארץ, אשר-
אתה בא-שמה לרשתה; ונשל גוים-רבים
מפניך החתי והגרגשי והאמרי והכנעני
והפריזי, והחוי והיבוי--שבעה גוים, רבים
ועצומים ממך.

Seven nations more powerful and numerous than you.

This is one of the reasons the menorah has 7 branches.

Seven branches

7 days of creation

7 heavenly bodies near earth

Sun, Moon, Jupiter, Mars, Mercury, Venus and Saturn

Not because you are more numerous than any people did the Lord delight in you and choose you, for you are the least of all the peoples.

ז. לא מרִבְּכֶם מְּכַל הָעַמִּים חִשַּׁק יְהוָה
בְּכֶם וַיִּבְחַר בְּכֶם כִּי אַתֶּם הַמְּעַט מְּכַל
הָעַמִּים:

Not because of your multitude does God desire you for you are the least of all the nations.

Whoever humbles himself God will raise up Eruvin 13b.

To acquire Torah one must first acquire the trait of humility so he will be open to the truth rather than constantly seeking to defend his own opinion.

V'etchanan

Deut 7:9:14

Know therefore that the LORD thy God, He is God; the faithful God, who keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations;

ט וַיִּדְעַתָּה, כִּי-יְהוָה אֱלֹהֶיךָ הוּא הָאֱלֹהִים: הָאֵל,
הַנֶּאֱמָן--שֹׁמֵר הַבְּרִית וְהַחֶסֶד לְאַהֲבָיו וְלִשְׂמֵרֵי
מִצְוֹתָיו, לְאֶלֶף דּוֹר.

His commandment (written) singular ‘mitvoso;

(to be read) ‘mitzvosov’ “his commandments” (plural).

Also in 8:2, 8:11,15:31, 27:10

One who begins by observing only one commandment will be led to observing more or all of the commandments.

Kestenbaum 425

V'etchanan

Deut 7:11:12

Thou shalt therefore keep the commandment,
and the statutes, and the ordinances, which I
command thee this day, to do them. {P}

יֵא וְשָׁמְרָתְ אֶת-הַמִּצְוָה וְאֶת-הַחֻקִּים וְאֶת-
הַמִּשְׁפָּטִים, אֲשֶׁר אָנֹכִי מְצַוֶּה הַיּוֹם--
לַעֲשׂוֹתָם. {פ}

To perform them

Spelled in full with a 'vov'.

Earlier 5:11 is spelled without vov and later 17:19 without a vov.

The Talmud compares this world to the six days of the work week and shabbos is like the world to come.

Perform them (the mitzvot) in this world for you will not be able to perform them in the world to come. Do your work during the 6 days and you will be able to rest on the Sabbath.

Vechur La Zahav
Kestenbaum 425

Ekev (46)
Deuteronomy
7:12

And it shall come to pass, because ye hearken to these ordinances, and keep, and do them, that the LORD thy God shall keep with thee the covenant and the mercy which He swore unto thy fathers,

יב וְהָיָה עֵקֶב תִּשְׁמְעוּן, אֶת הַמִּשְׁפָּטִים הָאֵלֶּה,
וְשִׁמְרֵתֶם וְעָשִׂיתֶם, אֹתָם--וְשָׁמַר יְהוָה אֶלֶיְכֶם
לְךָ, אֶת-הַבְּרִית וְאֶת-הַחֶסֶד, אֲשֶׁר נִשְׁבַּע,
לְאֲבוֹתֶיךָ.

It will occur

‘Aikey’- can also mean heel suggesting that people may regard some commandments so relatively unimportant that they could tread on them with their heels. Therefore, the Torah stresses that to observe even minor commandments will merit a reward.

The small things do count. Rashi

Stone 981

Can also be an allusion to those Mitzvot which are associated with the heel or foot.

- i.e., - walking to Shul or to the study hall to pray or learn
- walking to visit the sick
 - escorting the dead to their final resting place
 - traveling to console mourners.

Meam Loez 17:2

And it shall come to pass, because ye hearken to these ordinances, and keep, and do them, that the LORD thy God shall keep with thee the covenant and the mercy which He swore unto thy fathers,

יב וְהָיָה עֵקֶב תִּשְׁמְעוּן, אֶת הַמִּשְׁפָּטִים הָאֵלֶּה,
וְשִׁמְרֵתֶם וַעֲשִׂיתֶם, אֹתָם--וְשָׁמַר יְהוָה אֱלֹהֵיךָ
לְךָ, אֶת-הַבְּרִית וְאֶת-הַחֶסֶד, אֲשֶׁר נִשְׁבַּע,
לְאֲבוֹתֶיךָ.

If only you listen to these laws.

These laws are logical laws, Mishpatim.

They make sense. We need to only hear them in order to listen, safeguard and keep them.

The word ‘Ekev’ (if only) (on the heel of), refers to those laws that are usually disregarded, trodden on, placed under the heel, so to speak. It is in consequence of obeying those laws which are conventionally neglected that Bnei Yisrael will merit God’s favor.

Meam Loez 17:2

We must learn to treat all mitzvot with esteem.

Meam Loez 17:2

Ekev

Deut 7:14:1-4

Thou shalt be blessed above all peoples; there shall not be male or female barren among you, or among your cattle.

יְדִבְרֶיךָ תְּהִיָּה, מִכָּל-הָעַמִּים: לֹא-יִהְיֶה בְּךָ
עֲקָר וְעֲקָרָה, וּבְבֵהֶמְתֶּךָ.

Blessed shall you be of all the peoples.

If a gentile blesses you answer Amen after him.

Torah Temimah 5

Yerushalmi Berachoth 8:8

And the LORD will take away from thee all sickness; and He will put none of the evil diseases of Egypt, which thou knowest, upon thee, but will lay them upon all them that hate thee.

טו וְהִסִּיר יְהוָה מִמֶּךָ, כָּל-חֲלִי; וְכָל-מַדּוּי מִצְרַיִם
 הָרָעִים אֲשֶׁר יָדַעְתָּ, לֹא יִשְׁיִמּוּ בָּךְ, וּנְתַנָּם,
 בְּכָל-שְׂנְאֵיךְ.

God will ward off all sickness for you
and all the terrible diseases of Egypt that you know will not be placed on you.

Seems redundant.

- If God will ward off all sickness why specify a special guarantee that the suffering visited on Egypt will also never affect the Bnei Yisroel?
- They will be spared natural illnesses and disasters as well as the illnesses and disasters that occur by miraculous powers such as occurred in Egypt.

Ekev

Deut 7:16:10-13

And thou shalt consume all the peoples that the LORD thy God shall deliver unto thee; thine eye shall not pity them; neither shalt thou serve their gods; for that will be a snare unto thee. {S}

טז וְאָכַלְתָּ אֶת-כָּל-הָעַמִּים, אֲשֶׁר יְהוָה
אֱלֹהֶיךָ נֹתֵן לָךְ--לֹא-תַחֲמוֹס עֵינֶךָ, עָלֵיהֶם;
וְלֹא תַעֲבֹד אֶת-אֱלֹהֵיהֶם, כִּי-מוֹקֵשׁ הוּא לָךְ.
{O}

Do not show pity.

Showing compassion to the wicked is cruelty.

It endangers the wicked because he may continue his bad behavior if he is not punished and then he will deserve even, greater punishment.

And it endangers others by permitting the evil to endanger them.

Meam Loez 18:22

Ekev

Deut 7:18:4-5

thou shalt not be afraid of them; thou shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt:

יח לא תירא, מהם: זכר ותזכר, את אשר-עשה
יהוה אליהי, לפרעה, ולכל-מצרים.

Do not be afraid of them you must surely remember what God did to Pharaoh and all Egypt.

The double verbal form Zachor Tizkor. You must remember that God did two miracles on your behalf.

First he insured your survival despite generations of afflictions and second the destruction of mighty Egypt and Israel's victorious Exodus.

Meam Loez 17:2

thou shalt not be afraid of them; thou shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt:

יח לא תירא, מהם: זכר תזכר, את אשר-עשה
יהוה אליהם, לפרעה, ולכל-מצרים.

Be remembering

‘Zachor’, a word indicating ongoing action.

It appears four other times in the Torah.

Ex 13:3

20:8

Deut 24:9

25:17

Each time it is spelled in full with a vov. Here it is minus the ‘vov’. This verse tells us to remember what God did to Pharaoh who lost 600 chariots in the sea. The absent letter vov (6) represents these 600 chariots.

the great trials which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the outstretched arm, whereby the LORD thy God brought thee out; so shall the LORD thy God do unto all the peoples of whom thou art afraid.

יִט הַמַּסֹּת הַגְּדֹלֹת אֲשֶׁר-רָאוּ עֵינֶיךָ, וְהַאֲתֹת
וְהַמִּפְתִּים וְהַיָּד הַחֲזָקָה וְהַזְרַע הַנְּטוּיָהּ, אֲשֶׁר
הוֹצֵאתָ, יְהוָה אֱלֹהֶיךָ; כֵּן-יַעֲשֶׂה יְהוָה אֱלֹהֶיךָ,
לְכָל-הָעַמִּים, אֲשֶׁר-אַתָּה יָרָא, מִפְּנֵיהֶם.

The mighty hand

refers to the pestilence visited upon Egypt the 10 plagues.

The mighty outstretched arm refers to the sword which slew the first born of Egypt. The battle between the first born and their fathers.
Yad HaChazakah - is the name of the great work by Rambam, the Mishne Torah.

Ekev

Deut 7:20:8-10

Moreover the LORD thy God will send the hornet among them, until they that are left, and they that hide themselves, perish from before thee.

כ וגם, אֶת-הַצְּרָעָה, יִשְׁלַח יְהוָה אֱלֹהֶיךָ, בָּם:
עַד-אֲבֹד, הַנִּשְׁאָרִים וְהַנִּסְתָּרִים--מִפְּנֵיךָ.

Until the survivors

Again a missing letter vov in ‘avod’.

Israel was to destroy the 72 nations but destroyed only 6 since the Girgashites fled before Israel entered (see Ex 23:23 Stone commentary).

Gematria of ‘Avod’ = 7 the missing V = 6 symbolizing the 7 nations to be destroyed and the absent vov indicating only 6 were destroyed. (Aleph - 1 Bais - 2 daleb - 4 = 7)

Baal Hatvrin

Kestenbaum 427

Ekev

Deut 7:21:9-10

Thou shalt not be affrighted at them; for the LORD thy God is in the midst of thee, a God great and awful.

כֹּא לֹא תִעַרְץ, מִפְּנֵיהֶם: כִּי-יְהוָה אֱלֹהֶיךָ בְּקִרְבְּךָ,
אֵל גָּדוֹל וְנוֹרָא.

Great and awesome

Great refers to his ability to perform miracles that follow the laws of nature.
And awesome refers to miracles that seem to go against the normal workings of nature.

Meam Loez 17:9

Ekev

Deut 7:22:6

And the LORD thy God will cast out those nations before thee by little and little; thou mayest not consume them quickly, lest the beasts of the field increase upon thee.

כב וְנָשַׁל יְהוָה אֱלֹהֶיךָ אֶת-הַגּוֹיִם הָאֵלֶּם, מִפְּנֵיךָ--
מְעַט מְעַט: לֹא תֹכֵל כִּלְתֵם מֵהֵרָ, פֶּן-תִּרְבֶּה עָלֶיךָ
חַיַּת הַשָּׂדֶה.

These nations from before you

‘hael’ usually spelled ‘haeleh’, these, here the spelling refers to the 31 nations (Kings).

Joshua and the Israelites will smite on the Western side of the Jordan (see Joshua Chapter 12)

Gematria of el = 31 (aleph-1, lamid-30) the 31 Kingdoms to be conquered.

Peirush Ha Rokeach

Kestenbaum 427

Ekev

Deut 7:25:1

Avodah Zarah 52A

The graven images of their gods shall ye burn with fire; thou shalt not covet the silver or the gold that is on them, nor take it unto thee, lest thou be snared therein; for it is an abomination to the LORD thy God.

כֹּה פָּסִילֵי אֱלֹהֵיהֶם, תִּשְׂרֹפוּן בְּאֵשׁ; לֹא-תִחַמְדוּ
כֶּסֶף וְזָהָב עֲלֵיהֶם, וְלִקְחֹתָ לָךְ--כִּי תִקַּשׁ בוֹ, כִּי
תֹעֲבֹת יְהוָה אֱלֹהֶיךָ הוּא.

The images of their God's you should burn.

The idols are forbidden immediately as soon as they are carved.

Torah Temimah 5:48

Ekev

Deut 7:26:1-5

And thou shalt not bring an abomination into thy house, and be accursed like unto it; thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a devoted thing. {P}

כּו וְלֹא-תָבִיא תּוֹעֵבָה אֶל-בֵּיתְךָ, וְהָיִיתָ
חָרָם כָּמֹהוּ; שִׁקֵץ תִּשְׁקָצְנוּ וְתַעֲב וְתִתְעַבְנוּ,
כִּי-חָרָם הוּא. {פ}

You must not bring an abhorrent thing onto your house.

A prohibition against renting one's house to a pagan who might introduce idol worship or worse. A Shul sold for a church is proscribed. You may derive no benefit from this idol worshipper.

Meam Loez 17:11

All the commandment which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD swore unto your fathers.

א כָּל-הַמִּצְוָה, אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם--תִּשְׁמְרוּן
לַעֲשׂוֹת: לְמַעַן תַּחְיִין וּרְבִיתֶם, וּבֵאתֶם וִירְשֶׁתֶם
אֶת-הָאָרֶץ, אֲשֶׁר-נִשְׁבַּע יְהוָה, לְאַבְתֵּיכֶם.

The entire commandment that I am commanding you today.

The Torah uses the singular. We would think it should have used the plural, not ‘hamitzvah’ but ‘hamitzvot’.

This comes to tell us that all the commandments of the Torah are bound together like a garment whose threads are all woven together.

Like an infection in one part of the body causes the entire body to be sick. It is all connected.

And if you keep even one commandment according to all its laws it is counted as if you kept the entire Torah.

Ekev

Deut 8:1:1-2

All the commandment which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD swore unto your fathers.

א כל-המצוה, אשר אנכי מצוה היום--תשמרון לעשות: למען תחיון ורבייתם, ובאתם וירשתם את-הארץ, אשר-נשבע יהוה, לאבותיכם.

All of this mitzvah (singular) that....

Just as the commandments are bound to each other so that following one fully is considered as though you have kept the entire Torah so too all the Jewish people are considered as one body and one soul and therefore if one suffers it is as though all suffer. Like parts of the body if one part is sick the entire body feels ill.

Therefore, since there are commandments any one person cannot fulfill i.e., those relating to women or men or Kohanim, if others amongst the Jewish people do keep them, it is as though we all kept all those commandments.

Meam Loez 15:XXII

Ekev

Deut 8:1:7-8

All the commandment which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD swore unto your fathers.

א כל-המצוה, אשר אנכי מצוה היום--תשמרון
לעשות: למען תחיון ורבייתם, ובאתם וירשתם
את-הארץ, אשר-נשבע יהוה, לאבותיכם.

Observe to do

Be on the lookout for the opportunity to observe mitzvot.

As you keep the mitzvot you will gain
life - Tichyun
children - Urevisem
an ample livelihood - Verishtem

Meam Loez 18:25

Ekev

Deut 8:4:1-3

Thy raiment waxed not old upon thee, neither
did thy foot swell, these forty years.

ד שִׁמְלַתְךָ לֹא בִלְתָהּ, מֵעֲלִיךָ, וְרַגְלְךָ, לֹא
בִצְקָה--זֶה, אַרְבַּעִים שָׁנָה.

The clothes did not wear out.

The clothes did not wear out but grew with the young and would fit them
throughout the journey.

And their feet did not swell even though they walked barefoot.

Meam Loez 17:20

Ekev

Deut 8:5:5-9

And thou shalt consider in thy heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee.

ה וַיִּדְעַתָּה, עִם-לִבְבְּךָ: כִּי, כַּאֲשֶׁר יַיְסֵר אִישׁ
אֶת-בְּנוֹ, יְהוָה אֱלֹהֶיךָ, מִיִּסְרָךָ.

As a father disciplines his son so God disciplines his children Israel.

An idea that the sufferings of the Jews and the prospering of the gentiles may simply mean that God loves the Jews as his children and tries to correct their behavior.

He has no such relationship to others.

Meam Loez 18:26

Ekev

Deut 8:9:12-15

a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

ט אָרֶץ, אֲשֶׁר לֹא בְּמִסְכָּנֹת תֹּאכַל-בֶּה לֶחֶם--
לֹא-תִחְסַר כָּל, בֶּה; אֶרֶץ אֲשֶׁר אֲבִנֶיהָ בְּרִזָּל,
וּמֵהָרִיב תִּחְצַב נְחֹשֶׁת.

A land whose stones are Iron.

A Torah scholar must be hard as iron (adamant).

Read it not avaneha (stones) take off the aleph but ‘boneha’ (builders).

Taanith 4a

And thou shalt eat and be satisfied, and bless
the LORD thy God for the good land which He
hath given thee.

י ואכלת, ושבעת--וברכת את-יהוה אלהיך, על-
הארץ הטבה אשר נתן-לך.

And you shall eat and be satisfied and bless.

This is the source of the requirement to say grace after meals (Berachos 21a) and (Berachos 48b).

This grace after meals applies whenever one eats a meal with bread and is satiated.

The angels asked God, “Why do you lift up your countenance to the Jewish people?” “I treat them with favoritism because I ordered them to say grace only after a meal in which they were satisfied and they chose (Berachos 20B) to say it even if the quantity they eat is but the size of an olive or an egg”.

Ekev

Deut 8:10:3

And thou shalt eat and be satisfied, and bless
the LORD thy God for the good land which He
hath given thee.

י ואכלת, ושבעת--וברכת את-יהוה אלהיך, על-
הארץ הטבה אשר נתן-לך.

This not only contains the positive commandment to recite the grace after meals but also implies the reciting of a blessing before eating. Since one is required to bless God after eating to satiety it is certainly required to bless God while yet hungry for the food He has provided.

Meam Loez 17:31

And thou shalt eat and be satisfied, and bless the LORD thy God for the good land which He hath given thee.

י ואכלת, ושבעת--וברכת את-יהוה אלהיך, על-
הארץ הטבה אשר נתן-לך.

Washing ones hands before eating bread is required.

The words which form the blessing are ‘Al Netilat Yadaim’ the first letters of which form an acronym.

‘Ayin, nun, yud, - Oni’, is the acronym which means poverty. The implication is that the neglect of this mitzvah leads to poverty.

It implies that by following God’s laws showing respect and an admission that the world and all its riches belong to Hashem and that God graciously allows us to share in it.

Take the vessel in right hand. Wash left first, then with vessel in the left hand wash the right three times then left three times.

And thou shalt eat and be satisfied, and bless the LORD thy God for the good land which He hath given thee.

י ואכלת, ושבעת--וברכת את-יהוה אלהיך, על-
הארץ הטבה אשר נתן-לך.

The Berachah of Hamotzsei

At the creation of the world the waters complained to God. The world is divided in three parts desert, inhabited land and salt and water.

The Torah will be given in the desert.

The Beis Hamikdash will be built on inhabited land

But salt has no place.

God promised when the Temple would be built the sacrifices would be always sprinkled with salt. Since the table is likened to an alter. (see Lev 2:13) Salt is mentioned three times so we sprinkle our bread three times with salt.

Ekev

Deut 8:10:2

And thou shalt eat and be satisfied, and bless the LORD thy God for the good land which He hath given thee.

י ואכלת, ושבעת--וברכת את-יהוה אלהיך, על-
הארץ הטבה אשר נתן-לך.

During meals a host should not be strict or become annoyed.

Hillel waited patiently with his guests ready to eat. Earlier a poor man came and pleaded with Hillel's wife that he had no food for his daughter's wedding feast. She gave him everything and started cooking again. Later Hillel asked her why the meal had been delayed and then he said to her, "I judged you favorably because I have confidence that all your actions are for the sake of heavens higher causes".

Meam Loez 17:40

And thou shalt eat and be satisfied, and bless the LORD thy God for the good land which He hath given thee.

י ואכלת, ושבעת--וברכת את-יהוה אלהיך, על-
הארץ הטבה אשר נתן-לך.

Seek to have a poor person at your meals. Mitzvah of charity.

Seek to engage in Torah discussion - Mitzvah of Torah study.

Zemirot suffices for Torah study both were done by the Levites and reinforces the analogy of the table as an alter.

Bodily pleasures by food and drink.

Torah studies balance this with intellectual pleasure .

Torah study is best done before eating the largest part of the meal.

This brings two angels to the table who take the Torah study directly up to heaven.

Ekev

Deut 8:10:3

And thou shalt eat and be satisfied, and bless the LORD thy God for the good land which He hath given thee.

י ואכלת, ושבעת--וברכת את-יהוה אלהיך, על-
הארץ הטבה אשר נתן-לך.

Obligation for grace after meals.

Even priests who are eating consecrated food (Erchin 4a)

Even women servants and minors

all who eat and are satiated are obligated to say grace after meals (YT Berachot 1:1).

Another person can't do it for you.

Even if you are inebriated (YT Terumoth 1:4) you are obligated.

In any language (Sotah 33a).

Torah Temimah 5:53

Ekev

Deut 8:10:3-5

And thou shalt eat and be satisfied, and bless the LORD thy God for the good land which He hath given thee.

י ואכלת, ושבעת--וברכת את-יהוה אלהיך, על-
הארץ הטבה אשר נתן-לך.

Bless the Lord

Even God or Temple functionaries who do the work of God need to be blessed.

(Bava Metzia 114a)

Ekev

Deut 8:10:3-6

And thou shalt eat and be satisfied, and bless the LORD thy God for the good land which He hath given thee.

י ואכלת, ושבעת--וברכת את-יהוה אלהיך, על-
הארץ הטבה אשר נתן-לך.

Bless the Lord your God.

From this double reference to God we learn we are required to bless God for the good he does for us. Lord of Mercy, Hashem and for the bad Elokechah - Your God of justice.

Birachoth 49b

Torah Temimah 5:545

And thou shalt eat and be satisfied, and bless the LORD thy God for the good land which He hath given thee.

יִאֲכַלְתָּ, וְשָׂבַעְתָּ--וּבֵרַכְתָּ אֶת-יְהוָה אֱלֹהֶיךָ, עַל-
הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן-לָךְ.

Birkas Hamazon. It is a mitzvah from the Torah to bench and with a Zimon

May a person leave early from a table? No

- He may miss out
- Others may fail to have a zimon or minyon
- The obligation at Sheva Berachos may also fail.

Berachos 45a

Three people who sit down to eat are obligated to bench with a Zimon. Deut 32

How does that posuk tell us that the Number 3 is the required number?

Berachos 50a Mishnah - broke up into groups of 3 rather than 10 or more to decrease noise and hear better. Three who eat together must bench together. They will not satisfy their mitzvah and others up to 6 will be denied their mitzvah.

And thou shalt eat and be satisfied, and bless the LORD thy God for the good land which He hath given thee.

י ואכלת, ושבעת--וברכת את-יהוה אלהיך, על-
הארץ הטבה אשר נתן-לך.

You can only leave if you bench with a minyon and leave a minyon or more to bench later.

Shulcan Aruch Three people who sat down to eat together must not break up but must bench together. Until you have 10. Then you must not break up until you have 20 and each group will split and still have 10

More enhances the mitzvah. ‘Rav hidras mitzvah’.

If you are not obligated to bench you may not be required to stay even if only you will fail to perform your obligation and there will still be people enough to fulfill theirs you may not leave.

But if it is a very long banquet you can find 2 others and bench with a Zimon instead of a minyon so as not to insult the host.

And thou shalt eat and be satisfied, and ble
the LORD thy God for the good land which He
 hath given thee.

י ואכלת, ושבעת--וברכת את-יהוה אלהיך, על-
 הארץ הטבה אשר נתן-לך.

This obligation is strong only if all sat down together but if others joined your table later you are not so strongly obligated. For a lesser obligation you could leave early perhaps since there is no obligation to bench with a Zimon. You might even be able to bench alone!

Are they allowed to leave early and miss the benching? We have to find a solution. Say out loud before you eat and before you wash, “I have no intentions to stay”. You are then not part of the group. Remove yourself from the group. You therefore have no obligation. This condition may be permitted if you have some need i.e., get up early for work.

In fact you could say it once in your life and never be part of any group.

If you are going to leave early it is better to bench with 3 not 10 to avoid making a commotion and insult the host having many people leave at once.

- Today it us best to bench in 3's in order to hear the responses. It is too noisy to hear 10.

Make sure you don't have an obligation to begin with.

Ekev

Deut 9:14:1-3

let Me alone, that I may destroy them, and blot out their name from under heaven; and I will make of thee a nation mightier and greater than they.'

יֵד הַרְף מִמֶּנִּי, וְאַשְׁמִידם, וְאַמְחָה אֶת-
שְׁמֵם, מִתַּחַת הַשָּׁמַיִם; וְאַעֲשֶׂה, אוֹתְךָ,
לְגוֹי-עָצוּם וָרַב, מִמֶּנּוּ.

Quit me, and I shall destroy them.

God said to Moshe if you quit me...

Moshe realized all of it depends on him at which time he arose, prayed and employed mercy.

Berachot 32a

Torah Yemimah 5:57

Ekev

Deut 9:20:1-4

Moreover the LORD was very angry with Aaron
to have destroyed him; and I prayed for Aaron
also the same time.

כּ וּבִאֲהָרֶן, הִתְאַנֵּף יְהוָה מְאֹד--לְהַשְׁמִידוֹ;
וְאֶתְפַּלֵּל גַּם-בְּעַד אֲהָרֹן, בְּעֵת הַהוּא.

And with Aaron Hashem became very angry.

Here Moshe is rebuking the nation. Mention of Aaron seems out of place. But he is mentioned because his sin is as Rashi says “because he listened to you”. Showing that his sin is still a rebuke of the nation since they bear some responsibility for Aaron’s sin.

Beer Mayim Chaim
Rashi Art Scroll V95

Ekev

Deut 9:25:1-9

So I fell down before the LORD the forty days and forty nights that I fell down; because the LORD had said He would destroy you.

כֹּה וָאֶתְנַפַּל לִפְנֵי יְהוָה, אֶת אַרְבָּעִים הַיּוֹם וְאֶת-אַרְבָּעִים הַלַּיְלָה--אֲשֶׁר הִתְנַפַּלְתִּי: כִּי-אָמַר יְהוָה, לְהַשְׁמִיד אֶתְכֶם.

Prostrated myself before the Lord forty days and forty nights

For those who take a long time to pray. It is in the best tradition. See how long it took Moshe to pray.

Berachoth 34a

Torah Temimah 5:59

Ekev

Deut 9:25:1

So I fell down before the LORD the forty days and forty nights that I fell down; because the LORD had said He would destroy you.

כֹּה וְאֶתְנַפֵּל לְפָנַי יְהוָה, אֶת אַרְבָּעִים הַיּוֹם
וְאֶת-אַרְבָּעִים הַלַּיְלָה--אֲשֶׁר הִתְנַפַּלְתִּי: כִּי-
אָמַר יְהוָה, לְהַשְׁמִיד אֶתְכֶם.

And I prostrated myself

And he describes the 3 arguments he used with God to help him change. His plans to destroy the Israelites.

1. They were exposed to the pagan culture of Egypt for a very long time V 9:26.
2. Called upon the merits and sacrifices of the forefathers .
3. And Moshe explained how God's name would be profaned by destroying the Israelites since the heathens would believe God was not strong enough to battle the 31 city states of Canaan.

Meam Loez 17:70

And I prayed unto the LORD, and said: 'O Lord GOD, destroy not Thy people and Thine inheritance, that Thou hast redeemed through Thy greatness, that Thou hast brought forth out of Egypt with a mighty hand.

כּו וְאַתְּ פִלֵּל אֶל-יְהוָה, וְאָמַר, אֲדֹנָי יְהוִה אֱלֹ-
תִשְׁחַת עַמֶּךָ וְנַחֲלֶתְךָ, אֲשֶׁר פָּדִיתָ בְּגִדְלֶךָ--
אֲשֶׁר-הוֹצֵאתָ מִמִּצְרַיִם, בְּיַד חֲזָקָה.

Adoshem Elokim

Note the word for God is here written in letters. Stands for kindness and mercy and when written Elokim stands for strict justice.

Here you have the 4 letter word meaning kindness and mercy with the vowels of Elokim strict justice. By combining the two we are saying that God is merciful even in strict justice since He knows what judgment will insure the brightest future.

Rabbi S R Hirsch
Kestenbaum 431

Ekev

Deut 10:1:6-10

At that time the LORD said unto me: 'Hew thee two tables of stone like unto the first, and come up unto Me into the mount; and make thee an ark of wood.

אֲבָעַת הַהוּא אָמַר יְהוָה אֵלַי, פֶּסֶל-לְךָ שְׁנַי-
לוֹחַת אֲבָנִים כְּרֵאשֹׁנִים, וְעֵלָה אֵלַי, הִהָרָה;
וַעֲשִׂיתָ לָּךְ, אָרוֹן עֵץ

You carve out two tablets

And I will write upon the tablets

Note that God said to Moses that he should carve out the tablets, the raw stone, (Sapphire) and I, God, will write upon them the commandments.

Ekev

Deut 8:12

Deut 8:13

lest when thou hast eaten and art satisfied,
and hast built goodly houses, and dwelt
therein;

יב פן-תאכל, ושבעת; ובתים טובים תבנה, וישבת.

and when thy herds and thy flocks multiply,
and thy silver and thy gold is multiplied, and all
that thou hast is multiplied;

יג ובקרר וצאנך ירבין, וכסף וזהב
ירבה-לך; וכל אשר-לך, ירבה.

Bava Metzia 42a advises that a person should divide his assets into three groups
for security.

1/3 real estate	good houses	8:12:4-5
1/3 merchandize	herbs and flocks	8:13:1-3
1/3 cash	good and silver	8:13:4-7

These two posukim predict that Bnei Israel will have these assets.

Meam Loez 17:53

Ekev

Deut 8:14:1-2

then thy heart be lifted up, and thou forget the LORD thy God, who brought thee forth out of the land of Egypt, out of the house of bondage;

יֵד וְרָם, לִבְבָּךְ; וְשָׁכַחְתָּ אֶת-יְהוָה אֱלֹהֶיךָ,
הַמוֹצִיאֲךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים.

Beware lest your heart grow haughty.

This is a specific commandment against haughtiness.

When God gave Israel the Torah He chose the smallest and lowest of mountains, Sinai, instead of a higher one to suggest that humility is an important sign of piety.

then thy heart be lifted up, and thou forget the LORD thy God, who brought thee forth out of the land of Egypt, out of the house of bondage;

יָד וָרֵם, לִבְבֶּךָ; וְשָׁכַחְתָּ אֶת-יְהוָה אֱלֹהֶיךָ,
הַמוֹצִיאֲךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים.

And your heart be lifted and you forget

Preceded by, “take heed unto yourself lest you forget the Lord”. 8:10
Whenever, ‘take heed’, is written a negative commandment follows.

Sotah 4b

This is an exhortation against haughtiness.

Sotah 4b

Torah Temimah 5:54

Ekev

Deut 8:17:3-10

and thou say in thy heart: 'My power and the
might of my hand hath gotten me this wealth.'

יֵד וְאִמְרָתְךָ, בְּלִבְךָ: כִּי וְעַצְמֵי יָדֶיךָ, עָשָׂה לִי אֵת-
הַחֵיל הַזֶּה.

My own strength and the power of my hand has amassed this wealth.

By refraining from work on Sabbath we recognize that man's power is derived from God and pay homage to the creator.

Munk p108

And it shall be, if thou shalt forget the LORD thy God, and walk after other gods, and serve them, and worship them, I forewarn you this day that ye shall surely perish.

יִט וְהָיָה, אִם-שָׁכַחְתֶּם תִּשְׁכַּח אֶת-יְהוָה אֱלֹהֵיךָ,
וְהִלַּכְתָּ אַחֲרֵי אֱלֹהִים אֲחֵרִים, וְעַבַּדְתֶּם
וְהִשְׁתַּחֲוִיתָ לָהֶם--הַעֲדֹתִי בְכֶם הַיּוֹם, כִּי אֲבֹד
תֵּאבְדוּן.

If forget you forget

From this phrase is derived that if one forgets a single mitzvah he will be made to forget many mitzvot.

Mechilta Boshalach
Torah Temimah 5:55

Hear, O Israel: thou art to pass over the Jordan this day, to go in to dispossess nations greater and mightier than thyself, cities great and fortified up to heaven,

א שְׁמַע יִשְׂרָאֵל, אַתָּה עֹבֵר הַיּוֹם אֶת-הַיַּרְדֵּן,
 לְבֹא לְרִשְׁתַּת גּוֹיִם, גְּדֹלִים וְעֲצֻמִּים מִמֶּךָ--עָרִים
 גְּדֹלֹת וּבְצֻרֹת, בְּשָׁמַיִם.

These sentences explain that the means by which one people conquer another is because:

- a. they are greater
- b. more populous
- c. fortifications are strong
- d. and have great individuals to lead them

But 9:1 and 9:2 show that the Canaanites are better on all accounts. Therefore, it is only because God helped the Israelites that they could win.

Not for thy righteousness, or for the uprightness of thy heart, dost thou go in to possess their land; but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that He may establish the word which the LORD swore unto thy fathers, to Abraham, to Isaac, and to Jacob.

ה לא בצדקתך, ובישר לבבך, אתה בא,
 לרשת את-ארצם: כי ברשעת הגוים האלה,
 יהוה אלהיך מורישם מפניך, ולמען הקים את-
הדבר אשר נשבע יהוה לאבותיך, לאברהם
ליצחק וליעקב.

Because of the fulfillment of that which God promised to your forefathers.

The Jews circled Jericho for 6 days corresponding to Abraham, Isaac, Jacob, Moses, Aaron and Joseph and on the 7th day they surrounded the city 7 times and the walls fell down. This suggests that the merit of the ancestors and the merit of Sabbath permitted them to succeed. Not the greatness or righteousness of the Israelite people themselves.

Ekev

Deut 9:9:12

When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights; I did neither eat bread nor drink water.

ט בַּעֲלֹתִי הַהָרָה, לְקַחַת לִי לְחֵם לֶחֶם לִי וְיָמִים לֹא אָכַלְתִּי, אֲשֶׁר-כָּרַת יְהוָה, עִמָּכֶם; וְאָשַׁב בְּהַר, אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה--לֶחֶם לֹא אָכַלְתִּי, וְיָמִים לֹא שָׁתִיתִי.

And I sat in the mountain

And later it is written 10:10 and I stood in the mountain. He stood while learning and sat while reviewing the law.

Megillah 21b

Torah Temimah 5:56

Ekev

Deut 9:9:4-6

When I was gone up into the mount to receive the tablets of stone, even the tablets of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights; I did neither eat bread nor drink water.

And the LORD delivered unto me the two tables of stone written with the finger of God; and on them was written according to all the words, which the LORD spoke with you in the mount out of the midst of the fire in the day of the assembly.

And it came to pass at the end of forty days and forty nights, that the LORD gave me the two tables of stone, even the tables of the covenant.

So I turned and came down from the mount, and the mount burned with fire; and the two tables of the covenant were in my two hands.

And I took hold of the two tables, and cast them out of my two hands, and broke them before your eyes.

Tablets

This word is found 14 times in Chapter 9 and Chapter 10.

Sometimes spelled with the first vov or the second vov or no vov but never with both vovs. Never in the entire Torah a total of 20 times.

Perhaps this suggests that the first set were not properly received and the second set were not the full equal of the original they tried to replace. Perhaps the second set have also not been fully and properly received.

Kestenbaum 429

ט בעלתי הַהָרָה, לַקַּחַת לַחֹתֶת הָאֲבָנִים לַחֹתֶת הַבְּרִית,

:11 אֲשֶׁר-כָּרַת יְהוָה, עִמָּכֶם; וְאִשָּׁב בְּהָר, אַרְבָּעִים יוֹם
וְאַרְבָּעִים לַיְלָה--לֶחֶם לֹא אָכַלְתִּי, וּמַיִם לֹא שָׁתִיתִי.

:15 י וַיִּתֵּן יְהוָה אֵלַי, אֶת-שְׁנֵי לַחֹתֶת הָאֲבָנִים--כְּתָבִים,

:17 בְּאֶצְבַּע אֱלֹהִים; וַעֲלִיָּהֶם, כָּכֹל-הַדְּבָרִים אֲשֶׁר דִּבֶּר יְהוָה
עִמָּכֶם בְּהָר מִתּוֹךְ הָאֵשׁ--בְּיוֹם הַקֶּהֱל.

יֵא וַיְהִי, מִקֶּץ אַרְבָּעִים יוֹם, וְאַרְבָּעִים לַיְלָה; נָתַן יְהוָה
אֵלַי, אֶת-שְׁנֵי לַחֹתֶת הָאֲבָנִים--לַחֹתֶת הַבְּרִית

טו וְאֶפֶן, וְאֵרַד מִן-הָהָר, וְהָהָר, בָּעַר בְּאֵשׁ; וּשְׁנֵי
לַחֹתֶת הַבְּרִית, עַל שְׁתֵּי יָדַי.

יז וְאֶתְפַּשׁ, בְּשְׁנֵי הַלְּחֹת, וְאִשְׁלַכְּם, מֵעַל שְׁתֵּי יָדַי;
וְאִשְׁבְּרֶם, לְעֵינֵיכֶם.

And the LORD delivered unto me the two tablets of stone written with the finger of God; and on them was written according to all the words, which the LORD spoke with you in the mount out of the midst of the fire in the day of the assembly.

י וַיִּתֵּן יְהוָה אֵלַי, אֶת-שְׁנֵי לוחֹת הָאֲבָנִים--
 כְּתוּבִים, בְּאֶצְבַּע אֱלֹהִים; וְעַלֵיהֶם, כָּכָל-
 הַדְּבָרִים אֲשֶׁר דִּבֶּר יְהוָה עִמָּכֶם בְּהַר
 מִתּוֹךְ הָאֵשׁ--בְּיוֹם הַקָּהָל.

Spelled without a vov before the Tav so that it could be read ‘Luchath’, singular, one tablet because both were equal, says Rashi.

But they were not equal. One had more letters and words than the other and therefore the letters might have been of a different size. Not equal.

Rashi’s comment tells us the first is filled with laws pertaining to man and God and the second between man and man and they are equal in importance no necessarily in size or the size of the letters on them.

At that time the LORD said unto me: 'Hew thee two tablets of stone like unto the first, and come up unto Me into the mount; and make thee an ark of wood.

אֲבַעַת הַהוּא אָמַר יְהוָה אֵלַי, פֶּסֶל-לְךָ שְׁנַי-
 לוֹחֹת אֲבָנִים כְּרֵאשֹׁנִים, וְעֵלָה אֵלַי, הַהָרָה;
 וַעֲשִׂיתָ לָּךְ, אֲרוֹן עֵץ.

(Moses) you hew out the stone for the two tablets.

God commands Moses to be involved in the actual making of these second set of stone tablets for the commandments. Why did God involve Moshe so much? Perhaps it was as a reward for breaking the first set. Reward? Yes, because by breaking them he deflected some punishment from the Jewish people since technically they had not broken the Torah commandments since they had not yet received them.

Ekev

Deut 10:2

And I will write on the tables the words that were on the first tables which thou didst break, and thou shalt put them in the ark.'

ב וְאָכְתָב, עַל-הַלְּחֹת, אֶת-הַדְּבָרִים, אֲשֶׁר
הָיוּ עַל-הַלְּחֹת הָרִאשׁוֹנִים אֲשֶׁר שִׁבַּרְתָּ;
וְשָׂמְתָם, בְּאָרוֹן.

And you shall place them in the ark

This teaches us that the second tablets and the pieces of the first were deposited in the ark.

From this it is learned that a Torah Scholar who unavoidably forgets his learning is not to be treated in a demeaning way but given all honor and respect.

Menachoth 99a

Torah Termimah 5:60

Ekev

Deut 10:2

And I will write on the tables the words that were on the first tables which thou didst break, and thou shalt put them in the ark.'

ב וְאָכְתָב, עַל-הַלְּחָת, אֶת-הַדְּבָרִים, אֲשֶׁר
הָיוּ עַל-הַלְּחָת הָרִאשׁוֹנִים אֲשֶׁר שִׁבַּרְתָּ;
וְשָׂמְתָם, בְּאֲרוֹן.

And you shall place them in the ark

This teaches us that the second tablets and the pieces of the first were deposited in the ark.

From this it is learned that a torah scholar who unavoidably forgets his learning is not to be treated in a demeaning way but given all honor and respect.

Menachoth 99a

TT 5:60

Ekev

Deut 10:3

So I made an ark of acacia-wood, and hewed two tablets of stone like unto the first, and went up into the mount, having the two tablets in my hand.

ג וָאֶעֱשֶׂה אֲרוֹן עֲצֵי שִׁטִּים, וְאֶפְסַל שְׁנֵי-לַחַת
אֲבָנִים כְּרֵאשֵׁינִים; וְאָעַל הַהָרָה, וַיֵּשְׁבֵנִי
הַלַּחַת בְּיָדִי.

Make 2 tablets of stone and make an ark of wood.

I made an ark of acacia wood and carved out two tablets.

Note that this is the reverse order in which God had directed Moshe to perform these tasks.

The sequence of events described in verse 3 & 4 is reversed from what God ordered in verse 1.

And the children of Israel journeyed from Beeroth-benejaakan to Moserah; there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

וּבְנֵי יִשְׂרָאֵל, נָסְעוּ מִבְּאֵרֶת בְּנֵי-יַעֲקֹב--
 מוֹסֵרָה; שָׁם מֵת אַהֲרֹן וַיִּקְבֹּר שָׁם, וַיִּכְהֵן
 אֶלְעָזָר בְּנוֹ תַּחְתָּיו.

Moses interjects into the story of the tablets a comment about Aaron's death which occurred 49 years after the breaking of the tablets to illustrate the great loss that occurs with the loss of a righteous person.

Though the second set of tablets replaced the loss of the first it was still a great loss.

Though Aaron was replaced by his very worthy son Elazar, Aaron's death was a very great loss.

The original cannot be replaced.

And the children of Israel journeyed from Beeroth-benejaakan to Moserah; there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

וּבְנֵי יִשְׂרָאֵל, נָסְעוּ מִבְּאֵרֶת בְּנֵי-יַעֲקֹב--
 מוֹסֵרָה; שָׁם מֵת אַהֲרֹן וַיִּקְבְּר שָׁם, וַיִּכְהֵן
 אֶלְעָזָר בְּנוֹ תַּחְתָּיו.

There died Aaron.

In Numbers 20:22 we are told that Aaron died on Mt. Hor. But the Bnei Israel did not properly mourn him and therefore the pillars of clouds were removed and Amalek could attack the Israelites. Realizing their error they mourned for him properly and therefore it is as though he died in that place, Moserah.

Ekev

Deut 10:6:8-10

And the children of Israel journeyed from Beeroth-benejaakan to Moserah; there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

וּבְנֵי יִשְׂרָאֵל, נָסְעוּ מִבְּאֵרֶת בְּנֵי-יַעֲקֹב--
מוֹסֵרָה; שָׁם מֵת אַהֲרֹן וַיִּקְבְּר שָׁם, וַיִּכֶה
אֶלְעָזָר בְּנוֹ תַּחְתָּיו.

There Aaron died.

Why is the death of Aaron juxtaposed with the breaking of the tablets? To teach that the death of the righteous is paramount to the breaking of the tablets.

Yerushalmi Yoma 1:1

Torah Termimah 5:60

And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all His ways, and to love Him, and to serve the LORD thy God with all thy heart and with all thy soul;

יב ועתה, ישראל--מה יהוה אלהיך, שאל מעמך: כי אם-ליראת את-יהוה אלהיך ללקת בכל-דרכיו, ולאהבה אתו, ולעבד את-יהוה אלהיך, בכל-לבבך ובכל-נפשך.

And now Israel what does God your God ask of you.

Don't read 'mah' but 'meah', one hundred.

God asks of Israel 100.

From this posuk we learn that we are to recite 100 Berachos every day.

Ekev

Deut 10:12:8-12

And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all His ways, and to love Him, and to serve the LORD thy God with all thy heart and with all thy soul;

יב ועתה, ישראל--מה יהוה אלהיך, שאל מעמך: כי אם-ליראה את-יהוה אלהיך ללקת בכל-דרכיו, ולאהבה אתו, ולעבד את-יהוה אלהיך, בכל-לבבך ובכל-נפשך.

To fear God

To hold him in awe

To revere him

Fear of heaven for fear of punishment

Awe of heaven in its magnificence and power

Gen 22:12 God to Abraham, “Now I know you are a God fearing man.”

Meam Loez 17:77

And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all His ways, and to love Him, and to serve the LORD thy God with all thy heart and with all thy soul;

- Reverance
- Fear of God
- Conscience

יב ועתה, ישראל--מה יהוה אלהיך, שאל מעמך: כי אם-ליראה את-יהוה אלהיך ללקת בכל-דרכיו, ולאהבה אתו, ולעבד את-יהוה אלהיך, בכל-לבבך ובכל-נפשך.

Rambam Fear - God wishes only for your good not His

Leibowitz - “Yirah hashem is a small thing”, said Moses. Perhaps for Moses but for us it is difficult.

Fearing God causes an elevation of the soul for your good.

Rambam: - View yourself as a small man standing before the greatness of God.

Job: The fear of God is intellect.

Everything is in the hands of Heaven except the fear of Heaven.

1960 Edition - change to reverence - awe of the Universe - revere the Shabbos.

Ekev

Deut 11:6:24-26

and what He did unto Dathan and Abiram, the sons of Eliab, the son of Reuben; how the earth opened her mouth, and swallowed them up, and their households, and their tents, and every living substance that followed them, in the midst of all Israel;

וּמַאֲשֵׁר עָשָׂה לְדָתָן וְלֵאבִירָם, בְּנֵי אֱלִיאָב בֶּן-
רְאוּבֵן, אֲשֶׁר פָּצְתָה הָאָרֶץ אֶת-פִּיהָ,
וַתִּבְלַעֵם וְאֶת-בְּתֵיהֶם וְאֶת-אֹהֲלֵיהֶם--וְאֶת
כָּל-הַיְקוּם אֲשֶׁר בְּרַגְלֵיהֶם, בְּקֶרֶב כָּל-
יִשְׂרָאֵל.

In the midst of all Israel.

This phrase is added to teach us that not only those possessions that were readily available i.e., in their households, tents and at their feet but any object that belonged to them even some object that they had lent to others and or was located a distance away as long as it was in the midst of Israel it was drawn to the opening and swallowed.

Stone 994

Or Hachaim

Ekev

Deut 11:10:8-10

For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou didst sow thy seed, and didst water it with thy foot, as a garden of herbs;

י כִּי הָאָרֶץ, אֲשֶׁר אַתָּה בָּא-שָׁמָּה לְרִשְׁתָּהּ--לֹא
כְּאֶרֶץ מִצְרַיִם הוּא, אֲשֶׁר יִצְאֲתֶם מִשָּׁם: אֲשֶׁר
תִּזְרַע אֶת-זֵרְעֶךָ, וְהִשְׁקִיתָ בְּרַגְלֶךָ כְּגֵן הַיָּרְק.

Not like Egypt.

Egypt depends on the overflow of the Nile in low lying areas and depends on people lifting the water bucket by bucket to irrigate fields that are a little higher. This is work that in Israel is not needed.

Rashi

Stone 994

Ekev

Deut 11:12:1-6

a land which the LORD thy God careth for; the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year. {S}

יב ארץ, אשר-יהוה אלהיה דרש אתה: תמיד,
עיני יהוה אלהיה בך--מרשית השנה, ועד
אחרית שנה. {ס}

A land that God your God looks after.

Egypt was fertile by dint of extreme human labor.

Israel is fertile by dint of God's favor.

The other side of the coin is that Israel must always be aware of their standing in God's eyes since their sustenance depends on his being content with his people.

Meam Loez 17:83

a land which the LORD thy God careth for; the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year. {S}

יב ארץ, אשר-יהוה אלהיך דרש אתה: תמיד,
 עיני יהוה אלהיך בָּה--מֵרִשִׁית הַשָּׁנָה, וְעַד
 אַחֲרֵית שָׁנָה. {ס}

From the beginning

Debate in BT Rosh Hashanah 10b-11a as to whether the world was created in Nissan or Tishrei.

In Ex 12:2 Nissan is called “the first of the months of the year”.

In Rosh Hashana prayers we say “today (the first of Tishrei) is the day the world was created”.

- Our Sidra takes sides in this debate.
- Rearranging the letters of the word used in our posuk with the absent aleph spelling.

‘Mareshit’ Now can spell – ‘Matisreiu’.

Ekev

Deut 11:12:12-16

a land which the LORD thy God careth for; the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year. {S}

יב ארץ, אשר-יהוה אלהיה דרש אתה: תמיד,
עיני יהוה אלהיה בך--מרשית השנה, ועד
אחרית שנה. {ס}

From the beginning of the year until years end.

‘Hashaneah’, the year special - using the definite article ‘heh’. At the beginning of the year we all have good intentions to make this year the year of special accomplishment. But by years end it usually proves to have been just an ordinary year.

The Rebbe of Satmar
Monk p91-92

Ekev

Deut 11:13:3-4

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the LORD your God, and to serve Him with all your heart and with all your soul,

יג וְהָיָה, אִם-שָׁמַעַתְּ מְשִׁמְעוּ אֶל-מִצְוֹתַי, אֲשֶׁר
אֲנֹכִי מְצַוֶּה אֶתְכֶם, הַיּוֹם--לְאַהֲבָה אֶת-יְהוָה
אֱלֹהֵיכֶם, וּלְעַבְדוֹ, בְּכָל-לְבַבְכֶם, וּבְכָל-
נַפְשְׁכֶם.

If listen you will listen.

The double form of the verb teaches us to listen to what we have learned by taking care to renew it and understand it and by so doing you will gain special insight when you learn new information.

Rashi
Stone 995

Ekev

Deut 11:13:2-4

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the LORD your God, and to serve Him with all your heart and with all your soul,

יג וְהָיָה, אִם-שָׁמַעַתְּ מְשִׁמְעוּ אֶל-מִצְוֹתַי, אֲשֶׁר
אֲנֹכִי מְצַוֶּה אֶתְכֶם, הַיּוֹם--לְאַהֲבָה אֶת-יְהוָה
אֱלֹהֵיכֶם, וּלְעַבְדּוֹ, בְּכָל-לְבַבְכֶם, וּבְכָל-
נַפְשְׁכֶם.

If harken you shall harken.

Means if a person harkens to one mitzvah he will be enabled by God to harken to many mitzvot.

Mechilta BeShalach 15:26

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the LORD your God, and to serve Him with all your heart and with all your soul,

יג וְהָיָה, אִם-שָׁמַעַתְּ מִצְוֹתַי, אֲשֶׁר
אֲנֹכִי מְצַוֶּה אֶתְכֶם, הַיּוֹם--לְאַהֲבָה אֶת-יְהוָה
אֱלֹהֵיכֶם, וּלְעַבְדוֹ, בְּכָל-לְבַבְכֶם, וּבְכָל-
נַפְשְׁכֶם.

This day

Underscores that the Bnei Israel are to observe the mitzvot with the same fervor and zeal as:

When they first received to the Torah at Sinai.

Each day with the same eagerness.

And not put it off to another day but do it that day.

Not be overwhelmed by the vast obligation in Torah but do each task each day and you will accumulate all that is required.

Ekev

Deut 11:13:12-15

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the LORD your God, and to serve Him with all your heart and with all your soul,

יג וְהָיָה, אִם-שָׁמַעַתְּ מִצְוֹתַי, אֲשֶׁר
אֲנִי מְצַוֶּה אֶתְכֶם, הַיּוֹם--לְאַהֲבָה אֶת-יְהוָה
אֱלֹהֵיכֶם, וּלְעַבְדוֹ, בְּכָל-לְבַבְכֶם, וּבְכָל-
נַפְשְׁכֶם.

And to love the Lord your God.

Emphasizes that one must study and follow the Torah out of love of God not in order to receive some reward or honor.

Meam Loez 17:85

Ekev

Deut 11:13:17-20

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the LORD your God, and to serve Him with all your heart and with all your soul,

יג וְהָיָה, אִם-שָׁמַעַתְּ שְׁמִיעוּ אֶל-מִצְוֹתַי, אֲשֶׁר
אֲנֹכִי מְצַוֶּה אֶתְכֶם, הַיּוֹם--לְאַהֲבָה אֶת-יְהוָה
אֱלֹהֵיכֶם, וּלְעַבְדּוֹ, בְּכָל-לְבַבְכֶם, וּבְכָל-
נַפְשְׁכֶם.

With all your heart and with all your soul.

The service of the heart is prayer.

Meam Loez 17:85

Ekev

Deut 11:15:4

And I will give grass in thy fields for thy cattle, וְשָׂבַעְתָּ. וְאָכַלְתָּ; לְבִהֵמֹתֶיךָ, וְנָתַתִּי עֵשֶׂב בְּשָׂדֶיךָ, and thou shalt eat and be satisfied.

And I will give grass in your fields for your cattle and you will be satisfied.

The fact that it mentions food for your cattle first teaches us to provide food for our cattle even before we humans set down to eat.

And that we should be concerned about the well being of animals and not be guilty of causing pain to living things.

Berachot 40a

Therefore shall ye lay up these My words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes.

יח וּשְׁמַתֶּם אֶת-דְּבָרֵי אֱלֹהִים, עַל-לִבְבְּכֶם וְעַל-
נַפְשְׁכֶם; וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל-יְדֵיכֶם, וְהָיוּ
לְטוֹטְפוֹת בֵּין עֵינֵיכֶם.

A sign on your hands and as a symbol on your forehead.

The four sites where the laws of tefillin are mentioned in the Torah are

- Parshat Bo 1. Ex 13:1-10 verse 9
- Bo 2. Ex 13:11-16 verse 16
- P Veetchanan 3. D 6:4-9 verse 8 in the Shema
- P Ekev 4. D 11:18

Of the 613 mitzvot only three are referred to as an 'OT', a sign they are:

1. Milah-circumcision
2. Shabbat
3. Tefillin

Ekev

Deut 11:18:1

Therefore shall ye lay up these My words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes.

יח וּשְׁמַתֶּם אֶת-דְּבָרֵי אֱלֹהִים, עַל-לִבְבְּכֶם וְעַל-
נַפְשְׁכֶם; וְקִשְׂרֹתֶם אֹתָם לְאוֹת עַל-יְדֵיכֶם, וְהָיוּ
לְטוֹטְפוֹת בֵּין עֵינֵיכֶם.

Ve sam tem

And you shall place

Sam tam (a perfect drug)

Torah is compared to a perfect drug. An antidote against the evil inclination.

Kiddushin 30b

Torah Temimah 5:69

Ekev

Deut 11:21:12-13

that your days may be multiplied, and the days of your children, upon the land which the LORD swore unto your fathers to give them, as the days of the heavens above the earth. {S}

כַּאֲלֵמַעַן יִרְבוּ יְמֵיכֶם, וְיְמֵי בְנֵיכֶם, עַל
הָאֲדָמָה, אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבוֹתֵיכֶם לְתַת
לָהֶם--כִּי־יָמֵי הַשָּׁמַיִם, עַל-הָאָרֶץ. {ס}

To give to them

This is an allusion to resurrection of the dead since this verse implies that God swore to give the land to the forefathers themselves.

Rashi

Sanhedrin 90b

Stone 997

Ekev

Deut 11:20:1

And thou shalt write them upon the doorposts of thy house, and upon thy gates;

כ וכתבתם על-מזוזות ביתך, ובשעריך.

God inscribe them on the doorposts of your house and on your gates.

This verse teaches us the mitzvah of Mezuzah.

The word ‘Shadai’ on the back of the Mezuzah scroll stands for God’s name “the almighty one” but also serves as an acronym for the phrase

Shomer guardian of the

Delatot doors of Israel

Yisrael

Meam Loez 17:102

Ekev

Deut 11:22:3-4

For if ye shall diligently keep all this commandment which I command you, to do it, to love the LORD your God, to walk in all His ways, and to cleave unto Him,

כב כי אם-שמר תשמרון את-כל-המצוה
הזאת, אשר אנכי מצוה אתכם--לעשתה:
לאהבה את-יהוה אלהיכם, ללכת בכל-דרכיו-
וילדבקה-בו.

If then you faithfully keep

The word ‘shamor’ is repeated not only for emphasis but to imply that if the Jewish people guard the mitzvot they will be guarded by God from their enemies and from all injuries.

Meam Loez 17:104

Reeh
Deuteronomy
11:26

Reeh

Deut 11:26:1

Behold, I set before you this day a blessing and a curse:

כּוּ רְאֵה, אֲנֹכִי נֹתֵן לְפָנֶיכֶם--הַיּוֹם: בְּרָכָה, וּקְלָלָה.

See

The blessing and the curse are not just promises for the future. One can actually see that people who observe and study the Torah have a sense of accomplishment, fulfillment and spiritual growth. The blessing is there for all to see (Malbim).

Stone p999

‘Re’eh’ - singular. The rest of the passage is in the plural. This alludes to Israel’s essential nature as a single unified nation.

Behold, I set before you this day a blessing and a curse:

כּוּ רְאֵה, אֲנֹכִי נֹתֵן לְפָנֶיכֶם--הַיּוֹם: בְּרָכָה, וּקְלָלָה.

- See - Discern; analyze-so you can choose wisely. Written in the singular to
I Give emphasize our personal obligation to fulfill the entire Torah.
- To you - people are given the choice. Free will regarding good and evil. To you,
is in the plural, suggests that all of Israel is responsible one for the other.
We must make an environment so that each individual can follow the
blessings and not the curses.
- Today - These laws were not obligating till the Bnei Yisroel had conquered the
land yet Moses' Zeal suggests that they be followed right away, today.
- Blessing This is a difficult sentence because these are no blessings or curses in this
Sidra.
- & One explanation is that timely rainfall and full harvests result from doing the
Curse mitzvot and famine results from sinning.
- Today - Follow the mitzvot as if they were given from the first time this very day.

Reeh

Deut 11:26:1-2

Behold, I set before you this day a blessing and a curse:

כּוּ רֵאֵה, אֲנִכִּי נִתֵּן לְפָנֶיכֶם--הַיּוֹם: בְּרָכָה, וּקְלָלָה.

Look, J.....

“Look at me”, says Moshe.

Rambam Hilehat Teshuvah - Everyone has the potential to become the equal of Moshe.

Whenever a person aspires to serve the Lord they should recall Moshe and the heights he achieved.

Or Hachayim 18:44

Reeh

Deut 11:26:1-2

Deut 11:27

Behold, I set before you this day a blessing and a curse:

כּוּ רְאֵה, אָנֹכִי נֹתֵן לְפָנֶיכֶם--הַיּוֹם: בְּרָכָה,
וּקְלָלָהּ.

the blessing, if ye shall hearken unto the commandments of the LORD your God, which I command you this day;

כִּז אֶת-הַבְּרָכָה--אֲשֶׁר תִּשְׁמָעוּ, אֶל-
מִצְוֹת יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר אָנֹכִי מְצַוֶּה
אֶתְכֶם, הַיּוֹם.

Choose from the blessing or the curse.

The blessings go from ‘aleph’ to ‘tof’ through the entire alphabet and include all the intervening letters so they are very numerous.

The curses go from ‘vov’ to ‘heh’ and would run through the entire alphabet but there are no letters between them so they are extremely limited.

Also the curse listed in Lev 26:14-46 goes from the ‘vov of veim’ and ends in heh of Moshe. ‘Vov to heh’.

The blessing goes from ‘the aleph of im’ Lev 26:13 to the Tof of komemius! ‘aleph to Tof’.

Meam Loez 17:110

Monk The wisdom of the Hebrew alphabet p35

Reeh

Deut 11:27:1-7

the blessing, if ye shall hearken unto the commandments of the LORD your God, which I command you this day;

כִּז אֶת-הַבְּרָכָה--אֲשֶׁר תִּשְׁמָעוּ, אֶל-מִצְוֹת יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם, הַיּוֹם.

The blessing will be the following of the mitzvos “The blessing is that you follow the mitzvos” meaning you have a blessing from merely following the laws.

Deut 11:28

“The curse (may occur) (if) you don’t follow the commandments”

The blessing will occur when you obey suggesting that there is confidence that you will obey the commandments and a curse “if” implying something indefinite. Not expected to occur.

Torah Gems 3:229

Reeh

Deut 11:27:1-2

Deut 11:28:1

the blessing, if ye shall hearken unto the commandments of the LORD your God, which I command you this day;

כִּז אֶת-הַבְּרָכָה--אֲשֶׁר תִּשְׁמְעוּ, אֶל-מִצְוֹת יְהוָה
אֱלֹהֵיכֶם, אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם, הַיּוֹם.

and the curse, if ye shall not hearken unto the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known. {S}

כֹּח וְהַקְלָלָה, אִם-לֹא תִשְׁמְעוּ אֶל-מִצְוֹת יְהוָה
אֱלֹהֵיכֶם, וְסָרְתֶם מִן-הַדֶּרֶךְ, אֲשֶׁר אֲנִי מְצַוֶּה
אֶתְכֶם הַיּוֹם: לְלַקֵּת, אַחֲרַי אֱלֹהִים אַחֲרַיִם--
אֲשֶׁר לֹא-יַדְעֶתֶם. {ס}

and the blessings

and the curse

Note the Torah speaks of curse it does not use the untranslated preposition ‘et’ but simply says “and the curse” to suggest to us that the blessing encompasses the entire alphabet from aleph to tof in the word ‘et’ whereas the word ‘vhakialah’ begins with ‘vov’ and ends with ‘heh’ leaving no space between them for any curses to be enumerated.

Reeh

Deut 11:30:1-4

Are they not beyond the Jordan, behind the way of the going down of the sun, in the land of the Canaanites that dwell in the Arabah, over against Gilgal, beside the terebinths of Moreh?

ל הלא-המה בְּעֵבֶר הַיַּרְדֵּן, אַחֲרֵי דֶרֶךְ מְבוֹא
הַשָּׁמֶשׁ, בְּאֶרֶץ הַכְּנָעֲנִי, הַיֹּשֵׁב בְּעֵרְבָה--מֹל,
הַגִּלְגָּל, אֶצֶל, אֱלוֹנֵי מֹרֶה.

Detailed archeological and topographical details to help the Bnei Yisroel find the precise two mountains Mt. Gerizim and Mt Eval. This was not necessary before since the clouds led them everywhere but after Aaron died the clouds disappeared. Aaron is referred to in the last letters of the first four words of this sentence and explains why the Israelites had to relay on landmarks.

Meam Loez 17:109-112

Reeh

Deut 11:31:15-18

For ye are to pass over the Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

לֹא כִי אַתֶּם, עֹבְרִים אֶת-הַיַּרְדֵּן, לְבֹא לְרִשְׁתָּהּ
אֶת-הָאָרֶץ, אֲשֶׁר-יְהוָה אֱלֹהֵיכֶם נָתַן לָכֶם;
וְיָרַשְׁתֶּם אֹתָהּ, וְיָשַׁבְתֶּם-בָּהּ.

And you shall inherit it and you shall dwell.

How will you inherit it? By dwelling in it. From here we learn that land is acquired by Chazakah.

BT Kiddushin 26a
Torah Temimah 5:75

Reeh

Deut 11:31:3-5

For ye are to pass over the Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

לא כי אתם, עברים את-הירדן, לבא לרשת
את-הארץ, אשר-יהוה אלהיכם נתן לכם;
ורשתם אתה, וישבתם-בה.

Because you are about to cross the Jordan River to come to inherit.

The words “to cross the Jordan River” seems superfluous. It is only by crossing the river that the Jews could come to and inherit the land. We would know that they had to cross the river even if it did not say so.

These seemingly unnecessary words come to tell us the miraculous way the river would be crossed by being split in two.

Meam Loez 17:1131

Reeh

Deut 12:2:1-2, 16-20

Ye shall surely destroy all the places, wherein the nations that ye are to dispossess served their gods, upon the high mountains, and upon the hills, and under every leafy tree.

ב אבד תאבדון את-כל-המקומות אשר עבדו-
שם הגוים, אשר אתם ירשם אתם--את-
אלהיהם: על-ההרים הרמים ועל-הגבעות,
ותחת כל-עץ רענן.

You must destroy...

Whether on the mountain or on the hills

We learn from this we can use the hill or mountain but must utterly destroy what is built upon them, the temples and alters.

Meam Loez 17:16

The redundancy of destroy you shall utterly destroy is to construct that as often as the tree sacred to the Canaanites grows back we must cut it down.

Meam Loez 17:115

Reeh

Deut 12:4:1-4

Ye shall not do so unto the LORD your God.

ד לא-תעשון כן, ליהוה אלהיכם.

You shall not do so to the Lord your God.

This verse forbids us to destroy any object which has been sanctified by God.
Therefore any printed materials must be placed in special storage areas (Genizah)
or buried.

Meam Loez 17:116

But when ye go over the Jordan, and dwell in the land which the LORD your God causeth you to inherit, and He giveth you rest from all your enemies round about, so that ye dwell in safety;

י וְעַבְרַתֶּם, אֶת-הַיַּרְדֵּן, וַיִּשְׁבְּתֶם בְּאֶרֶץ,
אֲשֶׁר-יְהוָה אֱלֹהֵיכֶם מִנְחִיל אֶתְכֶם; וְהָנִיחַ
לְכֶם מִכָּל-אֹיְבֵיכֶם מִסָּבִיב, וַיִּשְׁבְּתֶם-בְּטוֹחַ.

And he shall give you rest from
all your foes round about
and you shall dwell secure

Three mitzvot were commanded of Israel upon entry into the land
to appoint a King over themselves
to cut off the seed of Amalek
to build a Temple

But does not tell us which took precedence. It suggests that the first task is to deal with Amalek.

BT Ganhedrin 20b

Torah Temimah 5:81

Reeh

Deut 12:2:12-13, 19-20

If the place which the LORD thy God shall choose to put His name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat within thy gates, after all the desire of thy soul.

כֹּא כִי-יִרְחַק מִמָּךְ הַמָּקוֹם, אֲשֶׁר יִבְחַר יְהוָה
אֱלֹהֶיךָ לְשׁוּם שְׁמוֹ שָׁם, וְזָבַחַת מִבְּקָרְךָ וּמִצֹּאֲנֶךָ
אֲשֶׁר נָתַן יְהוָה לְךָ, כַּאֲשֶׁר צִוִּיתְךָ--וְאָכַלְתָּ,
בְּשַׁעֲרֶיךָ, בְּכֹל, אֹת נַפְשֶׁךָ.

You shall slaughter (an animal)
as I have commanded you

However, nowhere in the Torah do we find this commandment other than here.

What does it mean? Clearly this commandment was given to Moshe and as part of the oral law which was written down later as the Talmud and Agados.

Munk p59

When the LORD thy God shall cut off the nations from before thee, whither thou goest in to dispossess them, and thou dispossessest them, and dwellest in their land;

כט כִּי-יִכְרִית יְהוָה אֱלֹהֶיךָ אֶת-הַגּוֹיִם, אֲשֶׁר
אָתָּה בָּא-שָׂמָה לְרִשְׁתָּ אוֹתָם--מִפְּנֵיךָ; וַיִּרְשְׁתָּ
אוֹתָם, וַיֵּשְׁבֶתָּ בְּאֶרְצָם.

In the Torah scroll these four sentences are written as one paragraph yet they span from one chapter into another chapter.

The chapter separations are not of Jewish origin but was invented by non-Jewish scholars.

In the Archbishop of Canterbury Mr. Stephen Langton (1150-1228) created the chapter and verse numbering system, still in use today.

take heed to thyself that thou be not ensnared to follow them, after that they are destroyed from before thee; and that thou inquire not after their gods, saying: 'How used these nations to serve their gods? even so will I do likewise.'

ל השמר לך, פן-תִּנְקַשׁ אַחֲרֵיהֶם, אַחֲרַי,
הַשְׁמָדָם מִפְּנֵיךָ; וּפְן-תִּדְרֹשׁ לְאֱלֹהֵיהֶם לֵאמֹר,
אֵיכָה יַעֲבֹדוּ הַגּוֹיִם הָאֵלֶּה אֶת-אֱלֹהֵיהֶם,
וְאֶעֱשֶׂה-כֵן, גַּם-אֲנִי.

Take heed to thyself that you not be entrapped to follow them.

Don't follow your neighbor.

Don't do wrong things just because your friends do it.

Reeh

Deut 13:1:11-16

All this word which I command you, that shall ye observe to do; thou shalt not add thereto, nor diminish from it. {P}

א את כל-הַדְּבָר, אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם--
אתו תִּשְׁמְרוּ, לַעֲשׂוֹת: לֹא-תִסֹּף עָלָיו, וְלֹא
תִּגְרַע מִמֶּנּוּ. {פ}

You should not add to or diminish it.

Except by Sanhendrin - Rambam

No law can be abrogated permanently - Rambam

Reeh

Deut 13:2:8-12

If there arise in the midst of thee a prophet, or a dreamer of dreams--and he give thee a sign or a wonder,

בְּכִי-יָקוּם בְּקִרְבְּךָ נָבִיא, אוֹ חֵלֵם חֲלוֹם;
וַיִּתֵּן אֵלֶיךָ אוֹת, אוֹ מוֹפֵת.

We can ask why does God give such a false prophet the power to perform such a sign or wonder? It is because God is testing us.

Torah Gems 3:234
Chafetz Chayim

Reeh

Deut 13:3:14

and the sign or the wonder come to pass,
whereof he spoke unto thee--saying: 'Let us
go after other gods, which thou hast not
known, and let us serve them';

13:7:25

13:14:17

ג וְבָא הָאוֹת וְהַמוֹפֵת, אֲשֶׁר-דִּבֶּר אֵלַיךָ
לֵאמֹר: גִּלְכָה אַחֲרַי אֱלֹהִים אַחֲרַי, אֲשֶׁר לֹא-
יִדְעַתֶּם--וְנִעַבְדֵם.

If thy brother, the son of thy mother, or thy son, or
thy daughter, or the wife of thy bosom, or thy friend,
that is as thine own soul, entice thee secretly, saying:
'Let us go and serve other gods,' which thou hast not
known, thou, nor thy fathers;

ז כִּי יִסִּיתְךָ אַחִיךָ בֶן-אִמְךָ אוֹ-בִנְךָ אוֹ-בִתְךָ אוֹ אִשְׁתְּ
חִיקָךָ, אוֹ רֵעֶךָ אֲשֶׁר כְּנַפְשְׁךָ--בִּסְתֵר לֵאמֹר: גִּלְכָה,
וְנִעַבְדָה אֱלֹהִים אַחֲרַי, אֲשֶׁר לֹא יִדְעַתָּ, אֹתָהּ
וְאֶבְתִּיךָ.

'Certain base fellows are gone out from the midst of
thee, and have drawn away the inhabitants of their
city, saying: Let us go and serve other gods, which ye
have not known!';

יֵד יֵצְאוּ אַנְשִׁים בְּנֵי-בְלִיעַל, מִקִּרְבְּךָ, וַיִּדְיִחוּ אֶת-
יֹשְׁבֵי עִירָם, לֵאמֹר: גִּלְכָה, וְנִעַבְדָה אֱלֹהִים
אַחֲרַי--אֲשֶׁר לֹא יִדְעַתֶּם.

You did not know them
You (sing) did not know

1. Singular verb
2. Singular verb in past tense
3. plural verb in past tense

Three similar sentences with different meanings.

Reeh

Deut 13:5:15

After the LORD your God shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

ה אַחֲרֵי יְהוָה אֱלֹהֵיכֶם תֵּלְכוּ, וְאֵתוֹ תִירָאוּ;
וְאֶת-מִצְוֹתָיו תִּשְׁמְרוּ וּבְקִלּוֹ תִשְׁמָעוּ, וְאֵתוֹ
תַעֲבֹדוּ וְבוֹ תִדְבְּקוּן.

To cleave

Elie's singing group - Cleaving to God - Devekus

If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, that is as thine own soul, entice thee secretly, saying: 'Let us go and serve other gods,' which thou hast not known, thou, nor thy fathers;

ז כִּי יִסִּיתְךָ אָחִיךָ בֶּן-אִמְךָ אוֹ-בְנוֹךָ אוֹ-בִתְךָ אוֹ
אִשְׁתְּ חִיקָךָ, אוֹ רַעְךָ אֲשֶׁר כְּנַפְשְׁךָ--בִּסְתֵּר
לֵאמֹר: גִּלְכָהּ, וְנַעֲבֹדָה אֱלֹהִים אֲחֵרִים, אֲשֶׁר
לֹא יָדַעְתָּ, אֶתָּה וְאֲבֹתֶיךָ.

In this sentence father is not mentioned.

Yet Rashi suggests that the phrase “who is as your own soul” refers to father. Why then did the Torah not clearly state father? Because a father who tries to entice his son toward idolatry does not deserve to be called a father.

And thou shalt gather all the spoil of it into the midst of the broad place thereof, and shall burn with fire the city, and all the spoil thereof every whit, unto the LORD thy God; and it shall be a heap for ever; it shall not be built again.

יֵז וְאֶת-כָּל-שְׁלָלָהּ, תִּקְבֹּץ אֶל-תּוֹךְ רְחֹבָהּ,
וְשָׂרַפְתָּ בְאֵשׁ אֶת-הָעִיר וְאֶת-כָּל-שְׁלָלָהּ
 כָּלִיל, לַיהוָה אֱלֹהֶיךָ; וְהָיְתָה תֵּל עוֹלָם, לֹא
 תִּבְנֶה עוֹד.

And you shall burn the city and all the spoil that is in it.

A reason the Torah required all the spoils of a depraved city to be destroyed was so that people would not produce a false accusation in order to confiscate the spoils.

And there shall cleave nought of the devoted thing to thy hand, that the LORD may turn from the fierceness of His anger, and show thee mercy, and have compassion upon thee, and multiply thee, as He hath sworn unto thy fathers;

יח ולא-ידבק בידך מאומה, מן-החרם--למען
 ישוב יהוה מחרון אפו, ונתן-לך רחמים
 ורחמך והרבך, כאשר נשבע, לאבתך.

Even though you will act mercilessly and destroy everything it will not affect your kind nature or change you but God will show you mercy and compassions. Your natural tendency to be merciful will not be affected by your conduct here.

Same is told to today's Israel's soldiers.

Reeh

Deut 14:1:1-4

Ye are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

א בְּנִים אַתֶּם, לַיהוָה אֱלֹהֵיכֶם: לֹא תִתְגַּדְדוּ,
וְלֹא-תִשְׂיִמוּ קִרְחָה בֵּין עֵינֵיכֶם--לְמֵת.

Don't cut yourself or make a baldness between your eyes.

What is the connection between being the children of God and not cutting or shaving ones head for the dead?

If your parent dies you should not be so despondent that you cut or disfigure yourself since you still have your father in Heaven to console you.

Torah Gems 3:237

Rosh

Reeh

Deut 14:1:1-4

Ye are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

א בְּנִים אַתֶּם, לַיהוָה אֱלֹהֵיכֶם: לֹא תִתְגַּדְדוּ,
וְלֹא-תִשְׂיִמוּ קִרְחָה בֵּין עֵינֵיכֶם--לְמֵת.

You are the children of
the Lord your God.

In Bt Kiddushin 36 There is a dispute.

R Yehudach says you are called children of God only when you act properly and keep the commandments.

R Meir says you are called children of God regardless.

Usually in a dispute between R Yehudah and R Meir the law is in accordance with R Yehudah. But here it is according to R Meir.

Torah Gems III 234

Reeh

Deut 14:1:5-6

Ye are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

א בָּנִים אַתֶּם, לַיהוָה אֱלֹהֵיכֶם: לֹא תַתְגַּדְדוּ,
וְלֹא-תַשְׂימוּ קְרָחַה בֵּין עֵינֵיכֶם--לְמֵת.

Don't disfigure
Don't cut yourself.

Don't make subdivisions

fractions or baldness (empty space) between you and other people.

There is no such thing as orthodox
conservative
reform
etc

All orbit around the Shechinah. All orbits are elliptical and come closer to the sun at times than at other times.

Reeh

Deut 14:18:1-2

and the stork, and the heron after its kinds, וְהַחֲסִידָה, וְהָאֲנָפָה לְמִינָהּ; וְהַדּוֹכִיפַת, וְהָעֶטְלִף.
and the hoopoe, and the bat.

The kind one - ‘Chasidah’ 14:18:1

The Merciful one - ‘Vehaanaphah’ 14:18:2

Why are these birds “kind” and “merciful” not kosher if they are so kind and merciful? The Gemara in Chullin 63a tells us why. They were kind and merciful only to birds of their own species. Exclusively towards its fellows. But they would not help birds of any other species. This is not an admirable characteristic.

Rhizhiner Rebbe.

Kestenbaum 443

Reeh

Deut 14:22:1-2

Thou shalt surely tithe all the increase of thy seed, that which is brought forth in the field year by year.

כב עֵשֶׂר תִּעֲשֶׂה, אֶת כָּל-תְּבוּאֹת
זֶרְעֶךָ, הַיֵּצֵא הַשָּׂדֶה, שָׁנָה שָׁנָה.

You shall surely tithe

Note the close relationship to the past sentence. You shall not cook a kid in its mothers milk.

It implies that if you do not give the required tithes may cook the tender kernels of grain with the hot dry east wind while they are still in the stalk with their “mother”.

Rashi

Stone p1013

Reeh

Deut 14:22:1-2

Thou shalt surely tithe all the increase of thy seed, that which is brought forth in the field year by year.

כב עֵשֶׂר תַעֲשֶׂה, אֵת כָּל-תְּבוּאֹת
זְרַעְךָ, הַיֵּצֵא הַשָּׂדֶה, שָׁנָה שָׁנָה.

Tithe you shall tithe.

Tithe in order to become wealthy (Shabbos 119a) by exchanging the sin for a shin.
by exchanging the for an .

Tithe in order to feel fortunate. Because giving charity brings about more satisfaction and in addition knowing that you can give is satisfying for you have sufficient to help others and don't need help yourself.

Thou shalt surely tithe all the increase of thy seed, that which is brought forth in the field year by year.

כב עֵשֶׂר תִּעָשֶׂר, אֶת כָּל-תְּבוּאֹת זֵרְעֶךָ, הַיֵּצֵא הַשָּׂדֶה, שָׁנָה שָׁנָה.

- Deut 14:22 Tithe you shall tithe
 - Shabbos 119a Tithe so you shall be wealthy
 - P 78 God refers to pauper. - be kind to the needy. Shabbos 104a
 - Daled faces Heh signifying that the poor turn to God for help even though it comes through the medium of a person.
 - the 4 implications of the Exodus
- Exodus 6:6-7 and I shall take you - redeem you - save you - bring you forth

Reeh

Deut 14:22:9-10

Thou shalt surely tithe all the increase of thy seed, that which is brought forth in the field year by year.

כב עֵשֶׂר תַעֲשֶׂה, אֶת כָּל-תְּבוּאֹת
זְרַעְךָ, הַיֵּצֵא הַשָּׂדֶה, שָׁנָה שָׁנָה.

Year by year

The sages derive from this term that you must give tithes each year and you can't use the produce of one year for the tithes of a different year.

Rashi

Stone 1014

Reeh

Deut 14:24:1-12

And if the way be too long for thee, so that thou art not able to carry it, because the place is too far from thee, which the LORD thy God shall choose to set His name there, when the LORD thy God shall bless thee;

כִּד וְכִי-יִרְכָּה מִמֶּךָ הַדֶּרֶךְ, כִּי לֹא תוּכַל
שָׂאתו--כִּי-יִרְחַק מִמֶּךָ הַמָּקוֹם, אֲשֶׁר
יִבְחַר יְהוָה אֱלֹהֶיךָ לְשׁוּם שְׁמוֹ שָׁם: כִּי
יְבָרְכֶךָ, יְהוָה אֱלֹהֶיךָ.

- If
1. The “way is too long” and
 2. “you are not able to carry”... the commandments and
 3. “it is too far from you”

Refers to a person who is unable to perform the commandments. It is because you are doing it wrong. You are too removed from God.

Torah Gems 3:241

then shalt thou turn it into money, and bind up the money in thy hand, and shalt go unto the place which the LORD thy God shall choose.

כֹּה וְנִתְּתָהּ, בַּכֶּסֶף; וְצָרַת הַכֶּסֶף, בְּיָדְךָ,
וְהִלַּכְתָּ אֶל-הַמָּקוֹם, אֲשֶׁר יִבְחַר יְהוָה
אֱלֹהֶיךָ בוֹ.

Take the money tightly in your hand

The word ‘yad’ denotes power, possession, ownership.

The gematria of hand is fourteen alluding to the fact that the 5 fingers of a hand have 14 knuckles.

When a task requires more strength, ‘koach’, than a single hand can provide both hands are used. The gematria of koach is 28. Which is the number of knuckles on both hands.

R Hirsch

Munk p129

And this is the manner of the release: every creditor shall release that which he hath lent unto his neighbour; he shall not exact it of his neighbour and his brother; because the LORD'S release hath been proclaimed.

ב וְזֶה, דְּבַר הַשְּׁמִטָּה--שְׁמוּט כָּל-בַּעַל מַשָּׂה
 יָדוּ, אֲשֶׁר יִשֶּׂה בְרֵעֵהוּ: לֹא-יִגֹּשׁ אֶת-רֵעֵהוּ
 וְאֶת-אָחִיו, כִּי-קָרָא שְׁמִטָּה לַיהוָה.

Don't dun your friend.

Use a Prosbul recommended by - Rabbi Hillel so that a poor person could get a loan.

Hand the I owe you paper over to a court who could collect from the debtor. The court is not a person. Today we could use a corporation and it can collect what you lent to your neighbor.

Howbeit there shall be no needy among you--for the LORD will surely bless thee in the land which the LORD thy God giveth thee for an inheritance to possess it--

15:6

ד אָפּס, כּי לֹא יִהְיֶה-בָּךְ אֲבִיוֹן: כּי-בָרַךְ יְבָרְכֶךָ,

15:11

יְהוָה, בְּאֶרֶץ, אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן-לְךָ נַחֲלָה לְרִשְׁתָּהּ.

For the LORD thy God will bless thee, as He promised thee; and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt rule over many nations, but they shall not rule over thee. {S}

ו כּי-יְהוָה אֱלֹהֶיךָ בָּרְכֶךָ, כַּאֲשֶׁר דִּבֶּר-לְךָ; וְהֵעֲבַטְתָּ גֹזִים רַבִּים, וְאֵתָהּ לֹא תַעֲבֹט, וּמִשְׁלַת בְּגוֹזִים רַבִּים, וּבָךְ לֹא יִמְשִׁלוּ. {ס}

For the poor shall never cease out of the land; therefore I command thee, saying: 'Thou shalt surely open thy hand unto thy poor and needy brother, in thy land.' {S}

יֵא כּי לֹא-יִחַדֵּל אֲבִיוֹן, מִקְרֵב הָאָרֶץ; עַל-כֵּן אֲנֹכִי מְצַוְךָ, לֵאמֹר, פְּתַח תְּפֹתַח אֶת-יָדְךָ לְאָחִיךָ לְעֵנִיךָ וּלְאָבִינֶךָ, בְּאֶרֶץ. {ס}

These three sentences appear to be contradictory read them, but the Midrash Sifrei quoted by Rashi explains they speak of different periods of history. Moses is saying when you Israel observe and perform the will of God as stated in the Torah there will be no destitute among you (V4). Nevertheless there will be poverty among others for destitute people will not cease from the land (V11). But if you do not observe and perform His will then destitute people will not cease to exist within the land of Israel (V11) and if there is a destitute person among you do not close your hand against your brother (V7).

Sifrei Rashi

Kestenbaum 445

Reeh

Deut 15:4:8-9

Howbeit there shall be no needy among you--
for the LORD will surely bless thee in the land
which the LORD thy God giveth thee for an
inheritance to possess it--

ד אָפּס, כִּי לֹא יִהְיֶה-בְּךָ אֶבְיוֹן: כִּי-בֵרַךְ
יְבָרְכֶךָ, יְהוָה, בְּאָרֶץ, אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן-
לְךָ נַחֲלָה לְרִשְׁתָּהּ.

When speaking of giving to the poor the Torah uses double verb formulation
which imply continuous action.

open you shall open

giving you shall give

endow you shall endow

And if you do continuously listen

And give charity continuously

Than God will bless you continuously also 15:14

Kestenbaum 445

Reeh

Deut 15:5:3-4

if only thou diligently hearken unto the voice of the LORD thy God, to observe to do all this commandment which I command thee this day.

ה רק אם-שמוע תשמע, בקול יהוה אלהיך,
לשמר לעשות את-כל-המצוה הזאת, אשר
אנכי מצוך היום.

If you surely listen.

If you listen a little you will hear a great deal.

Rashi

If you do this Mitzvah you will get a different reward than usual.

Here if you are generous to the poor there will be no more poor to give to.

Malbim

Reeh

Deut 15:7:4

If there be among you a needy man, one of thy brethren, within any of thy gates, in thy land which the LORD thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy needy brother;

ז כִּי-יְהִי בְךָ אֲבִיּוֹן מֵאֲחִיךָ, בְּאֶחָד
שְׁעָרֶיךָ, בְּאֶרְצְךָ, אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לְךָ--
לֹא תִאֲמָץ אֶת-לִבְּךָ, וְלֹא תִקְפֹּץ אֶת-יָדְךָ,
מֵאֲחִיךָ, הָאֲבִיּוֹן.

From this the sages derive the order one should follow in giving charity.

First a destitute person among you
your brother
in any of your cities
in the land the poor of Eretz Isroel.

To teach us charity begins at home.

Rashi
Stone 1017

Reeh

Deut 15:7:15-24

If there be among you a needy man, one of thy brethren, within any of thy gates, in thy land which the LORD thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy needy brother;

ז כִּי-יְהִיֶּה בְּךָ אֶבְיוֹן מֵאֲחִיךָ, בְּאֶחָד
שְׁעָרֶיךָ, בְּאַרְצְךָ, אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לָךְ--
לֹא תִאֲמָץ אֶת-לִבְּךָ, וְלֹא תִקְפֹּץ אֶת-יָדְךָ,
מֵאֲחִיךָ, הָאֶבְיוֹן.

Do not harden your heart or close your hand against your destitute brother.

An implied threat;

if you spurn his needs you may well become his brother in poverty.

Rashi

Stone 1017

Reeh

Deut 15:7:19-22

If there be among you a needy man, one of thy brethren, within any of thy gates, in thy land which the LORD thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy needy brother;

ז כִּי-יְהִיֶּה בְךָ אֲבִיּוֹן מֵאֶחָד אַחֶיךָ, בְּאֶחָד
שְׁעָרֶיךָ, בְּאַרְצְךָ, אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לְךָ--
לֹא תִאֲמָץ אֶת-לִבְּךָ, וְלֹא תִקְפֹּץ אֶת-יָדְךָ,
מֵאֶחָיֶךָ, הָאֲבִיּוֹן.

Don't shut your hand

Why is this order given in both forms? Of course if you should not shut your hand you should open it. It is to teach us something special.

Don't harden your heart and close your hand but do give charity. But don't give it as though your hand was closed where each finger appears to be the same size.

But you should surely open your hand

Give tzedakah with an open hand. With the hand open you can see that each finger is a different length. Give charity recognizing the different needs of the individuals involved.

Vilna Gaon

Pliskin p397 Love thy Neighbor

Reeh

Deut 15:7:19-24

If there be among you a needy man, one of thy brethren, within any of thy gates, in thy land which the LORD thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy needy brother;

ז כִּי-יְהִיֶּה בְךָ אֶבְיוֹן מֵאֶחָד אַחֶיךָ, בְּאֶחָד
שְׁעָרֶיךָ, בְּאֶרְצְךָ, אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לָךְ--
לֹא תִאֲמָץ אֶת-לִבְבְּךָ, וְלֹא תִקְפֹּץ אֶת-יָדְךָ,
מֵאֶחָיֶךָ, הָאֶבְיוֹן.

You shall not close your hand against your destitute brother.

The initials of the first letters of the last six words of this verse can be rearranged to form the word Tehillim.

Don't merely pray for them i.e., recite Tehillim that is not enough "you must rather open wide your hand to him".

Deut 15:8

Munk p82

but thou shalt surely open thy hand unto him,
and shalt surely lend him sufficient for his
need in that which he wanteth.

ח כִּי-פִתַּח תִּפְתַּח אֶת-יָדְךָ, לוֹ; וְהֶעַבְטָה,
תַּעֲבִיטְנוּ, דִּי מַחְסְרוֹ, אֲשֶׁר יִחְסַר לוֹ.

But you shall open your hand wide to him

It is deduced from this phrase that there is a positive commandment from the Torah to give tzedakah.

Why does one not make a berachah before giving tzedakah? One does not make a berachah on any commandments whose fulfillment requires the participation of another person. If the poor person refuses to take the tzedakah the giver would have made a blessing in vain.

Other reasons for not making a berachah before giving tzedakah is:

A blessing would cause a delay and there should be no delay in performing this important mitzvah. A delay may harm the poor person.

A blessing would not be appropriate in giving tzedakah to a poor person.

Improper to recite a blessing at another persons misfortune.

Reeh

Deut 15:8:2-3

but thou shalt surely open thy hand unto him,
and shalt surely lend him sufficient for his
need in that which he wanteth.

ח כִּי-פִתַח תִּפְתַּח אֶת-יָדְךָ, לוֹ; וְהֵעַבְט,
תַּעֲבִיטְנוּ, דֵּי מַחְסָרוֹ, אֲשֶׁר יִחְסַר לוֹ.

Open you shall surely open.....

When mentioned twice for emphasis such an order must be followed even up to 100 times.

i.e., if you find a lost article belonging to a person you must try to return it even 100 times.

However, we are not permitted to give to tzedakah more than 10% or 20% of our net worth. How then can we give it 100 times?

If we give charity we will be rewarded with extra assets from those we may give 1/10 or 2/10th (1/5th). Thereby giving another time. And this process can continue allowing us to keep giving even up to 100 times.

Aug 23, 2003

Rabbi Adler

Avigail's Bat Mitzvah

Teaneck N.J.

Thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him; because that for this thing the LORD thy God will bless thee in all thy work, and in all that thou puttest thy hand unto.

י נתון תתן לו, ולא ירע ללבך בנתתה לו: כי בגלל הדבר הזה, יברכה יהוה אלהיך, בכל מעשך, ובכל משלח ידך.

You shall surely give him.

An opponent of R Merchem Mendel of Kosov came to the Rebbi for help to raise money to marry off his daughter. The Rebbi gave him every penny he had in the house. Later when the rebbi's wife asked for money to buy food she learned what he had done. "How could you give all the money we had to a man who always opposed you? The rabbi smiled, "just a few moments ago I heard that same argument put forth even more convincingly." "Who was it that argued that way? asked his wife. "My Yetzer Harah, my evil inclination", he said.

For the poor shall never cease out of the land;
 therefore I command thee, saying: 'Thou shalt
 surely open thy hand unto thy poor and needy
 brother, in thy land.' {S}

יֵא כִּי לֹא-יִחַדֵּל אֲבִיוֹן, מִקֶּרֶב הָאָרֶץ; עַל-כֵּן אֶנְכִּי
 מְצַוְךָ, לֵאמֹר, פֶּתַח תִּפְתַּח אֶת-יָדְךָ לְאֶחִיךָ
 לְעֵנִיךָ וּלְאֲבִינֶךָ, בְּאֶרְצְךָ. {ס}

The poor shall never cease out of the land

So it is to the advantage of the rich that the poor be sustained and not starve or die
 because if they are gone some of the rich will have to take their place to
 fulfill this phrase in the Torah.

Reeh

Deut 15:16:12-15

And it shall be, if he say unto thee: 'I will not go out from thee'; because he loveth thee and thy house, because he fareth well with thee;

טז וְהָיָה כִּי-יֹאמֶר אֵלֶיךָ, לֹא אֵצֵא מֵעַמִּי: כִּי אָהַבְךָ וְאֶת-בֵּיתְךָ, כִּי-טוֹב לוֹ עִמָּךְ.

For it is good for him with you

The sages infer from this phrase that the bondsman must enjoy the same standard of living as his owner. He must be “with you when you eat and drink” You must not eat white bread and he black. You must not sleep on cushions and he on straw.

Kiddushin 20A

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for in haste didst thou come forth out of the land of Egypt; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

ג לא-תאכל עליו חמץ, שבעת ימים תאכל-עליו
מצות לחם עני: כי בחפזון, יצאת מארץ
מצרים--למען תזכר את-יום צאתך מארץ
מצרים, כל ימי חייה.

Bread of affliction

Unadorned

Unflavored nature of matzoh is a reminder of the affliction endured in Egypt.

Haste with which we left Egypt.

Rashi

Hectic life of slaves permitted little time to let their dough rise during the years of slavery.

S farreo

Stone 1021

Reeh

Deut 16:3:10-11

Berachos 39b2

Thou shalt eat no leavened bread with it;
seven days shalt thou eat unleavened bread
therewith, even the bread of affliction; for in
haste didst thou come forth out of the land of
Egypt; that thou mayest remember the day
when thou camest forth out of the land of
Egypt all the days of thy life.

ג לא-תאכל עליו חמץ, שבעת ימים תאכל-עליו
מצות לחם עני: כי בחפזון, יצאת מארץ
מצרים--למען תזכר את-יום צאתך מארץ
מצרים, כל ימי חייה.

Bread of poverty

We eat a broken piece of matza (from the middle broken matza) Since a poor person would not have a whole loaf to eat from having collected pieces of bread from different charitable home owners.

Reeh

Deut 16:6:15-20

but at the place which the LORD thy God shall choose to cause His name to dwell in, there thou shalt sacrifice the passover-offering at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

וְכִי אָם-אֶל-הַמָּקוֹם אֲשֶׁר-יִבְחַר יְהוָה
אֱלֹהֶיךָ, לְשֹׁכֵן שְׁמוֹ--שָׁם תִּזְבַּח אֶת-הַפֶּסַח,
בְּעֶרְבֹ: כְּבוֹא הַשֶּׁמֶשׁ, מוֹעֵד צֵאתְךָ
מִמִּצְרָיִם.

In the afternoon, when the sun descends the appointed time of your departure from
Egypt.

Refers to the:

three facets of the commandment relating to time

afternoon - sacrificial service

night - eat the flesh of the offering

next morning - anything left over had to be burned.

Rashi

And thou shalt roast and eat it in the place which the LORD thy God shall choose; and thou shalt turn in the morning, and go unto thy tents.

ז ובשלת, ואכלת, במקום, אשר
 יבחר יהוה אלהיך בו; ופנית בבקר,
 והלכת לאהליך

And in the morning you may turn back and go.

This verse implies that one should not leave Jerusalem immediately after the festival day but linger there.

Rashi

One should linger in a place where one has had an uplifting experience.
 i.e., one should not rush out of the synagogue after services.

Stone 1021

Shoftim
Deuteronomy
16:18

Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, tribe by tribe; and they shall judge the people with righteous judgment.

יח שפטים ושטרִים, תתן-לה בכל-שְׁעָרֶיהָ,
אֲשֶׁר יְהוָה אֱלֹהֶיהָ נָתַן לָהּ, לְשִׁבְטֶיהָ; וְשָׁפוּ
אֶת-הָעָם, מִשְׁפָּט-צֶדֶק.

Magistrates and officials you should appoint for yourselves.

What is the connection between the last section in Reeh relating to the laws of the three festivals and this section relating to the laws of judges?

It is logical. The judges of the Beis din are responsible for designating the exact time each festival should occur.

Meam Loez 17:192

The Great Sanhedrin sat in the Bais Hamikdash which the people would visit on the three festivals.

This proximity to the three festivals is to tell us that it is not only on the three festivals that you should have access to the courts and the opportunity for justice. But it should be available in all your gates i.e., every city and in every tribe. It is wrong to delay justice.

Or Hachaim

Shoftim

Deut16:18:3-4

Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, tribe by tribe; and they shall judge the people with righteous judgment.

יח שפטים ושטררים, תתן-להם בכל-שעריך,
אשר יהוה אלהיך נתן לך, לשבטיה; ושפטו
את-העם, משפט-צדק.

You shall appoint for you.

The phrase serves as a reminder that even though you may be a leader and may be the person who helps establish the courts and judges they will judge you also. You are not above the law. You too must obey the law. These magistrates and officials are over you as well.

Meam Loez 17:205

Thou shalt not wrest judgment; thou shalt not respect persons; neither shalt thou take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

יט לא-תטה משפט, לא תכיר פנים; ולא-
תקח שחד--כי השחד יעור עיני חכמים,
ויסלף דברי צדיקים.

It will corrupt the words that are just.

In the story of creation the phrase “God said” is found 10 times teaching us that words are important. They can create the world.

The word ‘tzadikim’ is missing the second yud in the word.

A judge who accepts a bribe undermines the very existence of the world as if he were trying to undo God’s ten utterances of creation. The omitted second yud refers to these 10 statements.

Thou shalt not wrest judgment; thou shalt not respect persons; neither shalt thou take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

יט לא-תטה מִשְׁפָּט, לא תכיר פְּנִים; וְלֹא-
תקח שֹׁחַד--כִּי הַשֹּׁחַד יְעוֹר עֵינֵי חֲכָמִים,
וְיִסְלַף דְּבַרִי צְדִיקִים.

Bribery blinds the eyes of the wise

Isaac loved Esau more than Jacob because Esau brought him delicacies. This is bribery.

It blinded Isaac from seeing the true virtues of Jacob and was one of the reasons Isaac's eyesight faded.

Gen (Toldat) 27:1

Justice, justice shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee. {S}

כ צִדְקָה צִדְקָה, תִּרְדֹּף--לְמַעַן תַּחֲיֶה וְיָרַשְׁתָּ אֶת-
הָאָרֶץ, אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לָךְ. {ס}

Justice justice

The letter ‘Tzede’s’ shape is a bent forward Nun signifying humility and faithfulness (Neeman) which is bent even further to make a resting place for the ‘yud’ representing Hashem in the 10 commandments.

The ‘Tzede’ is - carrying the 10 commandments (Torah) on his back. The yud is barely larger than a dot and cannot be divided into parts – like God – indivisible.

Shoftim

Deut16:20:1-2

Justice, justice shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee. {S}

כ צדק צדק, תרדוף--למען תחיה וירשת את-
הארץ, אשר-יהוה אלהיך נתן לך. {ס}

Justice justice

The repetition of the word justice is intended to signify that there are two types of justice.

Justice that strictly follows the law to the letter and the other of compromise and reconciliation.

Meam Loez 17:208

Shoftim

Deut16:20:1-3

Justice, justice shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee. {S}

כ צִדְקָה צִדְקָה, תִּרְדּוּף--לְמַעַן תַּחֲיֶה וְיִרְשָׁתָּ אֶת-
הָאָרֶץ, אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לָךְ. {ס}

Justice, justice you shall pursue.

You must pursue justice only with methods that employ justice and not falsehood.

Torah Gems 3:257

Thou shalt not plant thee an Asherah of any kind of tree beside the altar of the LORD thy God, which thou shalt make thee.

כֹּא לֹא-תִטַּע לְךָ אֲשֵׁרָה, כָּל-עֵץ: אֶצֶל, מִזְבֵּחַ
יְהוָה אֱלֹהֶיךָ--אֲשֶׁר תַּעֲשֶׂה-לְךָ.

You shall not plant an asherah of any trees.

Why the proximity of law of judges to the law of the Asherah?

Whoever appoints an unworthy judge is as one who planted an asherah (a tree planted for the express purpose of Idolatry (Sanhedrin 7b).

Externally it is a beautiful tree.

Externally the (tree) judge may appear like a Torah scholar but (its real purpose was as an object of idol worship) internally he is corrupt and deceives the public.

Shoftim

Deut16:21:3

Thou shalt not plant thee an Asherah of any kind of tree beside the altar of the LORD thy God, which thou shalt make thee.

כֹּא לֹא-תִטַּע לְךָ אֲשֵׁרָה, כָּל-עֵץ: אֶצֶל, מִזְבֵּחַ
יְהוָה אֱלֹהֶיךָ--אֲשֶׁר תַּעֲשֶׂה-לָּךְ.

Don't set yourself an Asherah.

The word 'lecha;' for you, has been interpreted as a warning for a person not to set himself up as someone sacred or holy or above the other people. Don't be vain or full of pride or haughty.

Meam Loez 17:211

and hath gone and served other gods, and worshipped them, or the sun, or the moon, or any of the host of heaven, which I have commanded not;

ג וַיֵּלֶךְ, וַיַּעֲבֹד אֱלֹהִים אֲחֵרִים, וַיִּשְׁתַּחֲוּ, לָהֶם;
וְלַשֶּׁמֶשׁ אוֹ לַיָּרֵחַ, אוֹ לְכָל-צְבָא הַשָּׁמַיִם--אֲשֶׁר
לֹא-צִוִּיתִי.

Which I did not command.

Could be interpreted that God is saying “I do not command the sun, moon or host of heaven” a blasphemous statement. Since if God did not command them another power must be present to do so.

Therefore, when the 72 elders translated the Torah into Greek (The septuagint for King Ptolemy of Egypt. They added a word ‘leavdim’ (worship) to serve them. The miracle was that all 72 scholars did the same with no communication between them.

Megillah 9a-b

Baal HaTurim

Kestenbaum 451

and hath gone and served other gods, and worshipped them, or the sun, or the moon, or any of the host of heaven, which I have commanded not;

ג וַיֵּלֶךְ, וַיַּעֲבֹד אֱלֹהִים אֲחֵרִים, וַיִּשְׁתַּחֲוּ, לָהֶם;
וְלַשֶּׁמֶשׁ אוֹ לַיָּרֵחַ, אוֹ לְכָל-צְבָא הַשָּׁמַיִם--אֲשֶׁר
לֹא-צִוִּיתִי.

Which I did not command

The sentence reads “and he go and serve other God’s and he bow down to them or to the sun or to the moon or to the whole host of heaven, which I did not command.”

King Ptolemy placed 72 elders into 72 chambers and ordered them to write a translation of the Torah. They all wrote “which I did not command to serve”, as opposed to “which I did not command to exist”. Otherwise it could be misunderstood that God is saying He did not create these heavenly bodies.

Megillah 9a

Torah Temimah 5:151

At the mouth of two witnesses, or three witnesses, shall he that is to die be put to death; at the mouth of one witness he shall not be put to death.

וְעַל-פִּי שְׁנַיִם עֵדִים, אֹו שְׁלֹשָׁה עֵדִים--יּוּמַת
הַמֵּת: לֹא יוּמַת, עַל-פִּי עֵד אֶחָד.

By word of two witnesses or three shall the dead one be put to death
he shall not be put to death by word of one witness.

Why state by the word of one witness he shall not be put to death? Clearly it is only by two or three witnesses that he is to be put to death. This statement is redundant.

One - makes us understand that one witness after another is not acceptable to order a death sentence. The testimony must be by two witnesses he both saw the same facts and testify to those facts.

The hand of the witnesses shall be first upon him to put him to death, and afterward the hand of all the people. So thou shalt put away the evil from the midst of thee. {P}

ז יד העדים תהיה-בו בראשונה, להמיתו,
 ויד כל-העם, באחרונה; ובערת הרע,
 מקרבך. {פ}

The hand of the witness shall be against him first to kill him.

If the hand of the witness is severed after the testimony i.e., not available to execute him his is not executed. First the witness then the second witness then any Jew. If a witness has a hand severed, or dies, is the guilty party not punished?

Sanhedrin 45b

Torah Temimah

And thou shall come unto the priests the Levites, and unto the judge that shall be in those days; and thou shalt inquire; and they shall declare unto thee the sentence of judgment.

ט וּבֹאֲתָ, אֶל-הַכֹּהֲנִים הַלְוִיִּם, וְאֶל-הַשֹּׁפֵט,
אֲשֶׁר יִהְיֶה בַּיָּמִים הָהֵם; וְדַרְשֶׁתָּ וְהִגִּידוּ לְךָ,
אֵת דְּבַר הַמִּשְׁפָּט.

The magistrate in charge at that time

Would anyone consider going to a judge that is not in their day?

The words “at that time” come to tell us that we must respect the judges of our time and not say judges of an earlier era were smarter and carry more importance. We, the Torah says here, must listen to those judges serving in our lifetime.

Rosh Hashonah 25b

Torah Temimah 5:156

According to the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do; thou shalt not turn aside from the sentence which they shall declare unto thee, to the right hand, nor to the left.

יֵא עַל-פִּי הַתּוֹרָה אֲשֶׁר יִזְרֹךְ, וְעַל-הַמִּשְׁפָּט
 אֲשֶׁר-יֹאמְרוּ לְךָ--תַּעֲשֶׂה: לֹא תִסּוּר, מִן-הַדָּבָר
 אֲשֶׁר-יִגִּידוּ לְךָ--יְמִין וְשְׂמָאל.

You must not deviate from the thing that they tell you either to the right or to the left.

This is the source of Rabbinic authority. When the Sanhedrin or the Rabbi's issue a ruling the people must follow it. We believe that the Rabbi's are endowed with the spirit of Hashem and are not likely to make a mistake. This verse can be interpreted even if you believe that the Rabbi's are wrong, i.e., that they call left right and right left, you must not deviate from their words but must follow them.

Also, note when we do a mitzvah that is Rabbinic in origin we use the formula Asher Kidishanu Bemitzvosav Vetzivanu. God commanded us to follow what the Rabbi's established as if He God had established it i.e., Chanukah candles Shabbath 28

thou shalt in any wise set him king over thee, whom the LORD thy God shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

טו שׁוֹם תְּשִׁים עָלֶיךָ מֶלֶךְ, אֲשֶׁר יִבְחַר יְהוָה
 אֱלֹהֶיךָ בּוֹ: מִקְרֵב אַחִיךָ, תְּשִׁים עָלֶיךָ מֶלֶךְ--לֹא
 תּוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי, אֲשֶׁר לֹא-אַחִיךָ
 הוּא.

God gives permission to Israel to appoint a King yet when they actually did so he was angry, since it reflected a rejection of God’s personal leadership of the Jews.

Reasons for choosing a King

1. Leadership
2. Throw off authority of Samuel to get closer to Idolatry
3. To emulate other nations which were all ruled by Kings.

Sanhedrin 20b

Israel’s sin was not in asking for a King but for asking for a “King to judge us.”

Shoftim

Deut17:15:10-11

thou shalt in any wise set him king over thee, whom the LORD thy God shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

טו שׁוֹם תְּשִׂים עָלֶיךָ מֶלֶךְ, אֲשֶׁר יִבְחַר יְהוָה
אֶלֶהֶיךָ בּוֹ: מִקֵּרֵב אֲחִיךָ, תְּשִׂים עָלֶיךָ מֶלֶךְ--לֹא
תִּוְכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי, אֲשֶׁר לֹא-אֲחִיךָ
הוּא.

From amongst your brethren.

From your people

only a King who is closely identified with the heritage and aspirations of the people can rule them properly.

Meam Loez 17:227

An Israelite requires a King who is from the midst of your brothers and not a convert.

Kiddushin 76b

Torah Temimah 5:160

Only he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses; forasmuch as the LORD hath said unto you: 'Ye shall henceforth return no more that way.'

טז רק, לא-ירבה-לו סוסים, ולא-ישיב את-
העם מצרימה, למען הרבות סוס; ויהוה, אמר
 לכם, לא תספון לשוב בדרך הזה, עוד.

The people be not caused to return to Egypt.

Jews are not permitted to return to Egypt, ever. That was the land in which they were enslaved.

Unless, according to the Rambam

1. they settle there temporarily
2. if their business interests require it.

Maimonide's family came to Egypt for business reasons after spending six months in Israel and remained there for four generations until the 14th century.

Only he shall not multiply horses to himself,
nor cause the people to return to Egypt, to the
 end that he should multiply horses; forasmuch
 as the LORD hath said unto you: 'Ye shall
 henceforth return no more that way.'

טז רק, לא-ירבה-לו סוסים, ולא-ישיב את-
 העם מצרימה, למען הרבות סוס; ויהוה, אמר
 לכם, לא תספון לשוב בדרך הזה, עוד.

And do not return the people toward Egypt.

What is the connection between the King being told not to have many horses and sending the people toward Egypt?

1. The horses were purchased in Egypt so if the King wanted to have many horses his servants would end up making many trips to Egypt.
2. More importantly a passion for many horses would set an example for the people that material possessions were paramount as they were in Egypt. We were lifted out of that environment into a more spiritual life.

Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold.

יִזְוֹלָא יִרְבֶּה-לוֹ נָשִׁים, וְלֹא יִסּוּר לִבּוֹ; וְכֶסֶף
וְזָהָב, לֹא יִרְבֶּה-לוֹ מְאֹד.

That his heart not turn astray.

Why were the reasons for the mitzvot not clearly given to us in the torah?
Because when reasons are given a person could say I can overcome that temptation.

But even King Solomon violated the two orders

1. not to have many horses
2. so he not return to Egypt and not to have many wives
3. so he not be led astray. And even he violated and did not avoid the dire consequences.

And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the priests the Levites.

יח וְהָיָה כְּשִׁבְתּוֹ, עַל כִּסֵּא מַמְלַכְתּוֹ--וְכָתַב לוֹ
אֶת-מִשְׁנֵה הַתּוֹרָה הַזֹּאת, עַל-סֵפֶר, מִלְּפָנַי,
הַכֹּהֲנִים הַלְוִיִּם.

When he is seated on the chair of his Kingship i.e., his throne

The King has just been warned in Posuk 17:17

1. Not to amass excess wealth
2. Not to have many horses
3. And not to have many wives.

These are stumbling blocks to his being a proper ruler of Israel. The letters in the word throne remind him of those stumbling blocks continuously wealth ‘keseph’ horse’s, ‘susim’ and women, ‘eishoh’, the first letters of which spell ‘kiseh’, chair or throne.

Shoftim

Deut17:18:6-11

And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the priests the Levites.

יח וְהָיָה כְּשִׁבְתּוֹ, עַל כִּסֵּא מַמְלַכְתּוֹ--וְכָתַב לוֹ
אֶת-מִשְׁנֵה הַתּוֹרָה הַזֹּאת, עַל-סֵפֶר, מִלְּפָנַי,
הַכֹּהֲנִים הַלְוִיִּם.

He shall have written for him this two fold teaching.

This order Deut 17:18 and the order in Deut 31:19 that every Jew should have a Torah for his personal use combine to require the King to have two.

Meam Loez 17:231

Mishne (double) of the Torah. One that comes and goes with him and a second that reposes in his treasury.

Sanhedrin 21b

Torah Temimah 5:163

And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the priests the Levites.

יח וְהָיָה כִשְׂבִיתוֹ, עַל כֶּסֶף מִמְלֶכְתּוֹ--וַיִּכְתֹּב לּוֹ
אֶת-מִשְׁנֵה הַתּוֹרָה הַזֹּאת, עַל-סֵפֶר, מִלְפָּנָי,
הַכֹּהֲנִים הַלְוִיִּם.

And he shall write this teaching.

Deuteronomy is known as Mishneh Torah “repetition of the Torah”.
It is mentioned in this sentence. Monk 139

The priests the Levites, even all the tribe of Levi, shall have no portion nor inheritance with Israel; they shall eat the offerings of the LORD made by fire, and His inheritance.

א לא-יהיה לפנהנים הלונים כל-שֶׁבֶט לוי, חלק
וְנַחֲלָה--עַם-יִשְׂרָאֵל; אֲשֵׁי יְהוָה וְנַחֲלָתוֹ,
יֹאכְלוּ.

The Kohanim and Leviyim shall not have.

What is the connection between this chapter and the last one dealing with Kings and Judges?

In Deut 17:9 the priests are mentioned as being consulted in a case that baffles the judges or the King (not clear).

In Deut 17:17 the King is instructed to have the Levites and priests write a Torah for him. And the King must visit the High priest in order to consult the Urim and Tumim.

Commentators see in these sections the leadership of Bnei Yisroel. First the Torah deals with the courts then the King, and the priests. Spiritual authority
Judicial authority
Military authority.

Shoftim

Deut18:1

The priests the Levites, even all the tribe of Levi, shall have no portion nor inheritance with Israel; they shall eat the offerings of the LORD made by fire, and His inheritance.

א לא-יהיה לפנהנים הלויים כל-שֶׁבֶט לוי, חֶלֶק
וְנַחֲלָה--עַם-יִשְׂרָאֵל; אִשִּׁי יְהוָה וְנַחֲלָתוֹ,
יֹאכְלוּן.

In Pirke Avot there is mentioned the three crowns a person could attain:

	<u>Crown of</u>	<u>Is it inherited</u>
Torah	- to acquire depends on the individual, his diligence in study.	No
Kingship	- the will of the people.	
Priesthood	- Neither individual nor the will of the people.	Inherited – even if he is not worthy

Meam Loez 17:238

Shoftim

Yedidyhs Bar mitzvah
Cleveland

Mr and Mrs Lefko
Jane and Jordan

August 27, 2004

And this shall be the priests' due from the people, from them that offer a sacrifice, whether it be ox or sheep, that they shall give unto the priest the shoulder, and the two cheeks, and the maw.

ג וְזֶה יְהִי מִשְׁפֹּט הַפְּהָנִים מֵאֵת הָעֵם, מֵאֵת
זָבְחֵי הַזֶּבַח--אֵם-שׁוֹר אֵם-שֶׁה: וְנָתַן, לִפְנֵי,
הַזֶּרַע וְהַלְחָיִים, וְהַקֶּבֶה.

And give to the Cohen the shoulder the cheeks and the stomach

as symbols of atonement for sins committed through:

Action - the shoulder symbolizes action

Speech - the cheeks symbolize speech

And the stomach - The stomach symbolizes thought since it is an inner organ hidden from sight.

The first-fruits of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

ד ראשית דגנה תירשך ויצהרה, וראשית גז צאנה--תתן-לו.

The first fruits of your grain

The Shema is related to Terumah

- The permission to eat Terumah occurs when we can see three stars at night - same for Sabbath Rambam Hilchos, Terumah 1:2.
- The reference to Terumah is the only time sunset is mentioned in the Torah Lev 2:7.
- The first Mitzvah of the day is the Shema.
- First of the fruits of your corn, of your wine shall you give to him Deut 18:4.
- Both Terumah and Shema should be performed energetically and with alacrity.

Meam Loez 17:240

Thou shalt be whole-hearted with the LORD thy God.

יג תַּמִּים תִּהְיֶה, עִם יְהוָה אֱלֹהֶיךָ.

Be perfect with 'Hashem' your God.

The 'Taf' in 'tamim' is written large to signify:

'Taf' signifies truth (Shabbos 104a)

'Taf' completes the alphabet and therefore signifies completeness

'Taf' signifies truth in that truth at first may appear less attractive than falsehood but in the end it will prevail.

'Tamim' - the Gematria is 490 same as 'guf v'neshamah' body and soul indicating completely being engrossed in being with God.

Munk p219

gimel-3, vov-6, peh-80, vov-6, nun-50, shin-300, mem-40, heh-5 = 490

taf -400, mem-40, yud-10, mem-40 = 490

Shoftim

Deut18:13:1-5

Thou shalt be whole-hearted with the LORD
thy God.

יג תמים תהיה, עם יהוה אלהיך.

You should be 'Tam' - simple - in your trust of God.

- You must judge people favorably yet always be on the lookout not to be cheated – don't be naive. Only trust God.

Therefore, get every contract in writing - to avoid later conflict. It is a sign of your love for people to plan ahead to avoid disputes with them.

Chafetz Chaim
Pliskin p408

Shoftim

Deut18:15

A prophet will the LORD thy God raise up unto thee, from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

טו נביא מקרבך מאחריך כמני, יקים לך יהוה
אלהיך: אליו, תשמעו.

Non-Jews suggest that this passage predicts the future rise of Jesus.

R' Norman Crandus

as when a man goeth into the forest with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of these cities and live;

ה ואֲשֶׁר יָבֵא אֶת-רֵעֵהוּ בַיַּעַר, לְחַטֵּב עֵצִים,
 וְנִדְּחָה יָדוֹ בַּגֶּרֶזֶן לְכַרֵּת הָעֵץ, וְנָשַׁל הַבִּרְזֶל
 מִן-הָעֵץ וּמָצָא אֶת-רֵעֵהוּ וּמָת: הוּא, יָנוּס אֶל-
 אַחַת הָעָרִים-הָאֵלֶּה--וְחָי.

Accidental but close to purposeful, ‘shogeg kjariv lemazid’.

- In this case he knowingly - performed a dangerous activity with a friend nearby. This obligates greater caution.
- Accidental killing of another in Jewish law does result in relegating the killer to one of the cities of refuge. It raises the obligation to be so careful that you do not carelessly injure another. No driving while intoxicated. Lock up your gun cabinet. Car keys, etc.

as when a man goeth into the forest with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of these cities and live;

ה ואֲשֶׁר יִבֹּא אֶת-רֵעֵהוּ בַיַּעַר, לְחַטֵּב עֵצִים,
 וְנִדְחָה יָדוֹ בַּגִּרְזֵן לְכַרֵּת הָעֵץ, וְנָשַׁל הַבְּרָזֶל
 מִן-הָעֵץ וּמָצָא אֶת-רֵעֵהוּ וּמָת: הוּא, יָנוּס אֶל-
 אַחַת הָעָרִים-הָאֵלֶּה--וְחָי.

And the metal flies off the wooden handle [of the ax] and finds his friend.

And the metal caused (splinters) from the tree and it finds his friend.

The first translation suggests he was negligent in not checking that the ax head was secure to the handle and negligence would not fit the definition of unwitting murder which requires that the event be completely unforeseen and unavoidable such as the second example.

if thou shalt keep all this commandment to do it, which I command thee this day, to love the LORD thy God, and to walk ever in His ways-- then shalt thou add three cities more for thee, beside these three;

ט כִּי-תִשְׁמַר אֶת-כָּל-הַמִּצְוָה הַזֹּאת לַעֲשׂוֹתָהּ,
אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם, לְאַהֲבָה אֶת-יְהוָה
אֱלֹהֶיךָ וּלְלַכֵּת בְּדַרְכָיו, כָּל-הַיָּמִים--וַיִּסְפַּת לְךָ
עוֹד שְׁלֹשׁ עָרִים, עַל הַשְּׁלֹשׁ הָאֵלֶּה.

To love the Lord your God and to walk in his ways all the days.

We must walk in God's ways every day by emulating Him by being kind and compassionate every single day of our lives.

When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by wielding an axe against them; for thou mayest eat of them, but thou shalt not cut them down; for is the tree of the field man, that it should be besieged of thee?

יִט כִּי-תִצּוֹר אֶל-עִיר יָמִים רַבִּים לְהִלָּחֵם עָלֶיהָ לְתַפְשָׁהּ, לֹא-תִשְׁחִית אֶת-עֵצֶיהָ לְנִדְחַח עָלָיו גֶּרְזֵן--כִּי מִמֶּנּוּ תֹאכַל, וְאֵתוּ לֹא תִכְרֹת: כִּי הָאָדָם עֵץ הַשָּׂדֶה, לְבֹא מִפְּנֵיהָ בַמְצוֹר.

When you besiege a city for many days and wage war against it thou shalt not destroy its trees.

Preventative medicine

- This teaches us not to destroy anything useful to man that he will need later
- i.e., especially his health.

And they shall speak and say: 'Our hands have not shed this blood, neither have our eyes seen it.

ז וְעָנוּ, וְאָמְרוּ: יְדִינוּ, לֹא שִׁפְכוּ (שִׁפְכוּ) אֶת-
הַדָּם הַזֶּה, וְעֵינֵינוּ, לֹא רָאוּ.

Our hands did not spill this blood

Can anyone imagine that the elders of the city truly slew anyone? The word ‘Shafchu (h)’ is spelled with a ‘heh’ instead of a ‘vov’ yet the word is still pronounced as if it had a ‘vow’. The Rabbi’s suggest that this extra ‘heh’ represents the five obligations incumbent upon Jews to provide a stranger food, drink, lodging, protection and provisions for his journey. Their declaration affirms that the elders did not deny the slain person any of these items.

Rashi

Ki Tzetzeh
Deuteronomy
21:10

Ki Tzetzeh

Deut 21:10:1-3

When thou goest forth to battle against thine enemies, and the LORD thy God delivereth them into thy hands, and thou carriest them away captive,

י כִּי-תֵצֵא לְמִלְחָמָה, עַל-אִיְבֹיֶיךָ; וַיִּנְתְּנוּ יְהוָה
אֱלֹהֶיךָ, בְּיָדְךָ--וְשָׁבִיתָ שְׁבִיּוֹ.

When you go out

When you go out - to war - you also go out of the usual halachic restrictions.

When your life is in danger:

You may eat forbidden foods to stay alive.

You may fight on the Sabbath for the life of yourself and your people.

You may take a gentile woman.

Or Hachayim 1905

Ki Tzetzeh

Deut 21:10:4-5

When thou goest forth to battle against thine enemies, and the LORD thy God delivereth them into thy hands, and thou carriest them away captive,

י כִּי-תֵצֵא לְמִלְחָמָה, עַל-אִיבֶיךָ; וַיִּתְּנוּ יְהוָה
אֱלֹהֶיךָ, בְּיָדְךָ--וְשָׁבִיתָ שְׁבִיּוֹ.

Against your enemies.

Is this not redundant?

Of course you go out to war against your enemies.

The Torah here wishes to remind the soldier that when he goes to war his only purpose should be to avenge himself on the enemies of the Jewish people. Not in order to indulge in things which are normally forbidden.

It should not be a war of conquest or plunder.

Or Hachayim 1905

Ki Tzetzeh

Deut 21:10:10-11

When thou goest forth to battle against thine enemies, and the LORD thy God delivereth them into thy hands, and thou carriest them away captive,

י כִּי-תֵצֵא לְמִלְחָמָה, עַל-אִיְבֹיֶיךָ; וַיִּנְתְּנוּ יְהוָה
אֱלֹהֶיךָ, בְּיָדְךָ--וְשָׁבִיתָ שְׁבִיּוֹ.

And you take a prisoner.

This is a commandment unless you have been instructed to kill all survivors
i.e., Deut 20:16

You are permitted a captured woman only after she is a prisoner. You must not point her out and then capture her and use her this way.

This is why the Torah writes this sequence

You have taken a prisoner and then you see amongst the prisoners....

Or Hachayim 1906

Ki Tzetzeh

Deut 21:11:4-5

and seest among the captives a woman of
goodly form, and thou hast a desire unto her,
and wouldest take her to thee to wife;

יֵא וְרָאִיתָ, בַּשְּׁבִיָּה, אִשָּׁת, יִפְת־תֶּאֱרָ; וְחִשְׁקָתָ
בָּהּ, וְלָקַחְתָּ לָּךְ לְאִשָּׁה.

A beautiful form.

And you will desire her.

And you will desire her refers even to an ugly looking prisoner. If so it is strange the Torah did not merely write. “if you see a woman amongst the prisoners.”

Note, the torah write the word ‘bah’ within her, rather than ‘ohsah’ “her”. This means that the soldier is not infatuated with her outward appearance but something special inside her and therefore she can be attractive even if outwardly ugly.

This interpretation is suggested by the rules setup to deprive her of outward beauty:

shave her hair

let her nails grow or be cut short

make her live in your house and see her true character not merely outward beauty

and then it does not say if you do not want her.

but

If you don't want what is inside her you must send her away.

If you like her holy spirit her true character ok

If you are no longer attracted by her external appearance.

Or Hachayim 1905

If a man have two wives, the one beloved, and the other hated, and they have borne him children, both the beloved and the hated; and if the first-born son be hers that was hated;

then it shall be, in the day that he causeth his sons to inherit that which he hath, that he may not make the son of the beloved the first-born before the son of the hated, who is the first-born;

but he shall acknowledge the first-born, the son of the hated, by giving him a double portion of all that he hath; for he is the first-fruits of his strength, the right of the first-born is his. {S}

טו כי-תהיין לאיש שתי נשים, האחת אהובה והאחת שנואה, וילדו-לו בנים, האהובה והשנואה; והיה הבן הבכור, לשניאה.

טז והיה, ביום הנחילו את-בניו, את אשר-יהיה, לו--לא יוכל, לבקר את-בן-האהובה, על-פני בן-השנואה, הבכור.

יז כי את-הבכור בן-השנואה יכיר, לתת לו פי שנים, בכל אשר-ימצא, לו: כי-הוא ראשית אנו, לו משפט הבכרה. {ס}

To him is the right of the firstborn (21:17:19-21)

If a man die his (first born son) inherits ‘P1 Shenayim’ double. Bt not if the mother dies.

This is learned exegetically - ‘lo’ to him, i.e., to the father - not the mother . To the father applies the law of the first born.

but he shall acknowledge the first-born, the son of the hated, by giving him a double portion of all that he hath; for he is the first-fruits of his strength, the right of the first-born is his. {S}

יז כי את-הבְּכֹר בֶּן-הַשְּׂנוֹאָה יְכִיר, לָתֵת לוֹ פִּי
שָׁנַיִם, בְּכָל אֲשֶׁר-יִמְצָא, לוֹ: כִּי-הוּא רֵאשִׁית
אָנוּ, לוֹ מִשְׁפֹּט הַבְּכֹרָה. {ס}

And the hated one.

Why was one wife loved and the other hated?

Hint: from the word 'laseniya' which can be rearranged to 'li-soneh', she hates Me, that is, she acts in defiance of God's will and His mitzvos.

She was wicked and therefore hated by God and by her husband

Alternatively she is hated only relative to the fact that her husband prefers the other wife through no fault of her own and therefore she was blessed with the first born son.

then it shall be, in the day that he causeth his sons to inherit that which he hath, that he may not make the son of the beloved the first-born before the son of the hated, who is the first-born;

טז וְהָיָה, בְּיוֹם הַנְּחִילוֹ אֶת-בְּנָיו, אֶת אֲשֶׁר-
יְהִי, לוֹ--לֹא יוּכַל, לְבַכֵּר אֶת-בֶּן-הָאֱהוּבָה,
עַל-פְּנֵי בֶן-הַשְּׂנוּאָה, הַבְּכֹר.

And it shall be on the day that he bequeaths to his sons.

‘V’ hayah’, implies gladness.

A father is happy that he can leave a heritage to his children.

but he shall acknowledge the first-born, the son of the hated, by giving him a double portion of all that he hath; for he is the first-fruits of his strength, the right of the first-born is his. {S}

יז כי את-הבכר בן-השנואה יכיר, לתת לו
פי שנים, בכל אשר-ימצא, לו: כי-הוא
ראשית אנו, לו משפט הבכרה. {ס}

In all that is found with him

From this we learn that a first born takes his double portion only from those assets in his father possession at the time of the father's death. If the asset is not “found with him”, the son does not get double but he shares posthumous assets equally with his brothers.

If a man have a stubborn and rebellious son,
that will not hearken to the voice of his father,
or the voice of his mother, and though they
chasten him, will not hearken unto them;

יח כִּי-יְהִיֶּה לְאִישׁ, בֶּן סוֹרֵר וּמוֹרֶה--אֵינּוּ
שָׁמַע, בְּקוֹל אָבִיו וּבְקוֹל אִמּוֹ; וַיִּסְרוּ אֹתוֹ,
וְלֹא יִשְׁמַע אֲלֵיהֶם.

He refuses to listen

Why does the torah write ‘ainnenu’ instead of ‘ainenu’ with one ‘nun’?

To emphasize that when the evil urge dominates within man this deprives man of his
normal ability to hear and understand.

Or Hachayim 1915

If a man have a stubborn and rebellious son,
that will not hearken to the voice of his father,
or the voice of his mother, and though they
chasten him, will not hearken unto them;

יח כִּי-יְהִיֶּה לְאִישׁ, בֶּן סוֹרֵר וּמוֹרֶה--אִיָּנּוּ
שָׁמַע, בְּקוֹל אָבִיו וּבְקוֹל אִמּוֹ; וַיִּסְרוּ אֹתוֹ,
וְלֹא יִשְׁמַע אֲלֵיהֶם.

The voice of his father and the voice of his mother.

Why does it not say

‘The voices of his father and mother’.

To make it more difficult to fulfill this stipulation and therefore more difficult to
become guilty enough to warrant the punishment.

his body shall not remain all night upon the tree, but thou shalt surely bury him the same day; for he that is hanged is a reproach unto God; that thou defile not thy land which the LORD thy God giveth thee for an inheritance.

{S}

כג לא-תלין נבלתו על-העץ, כי-קבור תקברנו
 ביום ההוא--כי-קללת אלהים, תלוי; ולא
 תטמא, את-אדמתך, אשר יהוה אלהיך, נתן
 לך נחלה. {ס}

You shall not allow his body to remain (hanging) on the beam (all night) rather you shall surely bury him.

The word ‘to bury’ is repeated. We derive the rule that the instrument of his execution i.e.,

the stone of Skilah, the beam the body was hung on till nightfall, the sword of ‘hereg’ the scarf of Cherek are also to be buried and no benefit ever derived from them.

Thou shalt not see thy brother's ox or his sheep driven away, and hide thyself from them; thou shalt surely bring them back unto thy brother.

א לא-תִּרְאֶה אֶת-שׁוֹר אָחִיךָ אוֹ אֶת-שֵׂיוֹ,
נִדְחִים, וְהִתְעַלְמָתָּ, מֵהֵם: הַשֵּׁב תְּשִׁיבֵם,
לְאָחִיךָ.

You shall not see the ox of your brother or his sheep straying and hide from them;
return, you shall return them to your brother.

Return here implies that a lost object should be returned and left in the possession of the owner even if the owner is not made aware of the return of the object.

And if thy brother be not nigh unto thee, and thou know him not, then thou shalt bring it home to thy house, and it shall be with thee until thy brother require it, and thou shalt restore it to him.

ב ואם-לא קרוב אחיך אליך, ולא ידעתו--
ואספתו, אל-תוך ביתך, והיה עמך עד דרש
אחיך אתו, והשבתו לו.

And you shall return it to him.

Physician compensation

A moral imperative. It is an obligation upon the physician to heal the sick just as it is a mitzvah to return a lost donkey.

If you must return a lost object so much more must you return to a person his lost health. You can't charge for performing a Mitzvah but for "trouble effort" tirschah you can charge.

You can charge for stabbing and feeding the donkey. You can charge for any expenses you incurred.

Rav Tendler 1990

Eisenberg 1995 3

And if thy brother be not nigh unto thee, and thou know him not, then thou shalt bring it home to thy house, and it shall be with thee until thy brother require it, and thou shalt restore it to him.

ב ואם-לא קרוב אחיך אליך, ולא ידעתו--
ואספתו, אל-תוך ביתך, והיה עמך עד דרש
אחיך אתו, והשבתו לו.

And you shall return to him

That you are obligated to teach halachah and mussar, religious law and religious morals, and return this heritage to Jews who have lost it.

Or Hachaim 1919

Just as a doctor is obligated to return the health of an individual to him if he has lost it. This is a mitzvah and he must not, just like the teacher, request any payment for this service.

A woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for whosoever doeth these things is an abomination unto the LORD thy God. {P}

ה לא-יהיה כלי-גבר על-אשה, ולא-ילבש
גבר שמלת אשה: כי תועבת יהוה אלהיך,
כל-עשה אלה. {פ}

It is improper for a man to wear something normally worn by a woman and vice versa.

Not only the fact of the wearing but the purpose. Is important if it is to interact with the opposite sex it may lead to adultery.

Bracelet - Earring typically worn by women will enable a man to mingle with women military clothes on a woman. - Nazir 59a

Yael used a peg to kill Sisra so as not to use a sword and be violating the prohibition against using an implement identified as belonging to males.

A man is not permitted to groom himself like a woman i.e., shave his legs, axilla etc.

What if the minhag changes? Even if goyim do it may a Jew do so? Yes (Minhag olom) custom is custom. If it is no longer restricted to men Jewish men can also do it.

A woman shall not wear that which pertaineth
unto a man, neither shall a man put on a
woman's garment; for whosoever doeth these
 things is an abomination unto the LORD thy
 God. {P}

ה לא-יהיה כלי-גבר על-אשה, ולא-ילבש
 גבר שמלת אשה: כי תועבת יהוה אלהיה,
 כל-עשה אלה. {פ}

A woman to wear her husbands coat to be warm is permitted.

Not permitted if done to look like another sex. If one removes hair to be a body
 builder or for health reasons or for his profession it is permitted.

Tsitsis - Tefillin - are not permitted to a woman no matter what her intention since
 these are exclusively male items.

Bracelets are therefore ok since they are not being worn to look like the opposite sex.
 How about a unisex garment? No difference in female or male in the garment
 completely unisex. Ok to wear.

But those for which the man has his and she has hers. Not ok to wear.

But we are permitted to follow the activities of the Goyim as mores change.

thou shalt in any wise let the dam go, but the young thou mayest take unto thyself; that it may be well with thee, and that thou mayest prolong thy days. {S}

ז שלח תשלח את-האם, ואת-הבנים תקח-
לה, למען ייטב לה, והארכת ימים. {ס}

If one finds a birds nest
With the mother sitting
on the eggs or on her chicks
one must first take the
mother and then her children.

This is one of two commandments where if you follow it the Torah tells you the reward. Your life will be extended. Deut 22:7. This seems like a minor commandment. The other is to honor your parents Ex 20:12

Why does God not tell us the reward for the other Mitzvot? Because we may put aside the commandments whose reward is small in order to do the commandment whose reward is greater. Therefore, strive to do all the commandments whether they seem important or unimportant in your eyes.

thou shalt in any wise let the dam go, but the young thou mayest take unto thyself; that it may be well with thee, and that thou mayest prolong thy days. {S}

ז שֶׁלֶחַ תִּשְׁלַח אֶת-הָאֵם, וְאֶת-הַבָּנִים תִּקַּח-
לָּהּ, לְמַעַן יִיטֵב לָּהּ, וְהָאֲרָכָתָ יָמֶיךָ. {ס}

For following and observing the torah there is a guarantee “That it shall go well with you and will live along life.

thou shalt in any wise let the dam go, but the young thou mayest take unto thyself; that it may be well with thee, and that thou mayest prolong thy days. {S}

ז שֶׁלַח תִּשְׁלַח אֶת-הָאֵם, וְאֶת-הַבְּנִים תִּקַּח-
לָּךְ, לְמַעַן יִיטֵב לָּךְ, וְהָאֲרֶכֶת יָמֶיךָ. {ס}

You shall surely send away.

This helps to preserve the species (Rambam) (R Bachya).

- ‘Shalach teshalach’, you shall surely send away, is repeated to indicate that even if the mother comes back many times you should continue to chase her away each time (BT Chullin 141a).
- “Chase away the mother”. What will be your reward?
“You may take the young”. You will be blessed with children.
- This teaches a fundamental lesson. Parents in the animal Kingdom are devoted to their young. So must we be to our children.
- See the next Posuk

When thou buildest a new house, then thou shalt make a parapet for thy roof, that thou bring not blood upon thy house, if any man fall from thence.

ח כִּי תִבְנֶה בַּיִת חָדָשׁ, וְעָשִׂיתָ מַעֲקֵה לְגִגְתְּךָ;
וְלֹא-תָשִׂים דָּמַיִם בְּבֵיתְךָ, כִּי-יִפֹּל הַנֶּפֶל
מִמֶּנּוּ.

Why does this sentence follow the one about chasing away the mother bird?

A person who performs this mitzvah will merit to build a house and a guardrail - which is another mitzvah and will lead to other mitzvot and other blessings i.e:

- to plant a vineyard 22:9 and not plant different species
- to plow his field 22:10 and not plow with an ox and donkey

When thou buildest a new house, then thou shalt make a parapet for thy roof, that thou bring not blood upon thy house, if any man fall from thence.

ח כִּי תִבְנֶה בַּיִת חָדָשׁ, וְעָשִׂיתָ מַעֲקֵה לְגִגְתְּךָ;
וְלֹא-תָשִׂים דַּמִּים בְּבֵיתְךָ, כִּי-יִפֹּל הַנֶּפֶל
מִמֶּנּוּ.

You must build a parapet on your roof.

This proves that the duration of life is not necessarily predetermined but that if a person is careful and avoids danger he will more likely attain his natural length of life.

Take measures to avoid accidents.

Rosner 1994

We are instructed to build in a safe and responsible manner for our safety and the safety of others.

Ki Tzetzeh

Deut 22:10:1-5

Thou shalt not plow with an ox and an ass
together.

י לא-תחרש בשור-ובחמר, יחדיו.

We may not harness any two species of animals together.

A donkey does not have the strength of an ox. It is not fair to either animal to make them try to work together. It is not merciful.

Meam Loez 18:34

Thou shalt not wear a mingled stuff, wool and linen together. {S} יֵאָמַר לֹא תִלְבַּשׁ שְׂעֵטָה, צֶמֶר וּפְשָׁתִים יַחְדָּו. {ס}

Do not wear shatnez a mixture of wool and linen (in one garment) together.

This word signifying the forbidden mixture of wool and linen is combined from the words

‘Saveh’ - combed - STNZ Shatnez.

‘Tavuee’ - spun

‘Noz’ - woven

If wool and linen are combined in any of these ways the garment is forbidden. If only two threads are so combined it is forbidden. They can be worn if not sewn together or in a material that is not worn such as a tent.

Thou shalt not wear a mingled stuff, wool and linen together. {S} יֵאָמַר לֹא תִלְבַּשׁ שְׂעֵטָה, צֶמֶר וּפְשָׁתִים יַחְדָּו. {ס}

Do not wear the forbidden mixture wool with linen combined together.

This law is a ‘chok’, a decree that transcends human understanding yet the Rabbi’s have offered some explanation for this prohibition.

Abel brought God an offering of sheep

Cain brought one of flax (Gen 4:3-4) (fruit, linseed)

It is not fitting that the offering of the righteous be joined with the offering of the sinner

Meam Loez 18:35

- A mixture of wool and linen was used for curtains and some priestly garments and therefore should not be used for the mundane.
- But could be combined in threads of tzizit BT Yevamot 4a.

Thou shalt make thee twisted cords upon the four corners of thy covering, wherewith thou coverest thyself. {S}

יב גדלים, תעשה-לה, על-ארבע כנפות כסותה, אשר תכסה-בה. {ס}

It is written in consecutive verses.

You shall not wear shatnez - wool and linen together.

You shall make for yourselves twisted fringes.

The positive commandment of tzitzis overrides the negative commandment of shatnez prohibition.

Why does a (+) commandment override a (-) commandment?

- shows fear of God - not willing to violate his command.

+ shows love of God desire to do what he asks.

It is better to show than fear - only if one can't do both. If one can do both without violating the other that is best and a person then has no reason to violate one of them.

Today we do not make tzitzis of shatnez under any circumstances. BT Yevamoth 4b4 comment 30.

Ki Tzetzeh

Deut 22:15:29

Deut 22:19:7

then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate.

טו וְלָקַח אָבִי הַנְּעֹרָה, וְאִמָּהּ; וְהוֹצִיאוּ אֶת-
בְּתוּלֵי הַנְּעֹרָה, אֶל-זִקְנֵי הָעִיר--הַשְּׂעָרָה.

And they shall fine him a hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel; and she shall be his wife; he may not put her away all his days.

יט וְעֲנִשׁוּ אֹתוֹ מֵאָה כֶּסֶף, וְנָתְנוּ לְאָבִי
הַנְּעֹרָה--כִּי הוֹצִיא שֵׁם רָע, עַל בְּתוּלַת יִשְׂרָאֵל;
וְלוֹ-תִהְיֶה לְאִשָּׁה, לֹא-יֹכֵל לְשַׁלְּחָהּ כָּל-
יָמָיו. {ס}

{S}

Written 21 times in the torah without the final 'heh'. Hanar(ah) vs hanarah.

Keri-Uchesiv requires us to pronounce it with a heh. One exception see V19 where it spelled and pronounced with the full spelling. In BT Kesuvos 40b it explains: The full spelling refers to a girl up to 12 years old plus for the first 6 months of her adolescence only. Not to one older. For those older the shortened form without the heh is used.

BT Kesubos 40b

Kestenbaum 461

And they shall fine him a hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel; and she shall be his wife; he may not put her away all his days.

{S}

יִט וְעִנְשׁוּ אֹתוֹ מֵאָה כֶּסֶף, וְנָתְנוּ לְאָבִי הַנְּעָרָה-
כִּי הוֹצִיא שֵׁם רָע, עַל בְּתוּלַת יִשְׂרָאֵל; וְלוֹ-
תְהִיָּה לְאִשָּׁה, לֹא-יִוָּכַל לְשַׁלְּחָה כָּל-יָמָיו. {ס}

And they shall fine him 100 Shekalim.

This is an allusion to the 100 Berachot each person is meant to recite each day.

It is based on BT Menachos 43.

also see Deut 10:12.

What does God want of us?

‘Mah’ is (=) to ‘meah’ one hundred.

Or Hachayim 1922

Ki Tzetzeh

Deut 21:16

then it shall be, in the day that he causeth his sons to inherit that which he hath, that he may not make the son of the beloved the first-born before the son of the hated, who is the first-born;

טז וְהָיָה, בְּיוֹם הַנְּחִילוֹ אֶת-בְּנָיו, אֶת אֲשֶׁר-
יְהִי, לוֹ--לֹא יוּכַל, לְבַכֵּר אֶת-בֶּן-הָאֱהוּבָה,
עַל-פְּנֵי בֶן-הַשְּׂנוּאָה, הַבְּכֹר.

And it shall be on the day that he bequeaths to his sons

implies gladness

A father is happy that he can leave a heritage to his children.

Munk 97

Ki Tzetzeh

Deut 22:23:7-9

Deut 22:25:

If there be a damsel that is a virgin betrothed unto a man, and a man find her in the city, and lie with her;

כג כִּי יְהִיָּה נַעֲרָה בְּתוּלָה, מְאַרְשָׁה לְאִישׁ;
וּמְצָאָהּ אִישׁ בְּעִיר, וְשָׁכַב עִמָּהּ.

But if the man find the damsel that is betrothed in the field, and the man take hold of her, and lie with her; then the man only that lay with her shall die.

כה וְאִם-בַּשָּׂדֶה יִמָּצָא הָאִישׁ, אֶת-הַנַּעֲרָה
הַמְּאַרְשָׁה, וְהִחְזִיק-בָּהּ הָאִישׁ, וְשָׁכַב
עִמָּהּ: וּמֵת, הָאִישׁ אֲשֶׁר-שָׁכַב עִמָּהּ--לְבַדּוֹ.

The Torah puts forth two examples - A woman who does not cry out in the city and the woman who does cry out in the country.

We can learn an important lesson from one example that the Torah does not even mention namely what is the guilt of a woman who cries out in the city? It is understood that if a woman would cry out in the city a citizen would definitely come to her aid. No one would blithely go about their business. They were expected to be responsible citizens. As so should we.

Cara Passman

27 Aug 2004

then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die: the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife; so thou shalt put away the evil from the midst of thee. {S}

כַּד וְהוֹצֵאתֶם אֶת-שְׁנֵיהֶם אֶל-שַׁעַר הָעִיר הַהוּא,
 וְסִקְלֵתֶם אֹתָם בְּאֲבָנִים וּמָתוּ--אֶת-הַנֶּעֱרָ עַל-
 דְּבַר אֲשֶׁר לֹא-צִעֲקָה בְּעִיר, וְאֶת-הָאִישׁ עַל-דְּבַר
 אֲשֶׁר-עָנָה אֶת-אִשְׁתּוֹ רָעָהוּ; וּבְעִרְתָּ הָרָע,
 מִקִּרְבְּךָ. {ס}

On the matter that

Could have been written much more succinctly using the hebrew word ‘ki’, because, and we know the Bible does not use extra words. So what can we learn from these seemingly extra words?

The word ‘davar’, the matter, has the same letters as ‘dibur’, speech.

The Rabbi’s learn from this that words were exchanged between the girl and the rapist and between the girl and two witnesses and she did not heed the warning. Therefore, it is proper that she be punished.

But unto the damsel thou shalt do nothing;
 there is in the damsel no sin worthy of death;
 for as when a man riseth against his neighbour,
 and slayeth him, even so is this matter.

כּו וְלִנְעָרָה לֹא-תַעֲשֶׂה דְבָר, אִין לִנְעָרָה חֵטָא
 מוֹת: כִּי כַּאֲשֶׁר יִקוּם אִישׁ עַל-רֵעֵהוּ, וּרְצָחוּ
 נָפֶשׁ--כֵּן, הַדָּבָר הַזֶּה.

And to the maiden you shall do nothing

From this verse we learn the axiom that one is not held liable for actions he could not avoid.

See Bava Kamma 28b3 - A pitcher disintegrates in the owners hands leaving only the handle in his hand damage then occurs from the fallen contents, water or shards of glass or pottery. He is not liable (up until the time when he should have cleaned up or warned others).

Ki Tzetzeh

Deut 23:4:1-6

An Ammonite or a Moabite shall not enter into the assembly of the LORD; even to the tenth generation shall none of them enter into the assembly of the LORD for ever;

ד לא-יבא עמוני ומואבי, בקהל יהוה: גם דור
עשירי, לא-יבא להם בקהל יהוה עד-עולם.

An Ammonite or Moabite shall not enter into the congregation of the Lord.

The experience with Ruth, a Moabite, teaches us that this proscription against Moabites becoming Jewish refers only to males. Ruth, a Moabite woman, could even merit becoming an ancestor of King David and of the future Messiah.

Women were not included in this prohibition. “They did not greet you with bread and water when you were on the way and because they hired Bilaam to curse you”, applies to men not women Deut 23:5.

Meam Loez 18:52

We know it is a prohibition against males only not females

The Torah speaks of ‘amunai’ not the feminine form ‘amunos’.

It is not the way of the women to go out. Therefore they are not guilty of not coming forward with bread and water.

Or Hachaim 1924

And besides even if they wished to bring bread and water the women would have had to obtain their husband’s consent. Absent that consent they have no fault. Their husband’s would never have consented.

Or Hachaim 1928

A bastard shall not enter into the assembly of the LORD; even to the tenth generation shall none of his enter into the assembly of the LORD. {S}

ג לא-יבא מִמְזַר, בְּקִהֵל יְהוָה: גַּם דּוֹר עֶשְׂרִי,
לא-יבא לוֹ בְּקִהֵל יְהוָה. {ס}

A strange people - 'am zer'.

An Ammonite or a Moabite shall not enter into the assembly of the LORD; even to the tenth generation shall none of them enter into the assembly of the LORD for ever;

ד לא-יבא עמוני ומואבי, בקהל יהוה: גם דור
עשירי, לא-יבא להם בקהל יהוה עד-עולם.

By Ammonites and Moabites you must not have them enter the congregation of Hashem even to the 10th generation for all eternity.

For mamzer it only says for 10 generations and does not also say ‘ad olam’, for all eternity. This indicates a difference. When Moshiach comes all the mamzer’s will be cleansed and no longer prohibited.

When thou goest forth in camp against thine enemies, then thou shalt keep thee from every evil thing.

י כִּי-תֵצֵא מַחֲנֶה, עַל-אִיבֶיךָ: וְנִשְׁמַרְתָּ--מִכָּל,
דָּבָר רָע.

You shall guard against any evil thing

Why do we need the word ‘davar’, - thing - “you shall guard against any evil” has the same meaning?

‘Davar’ has two meanings word and thing.

An evil word - defamation insult, falsehood can cause more harm than the enemy.

This seemingly unnecessary word can teach us that important principle.

BT Kesubos 46a

Kestenbaum 4b3

If there be among you any man, that is not clean by reason of that which chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp.

יֵא כִּי-יְהִיֶּה בְךָ אִישׁ, אֲשֶׁר לֹא-יְהִיֶּה טָהוֹר
מִקְרָה-לַיְלָה--וַיֵּצֵא אֶל-מַחוּץ לַמַּחֲנֶה, לֹא
יָבֹא אֶל-תּוֹךְ הַמַּחֲנֶה.

Rather than us the word ‘tameh’, “defiled”,

the Torah uses a kinder softer phrase ‘asher lo yohiyeh tahor’, that uses four full words.

We know the Torah is precise with every letter. These added extra words used to avoid an uncomplimentary term should teach us all how careful we must be with our own speech and expressions.

That which is gone out of thy lips thou shalt observe and do; according as thou hast vowed freely unto the LORD thy God, even that which thou hast promised with thy mouth. {S}

כַּד מוֹצֵא שְׂפָתֶיךָ, תִּשְׁמַר וְעָשִׂיתָ: כַּאֲשֶׁר
נִדְרָתָ לַיהוָה אֱלֹהֶיךָ, נִדְבָה, אֲשֶׁר דִּבַּרְתָּ,
בְּפִיךָ. {ס}

You shall carry out what you have promised with your lips and do it.

If you make a promise you should wait to make it until you are ready to carry it out forth with. That's why the Torah immediately writes and “you do in accordance = your vov”

Or Hachayim 1931

When thou comest into thy neighbour's vineyard, then thou mayest eat grapes until thou have enough at thine own pleasure; but thou shalt not put any in thy vessel. {S}

כֹּה כִּי תָבֹא בְּכַרְם רֵעֶךָ, וְאָכַלְתָּ עֲנָבִים
כְּנֹפֶשֶׁךָ שְׂבִיעֶךָ; וְאֶל-כְּלִיךָ, לֹא תִתֵּן. {ס}

When you work in the vineyard of your friend you may eat till you are satisfied but may not put any into your own vessels.

We learn from this that a worker may eat at the time of picking but not later.

That which is gone out of thy lips thou shalt observe and do; according as thou hast vowed freely unto the LORD thy God, even that which thou hast promised with thy mouth. {S}

כַּד מוֹצֵא שְׂפָתָיִךָ, תִּשְׁמַר וְעָשִׂיתָ: כַּאֲשֶׁר
נִדְרָתָ לַיהוָה אֱלֹהֶיךָ, נִדְבָה, אֲשֶׁר דִּבַּרְתָּ,
בְּפִיךָ. {ס}

As you have said with your mouth

How else could a person say things?

The Zohar teaches Vol III page 294 commenting on Kohelet 10:20:

‘For a bird of the sky may carry the sound etc’.

A person may only have a thought and his lips already move without his being aware of it.

Or Hachaim 1931

When a man taketh a wife, and marrieth her, then it cometh to pass, if she find no favour in his eyes, because he hath found some unseemly thing in her, that he writeth her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house,

א כִּי-יִקַּח אִישׁ אִשָּׁה, וּבָעַלָּהּ; וְהָיָה אִם-לֹא
תִמְצָא-חֵן בְּעֵינָיו, כִּי-מָצָא בָּהּ עֲרוּת דָּבָר--
וְכָתַב לָהּ סֵפֶר כְּרִיתוֹת וְנָתַן בְּיָדָהּ, וְשָׁלְחָהּ
מִבֵּיתוֹ.

Writ of Divorce

Written here and verse 1:19 and 3:7 without a ‘vov’. The absence of two vovs = 12. The word ‘get’, also has a Gematria of 12. Therefore, there is an age old custom of writing every ‘get’ in exactly 12 lines.

The word ‘get’ is not found anywhere in Tanach and is not linguistically related to any Hebrew word. Also in the entire Tanach we never find the letters ‘gimel’ and ‘tet’ side by side in any word alluding to separation by divorce and thereby lack of togetherness. In fact there is only one word in Tanach that has both letters in it. ‘Egrat li’, bowls, and even here separated by another letter Ezra 1:9. In Ezekiel 22:25, they are next to each other but end one word and start another.

Peirush HaRokeach

Kestenbaum 463

When a man taketh a wife, and marrieth her, then it cometh to pass, if she find no favour in his eyes, because he hath found some unseemly thing in her, that he writeth her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house,

א כִּי-יִקַּח אִישׁ אִשָּׁה, וּבָעֵלָהּ; וְהָיָה אִם-לֹא
תִמְצָא-חֵן בְּעֵינָיו, כִּי-מָצָא בָּהּ עֲרוּת דָּבָר--
וְכָתַב לָהּ סֵפֶר כְּרִיתוֹת וְנָתַן בְּיָדָהּ, וְשָׁלְחָהּ
מִבֵּיתוֹ.

A document of severance.

Quoted in Kiddushin 60a3.

This phrase indicates that a get is valid only if it completely and finally severs the bonds of marriage. A partial get is not valid.

and she departeth out of his house, and goeth ב וַיֵּצֵאָהּ, מִבֵּיתוֹ; וְהִלְכָה, וְהִיְתָה לְאִישׁ-אַחֵר.
and becometh another man's wife,

Another man

Implies another type of man.

The first husband divorced his wife because of her sexual misconduct.

The second married her despite these faults (Gittin 90a).

The Torah strongly suggests he will not derive happiness from this marriage. He will ultimately hate her and divorce her as well

Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates.

יֵד לֹא-תַעֲשֶׂק שָׂכִיר, עֲנִי וְאֲבִיוֹן, מֵאֲחֵיךָ, אוֹ
מִגֵּרְךָ אֲשֶׁר בְּאַרְצְךָ בְּשַׁעְרֶיךָ.

You shall not retain (the wages of) an employee who is poor or destitute among your brother's or from a convert who is in your land within your gates.

also see Deut 24:15

Lev 19:13

Word 6 means Jews and (includes full converts)

Words 7-10 or converts who are resident aliens also.

Words 10-11 any payment in your land must be made in a timely fashion therefore, includes rental of animals and utensils.

Words 10-11 this rule may apply only when you are in your land and in your gates.

Word 10 Suggests this law pertains only in Israel. Not our practice in the diaspora.

Word 4-5 Reb Yose uses these words to learn you should pay a poor worker first.

And these words tell us to pay the poor person before the destitute one even though the destitute person has a deeper poverty. Why? The poor one may be embarrassed to keep asking for his money but the destitute will keep asking. He is so desperate he has lost his embarrassment. The poor in addition to needing money is too embarrassed to keep claiming it.

So he has more problems:

he needs the money

he is embarrassed

he may never get the money because he won't keep asking

So The Torah gives him priority.

Bava Metzia 111a4

In the same day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD and it be sin in thee. {S}

טו בְּיוֹמוֹ תִתֶּן שְׂכָרוֹ וְלֹא-תָבוֹא עָלָיו הַשֶּׁמֶשׁ,
כִּי עֲנִי הוּא, וְאֵלָיו, הוּא נֹשֵׂא אֶת-נַפְשׁוֹ; וְלֹא-
יִקְרָא עָלֶיךָ אֶל-יְהוָה, וְהָיָה בְּךָ חַטָּא. {ס}

On his day you shall pay his hire and the sun shall not set upon him because he is poor and for it he risks his life; let him not call out against you to Hashem for it shall be a sin in you.

8 – he is poor

- #1 This phrase excludes this sentence from referring to animals or utensils since they cannot become poor.
- #2 This phrase does tell us that if you have two or more employees who come for their wages you are to pay the poor one first. Reb Yose uses this phrase for #1 and uses Deut 24:14:4-5 to learn the precedence of the poor over the wealthy.

In the same day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD and it be sin in thee. {S}

טו בְּיוֹמוֹ תִתֶּן שְׂכָרוֹ וְלֹא-תְבוֹא עָלָיו הַשֶּׁמֶשׁ,
כִּי עָנִי הוּא, וְאֵלָיו, הוּא נֹשֵׂא אֶת-נַפְשׁוֹ; וְלֹא-
יִקְרָא עָלֶיךָ אֶל-יְהוָה, וְהָיָה בְּךָ חֲטָא. {ס}

And his life depends on it.

Suggests that if the employer pays the laborer late “for he is poor it may endanger his life” and therefore it is not mere robbery to pay late but it can be considered a capital offense.

Or Hachim 1932

The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin. {S}

טז לא-יוֹמְתוּ אָבוֹת עַל-בְּנִים, וּבְנִים לֹא-יוֹמְתוּ.
עַל-אָבוֹת: אִישׁ בְּחַטָּאוֹ, יוֹמְתוּ. {ס}

Sanhedrin 27b

If the second ½ of the sentence teaches us that a person shall die only for his own sins, the first ½ is redundant of course a person will not die because of their children's sins. But we should understand that the first ½ is teaching us that a father will not die i.e., be put to death through the testimony of their sons and the sons will not die through the testimony of their fathers. Testimony of all close relatives is discarded by the court.

However, if the son sins himself he may bear the cumulative guilt of both his and his ancestors transgressions.

Thou shalt not pervert the justice due to the stranger, or to the fatherless; nor take the widow's raiment to pledge.

יִזְלֹא תִטָּה, מִשְׁפֹּט גֵר יִתּוֹם; וְלֹא תִחַבֵּל, בְּגֵד אִלְמָנָה.

A proselyte – orphan

Interpreted as meaning a proselyte or an orphan.

This hints at a Talmudic rule that when a person converts to Judaism he servers all Halachic ties with his former family as though he was born again. But since he was born again and if he has no new family and has severed his ties with his former family, the proselyte is also like an orphan.

Baal HaTurim

Kestenbaum 465

Thou shalt not pervert the justice due to the stranger, or to the fatherless; nor take the widow's raiment to pledge.

יִזְלֹא תִטָּה, מִשְׁפֵּט גֵר יִתּוֹם; וְלֹא תִחַבֵּל, בְּגֵד אִלְמָנָה.

You must not pervert the judgment of a proselyte or an orphan etc.

You might be inclined to favor the proselyte since the Torah often tells us to love the proselyte the orphan, the widow. We are therefore told do not pervert justice in any way against them or even in their favor.

Therefore, we are told do not pervert justice neither against them (because they may be viewed as weak and defenseless nor in their favor because you are told to love them.

But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence; therefore I command thee to do this thing. {S}

יח וזכרת, כי עבד היית במצרים, ויפדך יהוה
אלהיך, משם; על-כן אנכי מצוה, לעשות, את-
הדבר, הזה. {ס}

Remember that you were a slave in Egypt and God your Lord liberated you from there.

We have been ordered to show kindness to the proselyte, orphan and widow in the last sentence Deut 24:17, just as God was kind to us in liberating us from Egypt and we are eternally indebted to Him.

Do not mistreat the weak and helpless. Remember how you were treated when you were down in Egypt.

When thou reapest thy harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go back to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the LORD thy God may bless thee in all the work of thy hands. {S}

יט כי תקצר קצירך בשדה ושכחת עמר
בשדה, לא תשוב לקחתו--לגר ליתום
ולאלמנה, יהיה: למען יברכה יהוה אלהיך,
בכל מעשה ידיך. {ס}

When you reap your (grain) harvest and forget a sheaf in the field you must not go back to get it.

This is the only mitzvah a person can do by accident without his intention. If done consciously he has not performed the mitzvah.

‘Shikchah’, - possesses a unique aspect not present in any other mitzvah. God will bless all that you do. This is the reward when this mitzvah which can only be performed unwittingly by accident is done. Imagine how a person will be blessed if he does a mitzvah purposefully. Is the mitzvah forgetting ‘shikchah’, or ‘lo tashuv’ not going back to get it? Obviously not going back.

Forty stripes he may give him, he shall not exceed; lest, if he should exceed, and beat him above these with many stripes, then thy brother should be dishonoured before thine eyes.

ג אַרְבָּעִים יִכְנוּ, לֹא יוֹסִיף: פֶּן-יֹסִיף לְהַכֹּתוֹ עַל-
אֵלֶּה מִכָּה רַבָּה, וְנִקְלָה אַחִיךָ לְעֵינֶיךָ.

Do not exceed 40 Lashes if you exceed to hit him it will be too severe and your brother will be degraded in your eyes.

Once someone has been punished for his transgression it is forbidden to harbor animosity toward him. This is learned from this section. Three times the transgressor is referred to as ‘rashah’, wicked one (25:1:15 25:2:5 and 25:2:11). But once the penalty of makkot (39 lashes) has been meted out he is referred to as ‘achichah’ your brother 25:3:13.

The Posuk tells us not to go beyond forty lashes. So the Rabbi’s ruled that only 39 lashes could be given. This could be learned from the fact that the Gematria of ‘achichah’, is 39.

Forty stripes he may give him, he shall not exceed; lest, if he should exceed, and beat him above these with many stripes, then thy brother should be dishonoured before thine eyes.

ג אַרְבַּעִים יִכְנוּ, לֹא יוֹסִיף: פֶּן-יוֹסִיף לְהַכֹּתוֹ עַל-
אֵלֶּה מִכָּה רַבָּה, וְנִקְלָה אַחֲרָיָהּ לְעֵינָיָהּ.

The number 40 indicates the span of time necessary for the ripening process that leads to fruition.

- scouts reconnoitered the land of Canaan for 40 days Deut 9:21
- people obliged to spend 40 years in the desert to mature into a responsible people
- Kabbalah should not be studied until after age 40.
- Age 40 one attains insight. - Pirkei Avos 5:21
- Moses on Mt. Sinai 40 days.
- 40 lashes for punishment.

If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not be married abroad unto one not of his kin; her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her.

ה כִּי-יֵשְׁבוּ אֲחִים יַחְדָּו, וּמֵת אֶחָד מֵהֶם וּבֵן אֵין-
לוֹ--לֹא-תִהְיֶה אִשְׁתּוֹ הַמֵּת הַחוּצָה, לְאִישׁ זָר:
יִבְמָה יָבֵא עָלֶיהָ, וּלְקַחָהּ לוֹ לְאִשָּׁה וַיִּבְמָה.

When brothers live together.

This refers only to a situation where two or more brothers were alive at the same time not where there is such a disparity in age that the one brother died and then a brother was born later.

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

יִזְכּוֹר, אֶת אֲשֶׁר-עָשָׂה לְךָ עַמְלֵק, בַּדֶּרֶךְ,
בְּצֵאתְכֶם מִמִּצְרָיִם.

Remember what Amalek did to you on your way out of Egypt.

They greeted Israel with ingratitude - No appreciation for the fact that Israel bore the sole burden “of being afflicted for 400 years” Gen 15:13.

Amalek as a descendent of Abraham should have shared in that affliction.

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

יִזְכּוֹר, אֶת אֲשֶׁר-עָשָׂה לְךָ עַמְלֵק, בְּדַרְךְ,
בְּצֵאתְכֶם מִמִּצְרָיִם.

Amalek

Has the same numerical value as ‘safek’ – doubt.

Fresh from the miracles of the 10 plagues and going out of Egypt Amalek attacks them and the enthusiasm of the Jewish people is reduced. Doubts occur. It is not safe in the desert. Amalek influence is totally negative, therefore he must be obliterated.

Meam Loez 18:105

Aiyin – 70 mem-40 lamed-30 kuf-100 = 240

Gomach -60 peh -80 kuf -100 = 240

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

יִזְכּוֹר, אֶת אֲשֶׁר-עָשָׂה לְךָ עַמְלֵק, בַּדֶּרֶךְ,
בְּצֵאתְכֶם מִמִּצְרָיִם.

Remember that which Amalek did to you.

The word ‘Zachor’, when it precedes a mitzvah requires a specific verbal proclamation to fulfill it. We therefore read these words publically at least once each year.

Similarly the BT Pesachim 106a derives the mitzvah of reciting Kiddush at the onset of Sabbath from the verse, ‘zachor es yom ha Shabbos’ remember the Sabbath day. Ex 20:8

Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget. {P}

יִטְוֶהֶיָּה בְּהַנִּיחַ יְהוָה אֱלֹהֶיךָ לְךָ מִכָּל-אִיְבֹיֶיךָ
 מִסָּבִיב, בְּאַרְצְךָ אֲשֶׁר יְהוָה-אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה
 לְרִשְׁתָּהּ--תִּמְחָה אֶת-זִכְרֹךְ עַמְלֵק, מִתַּחַת
 הַשָּׁמַיִם; לֹא, תִשְׁכַּח. {פ}

Memory

The passage is also read on Shabbos Parashas Zachor (The Shabbos before Purim) some say the word should be read ‘zecher’ with a ‘segal’ under the ‘zayin’ others say ‘zacher’ with a ‘tzereih’ under the ‘zayin’.

Therefore, the reader should read it both ways. The entire verse may be repeated or merely the phrase timcheh es zacher Amalek.

How does our Shul do it?

Ki Savo
Deuteronomy
26:1

Ki Savo

Deut 26:1:3,10,12-13

Deut 26:2:1-8,13,14

And it will be, when you come into the land which the Lord, your God, gives you for an inheritance, and you possess it and settle in it,

that you shall take of the first of all the fruit of the ground, which you will bring from your land, which the Lord, your God, is giving you. And you shall put [them] into a basket and go to the place which the Lord, your God, will choose to have His Name dwell there.

א. וְהָיָה כִּי תָבוֹא אֶל הָאָרֶץ אֲשֶׁר יְהוָה
אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה וּירְשָׁתָה וַיִּשְׁבְּתָ בָּהּ:

ב. וְלָקַחְתָּ מֵרֵאשִׁית | כָּל פְּרֵי הָאֲדָמָה אֲשֶׁר
תָּבִיא מֵאֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ וְשָׂמְתָ
בַּטֵּנָא וְהִלַּכְתָּ אֶל הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה
אֱלֹהֶיךָ לְשִׁכְּן שְׁמוֹ שָׁם:

This entire passage is in the second person singular signifying that each person should bring his own bikkurim and an agent should not be used.

Meam Loez 18:112

And it will be, when you come into the land which the Lord, your God, gives you for an inheritance, and you possess it and settle in it,

א. וְהָיָה כִּי תָבֹא אֶל הָאָרֶץ אֲשֶׁר יְהוָה
אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה וּירְשָׁתָה וְיִשְׁבַּת בָּהּ:

And it will be (joyful) when you will come to the land ‘V’ hayah’ implies gladness.

It is a distinct joy for God Himself to see His children returning to His land.

‘Vayehi’ implies anguish. ‘Vayehi ohr’, and there was light. God saw that wicked people would be unworthy of the sanctity and brilliance of the primeval light and He with drew it and put it away for the righteous in the world to come.

And it will be, when you come into the land which the Lord, your God, gives you for an inheritance, and you possess it and settle in it,

א. וְהָיָה כִּי תֵבֹא אֶל הָאָרֶץ אֲשֶׁר יְהוָה
אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה וּירְשָׁתָה וַיִּשְׁבְּתָ בָּהּ:

When you come.

Every time the Torah states “when you come to the land” it refers to the 14 year period which it took the Jewish people to conquer (7 years) and divide up the land (7 years).

Even though some of the people were settled earlier bikkurim were not required until all were settled to show further the unity of the Jewish people.

And it will be, when you come into the land which the Lord, your God, gives you for an inheritance, and you possess it and settle in it,

א. וְהָיָה כִּי תָבֹא אֶל הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה וַיִּרְשָׁתָהּ וַיֵּשְׁבֶתָ בָּהּ:

that you shall take of the first of all the fruit of the ground, which you will bring from your land, which the Lord, your God, is giving you. And you shall put [them] into a basket and go to the place which the Lord, your God, will choose to have His Name dwell there.

ב. וְלִקְחֹתָ מֵרֵאשִׁית | כָּל פְּרֵי הָאֲדָמָה אֲשֶׁר תָּבִיא מֵאֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ וְשָׂמֹתָ בַטֶּנָּא וְהִלַּכְתָּ אֶל הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשֹׁכֵן שְׁמוֹ שָׁם:

The land that God gives to you.

The fruits of the land which God gives to you.

Could appear to be a redundancy

The first refers to the land. 26:1:5

The second refers to the fruits. 26:2:4

that you shall take of the first of all the fruit of the ground, which you will bring from your land, which the Lord, your God, is giving you. And you shall put [them] into a basket and go to the place which the Lord, your God, will choose to have His Name dwell there.

ב. וְלִקְחֶתָּהּ מֵרֵאשִׁית | כָּל פְּרֵי הָאֲדָמָה אֲשֶׁר
 תָּבִיא מֵאֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ וְשָׂמֶתָ
 בַּטֶּנָּא וְהִלַּכְתָּ אֶל הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה
 אֱלֹהֶיךָ לְשֹׁכֵן שְׁמוֹ שָׁם:

Gratitude - Bikkurim first fruits from the first fruits of the earth

The Mitzvah of gratitude outweighs even the moment of giving of the Torah at Sinai.

Note: we call the holiday of Shavuos the Yom Habikurim Num 28:26.

We must show gratitude even to inanimate objects. Moshe was not to smite the river which had sheltered him when he was an infant. God told Aaron to initiate the first plague of turning the Nile into blood.

Gratitude is the foundation of ‘Middos’, desirable character traits.

that you shall take of the first of all the fruit of the ground, which you will bring from your land, which the Lord, your God, is giving you. And you shall put [them] into a basket and go to the place which the Lord, your God, will choose to have His Name dwell there.

ב. וְלִקְחֹתָ מֵרֵאשִׁית | כָּל פְּרֵי הָאֲדָמָה אֲשֶׁר
 תָּבִיא מֵאֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ וּשְׂמַתָּ
 בַּטֵּנָא וְהִלַּכְתָּ אֶל הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה
 אֱלֹהֶיךָ לְשֹׁכֵן שְׁמוֹ שָׁם:

You shall put it in a basket...

The gold and silver barrels of the wealthy were returned to them. The baskets of reeds of the poor were kept in the sanctuary. Bava Kamma 92a.

Why? The reed baskets were woven with love of the mitzvah by the poor. God wants those gifts.

The gold and silver baskets were brought by the rich to impress their neighbors. It is good to enhance a mitzvah i.e., an esrog box etc. But it must be for the sake of the Mitzvah not merely to impress others.

that you shall take of the first of all the fruit of the ground, which you will bring from your land, which the Lord, your God, is giving you. And you shall put [them] into a basket and go to the place which the Lord, your God, will choose to have His Name dwell there.

ב. וְלִקְחֶתָּהּ מֵרֵאשִׁית | כָּל פְּרֵי הָאֲדָמָה אֲשֶׁר
 תָּבִיא מֵאֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ וְשָׂמֶתָ
 בַּטֶּנָּא וְהִלַּכְתָּ אֶל הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה
 אֱלֹהֶיךָ לְשִׁכְן שְׁמוֹ שָׁם:

You shall take of the first of the fruits... That the land your God gives you

The whole idea of bringing first fruits Bikkurim is to stress that God is the responsible agent by which the land yields its bounty not man. The bringing of bikkurim is a way of saying thank you and expressing gratitude.

Twersky 414

Torah Gems 3:282

In this day and age when we don't have a Bais Hamikdash to give bikkurim we should give recognition to God with the first strength of our day with “mode Ani” and davening.

Rabbi Zev Cohen 8-13-96

that you shall take of the first of all the fruit of the ground, which you will bring from your land, which the Lord, your God, is giving you. And you shall put [them] into a basket and go to the place which the Lord, your God, will choose to have His Name dwell there.

ב. וְלִקְחֹתָ מֵרֵאשִׁית | כָּל פְּרֵי הָאֲדָמָה אֲשֶׁר תְּבִיא
מֵאֲרֶצֶךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ וְשַׂמְתָּ בַטֶּנָּא
וְהִלַּכְתָּ אֶל הַמְּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשִׁכְן
שְׁמוֹ שָׁם:

And you shall go to the place where God will choose.

We stand up for a mitzvah.

If we see people going to give Bikkurim we stop work to stand (even a person who is learning) to give honor to one who is doing the mitzvah.

Stand up for a bris.

Stand up for a funeral.

Part of the mitzvah of Bikkurim is walking with it in Jerusalem.

Therefore stand up but for a “Bris Milah?” There is no mitzvah to carry the child, carrying it is only a preparation for a mitzvah.

Stand up for bride and bridegroom is not obligated. They are on the way to do a mitzvah.

There is no mitzvah for marriage only a preamble for be fruitful and multiply. Therefore, standing is not required. At best it is a preparation. Therefore, where is the basis for this custom. Is there a basis in Halachah to stand during the Sheva Berachos?

R'Tzvi Finer – Kolllel

9-18 - 2005

that you shall take of the first of all the fruit of the ground, which you will bring from your land, which the Lord, your God, is giving you. And you shall put [them] into a basket and go to the place which the Lord, your God, will choose to have His Name dwell there.

ב. וְלִקְחֶתָּהּ מֵרֵאשִׁית | כָּל פְּרֵי הָאֲדָמָה אֲשֶׁר תִּבְרֵא
מֵאֲרָצְךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ וְשַׂמְתָּ בַטֶּבֶל
וְהִלַּכְתָּ אֶל הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשִׁכְן
שְׁמוֹ שָׁם:

- #1 A universal blessing in ‘ascher barah’ and while the congregation is being blessed they should stand up as during the Kohanim blessing. Here then you are standing for yourself to get the blessing.
 - #2 To show the respect we have for the act of marriage therefore, we should stand for the entire ceremony not just when they are walking down the aisle. This is the custom in Jerusalem
 - #3 Because the groom is like a king we should stand but when? When we recite the Sheva Berachos and you should stand if others are standing. It is forbidden to sit during the ‘Sheva Berachos’.
 - #4 Standing for a mitzvah like we do for bikkurim. Then we should stand not while the groom is walking but during the ceremony and during the ‘Shevah Berachos’.
- Even if you stand because the groom is like a King. Nowhere does it say the bride is like a queen and it is forbidden to stare at the bride. Stand for Kovod and yet talk mundane words with your neighbor is not Kovod!!
- Reb Moshe Feinstein was asked is there any reason to stand when the groom and bride go down the aisle? None.

And you shall come to the kohen who will be [serving] in those days, and say to him, "I declare this day to the Lord, your God, that I have come to the land which the Lord swore to our forefathers to give us."

ג. וּבֹאֲתָ אֶל הַכֹּהֵן אֲשֶׁר יִהְיֶה בַּיָּמִים הַהֵם
וְאָמַרְתָּ אֵלָיו הִגַּדְתִּי הַיּוֹם לַיהוָה אֱלֹהֶיךָ כִּי
בָאתִי אֶל הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתֵּינוּ
לָתֵת לָנוּ:

You shall come to the priest who shall be in those days

You must accept the priest who serves in your day as he is. Not bemoan the fact that he may not be as great as prior priests or not in good health or thinking clearly that day. You must accept him as he is. Do not compare the Temple servants of one's generation with those who served previously. Accept the authority of the Rabbi's etc of your day.

And you shall call out and say before the Lord, your God, "An Aramean [sought to] destroy my forefather, and he went down to Egypt and sojourned there with a small number of people, and there, he became a great, mighty, and numerous nation.

ה. וְעִנִּיתָ וְאָמַרְתָּ לְפָנָי | יְהוָה אֱלֹהֶיךָ
 אָרַמִּי אֲבִד אָבִי וַיֵּרַד מִצְרָיִם וַיֵּגֶר שָׁם
 בְּמִתִּי מְעֻט וַיְהִי שָׁם לְגוֹי גָּדוֹל עָצוּם וְרַב:

You shall respond and declare...

Originally those who were literate could read the declaration. Those who were illiterate would have the priests read for them and they would repeat the words. But the common people were embarrassed by this and stopped coming. The sages noticed that the people were instructed by the word ‘V’anisah’, to respond. So they changed the practice and all the people were made to repeat the kohen’s reading of the declaration.

Ki Savo

Deut 26:8

And the Lord brought us out from Egypt with a strong hand and with an outstretched arm, with great awe, and with signs and wonders.

ח. וַיּוֹצֵאנוּ יְהוָה מִמִּצְרַיִם בְּיַד חֲזָקָה וּבְזְרֹעַ
נְטוּיָה וּבְמַרְא גְדֹל וּבְאִתּוֹת וּבְמִפְתִּיּוֹת:

Great visions

Root word could be ‘morah’, fear or ‘yieeh’, visions.

Targum Onkelos and targom yonaton translate it “with great visions”.

Abarbanel renders it as “terror”.

Meam Loez 18:117

And He brought us to this place, and He gave us this land, a land flowing with milk and honey.

ט. וַיְבִאֵנוּ אֶל הַמְּקוֹם הַזֶּה וַיִּתֵּן לָנוּ אֶת
הָאָרֶץ הַזֹּאת אֶרֶץ זָבַת חֶלֶב וַדְּבָשׁ:

And He brought us.

In the causative (piel) conjugation the root word ‘bo’, (means to bring) with a vov as the middle letter should change to a yud. The omitted yud between the beis and aleph alludes to the 10 times the Bnei Yisroel tested God. Suggesting that “He brought us” to Israel even though we gave Him 10 reasons to change his mind.

Ki Savo

Deut 26:9:2-4

And He brought us to this place, and He gave us this land, a land flowing with milk and honey.

ט. וַיְבִיאֵנוּ אֶל הַמָּקוֹם הַזֶּה וַיִּתֵּן לָנוּ אֶת
הָאָרֶץ הַזֹּאת אֶרֶץ זָבַת חֶלֶב וַיְדַבֵּשׁ:

This place.

This land seems a redundancy? No. When the Torah says “this place”, it refers to the Temple and to “this land”, it refers to Eretz Yisroel

Meam Loez 18:118

Rashi

Then, you shall rejoice with all the good that the Lord, your God, has granted you and your household you, the Levite, and the stranger who is among you.

יֵא. וְשִׂמְחָתְךָ בְּכֹל הַטּוֹב אֲשֶׁר נָתַן לְךָ יְהוָה
אֱלֹהֶיךָ וּלְבֵיתְךָ אַתָּה וְהַלְוִי וְהַגֵּר אֲשֶׁר
בְּקִרְבְּךָ:

And you will be happy with all the good that Hashem has given you.

A man rejoices when he gets a gift from a King not just from the value of the gift but the fact that it comes from such a source.

Ki Savo

Deut 26:12:19

When you have finished tithing all the tithes of your produce in the third year, the year of the tithe, you shall give [them] to the Levite, the stranger, the orphan, and the widow, so that they can eat to satiety in your cities.

יב. כִּי תִכְלֶה לַעֲשֹׂר אֶת כָּל מַעֲשֵׂר תְּבוּאָתְךָ
בַּשָּׁנָה הַשְּׁלִישִׁת שָׁנַת הַמַּעֲשֵׂר וְנָתַתָּה לְלוֹי
לְגֵר לְיְתוּם וְלֵאלֵמָנָה וְאָכְלוּ בְּשַׁעְרֶיךָ וְשָׂבְעוּ:

And have given it
To the Levite
The stranger
The fatherless and
The widow
That they may eat within your gates
And be filled.

To teach us that when we give Tzedakah we must be generous in how much we give.

Torah Gems 2:286
Tiferet Shlomo

When you have finished tithing all the tithes of your produce in the third year, the year of the tithe, you shall give [them] to the Levite, the stranger, the orphan, and the widow, so that they can eat to satiety in your cities.

יב. כִּי תִכְלֶה לַעֲשֹׂר אֶת כָּל מַעֲשֵׂר תְּבוּאָתְךָ
בַּשָּׁנָה הַשְּׁלִישִׁת שָׁנַת הַמַּעֲשֵׂר וְנִתְּתָה לְלוֹי
לְגֵר לְיָתוּם וְלֵאלֵמָנָה וְאָכְלוּ בְּשַׁעְרֶיךָ וְשָׂבְעוּ:

They shall eat the tithes for the poor within your gates and be satisfied.

The second use of the word ‘matzos’ has a vov signifying that when you give to the poor it must be a full and generous amount. When you eat yourself ‘matzos’ you may accept only the bare minimum to eat.

Exodus 13:6

Exodus 13:7

You must satisfy the poor.

Munk 101

Ki Savo

Deut 26:13:5-23

Then you shall say before the Lord, your God, "I have removed the holy [portion] from the house, and I have also given it to the Levite, the stranger, the orphan, and the widow, according to all Your commandment that You commanded me; I have not transgressed Your commandments, nor have I forgotten [them].

יג. וְאָמַרְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ בְּעֵרְתִי הַקֹּדֶשׁ
מִן הַבַּיִת וְגַם נָתַתִּיו לְלוֹי וְלִגֵּר לְיִתּוֹם
וְלְאַלְמָנָה כְּכֹל מִצְוֹתֶיךָ אֲשֶׁר צִוִּיתָנִי לֵאמֹר
עָבַרְתִּי מִמִּצְוֹתֶיךָ וְלֹא שָׁכַחְתִּי:

The sacred partners 13:5-6
= maaser sheni
bikkurim

From my house 13:7-8
refers to challah

The Levite 13:11
refers to Maaser

Also gives
Terumah and Terumat Maaser

The orphan and the widow 13:13-14
Maaser Oni, Lecat Shikchah and Peah

Following your commandments i.e., in the proper order.

I have forgotten nothing. I did not forget God but made the proper blessings. 13:22-23

Meam Loez 18:123

Ki Savo

Deut 27:2

Deut 27:3

And it will be, on the day that you cross the Jordan to the land the Lord, your God, is giving you, that you shall set up for yourself huge stones, and plaster them with lime.

And thou shalt write upon them all the words of this law, when thou art passed over; that thou mayest go in unto the land which the LORD thy God giveth thee, a land flowing with milk and honey, as the LORD, the God of thy fathers, hath promised thee.

ב. וְהָיָה בַיּוֹם אֲשֶׁר תַּעֲבְרוּ אֶת הַיַּרְדֵּן אֶל הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵיךָ נָתַן לָךְ וְהִקְמַתְ לָךְ אֲבָנִים גְּדֹלוֹת וְשִׁדַּת אֹתָם בְּשִׂיד:

ג וְכָתַבְתָּ עֲלֵיהֶן, אֶת-כָּל-דְּבָרֵי הַתּוֹרָה הַזֹּאת--בְּעֵבְרָךְ: לְמַעַן אֲשֶׁר תִּבְאֵ אֶל-הָאָרֶץ אֲשֶׁר-יְהוָה אֱלֹהֵיךָ נָתַן לָךְ, אֶרֶץ זָבַת חֶלֶב וְיָדֵבֶשׁ, כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי-אַבְתֵּיךָ, לָךְ.

Other nations write on stones to commemorate the victories and exploits of their leaders but we place our Torah, the teacher of moral and an ethical way of life onto stones.

Abarbanel

Turret of Silver 218

And it will be, when you cross the Jordan, that you shall set up these stones, [regarding] which I command you this day on Mount Ebal, and you shall plaster them with lime.

ד. וְהָיָה בְּעֶבְרְכֶם אֶת הַיַּרְדֵּן תִּקְיִמוּ אֶת
הָאֲבָנִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם
בְּהַר עֵיבָל וְשָׂדֶת אוֹתָם בְּשִׂיד:

It is strange that they are to erect these stones with the words of the Torah on them on top of Mt. Ebal.

Ebal was the mountain from which the curses were read.

Ebal is a steep and barren mountain.

This is to teach us that even poor soil can sustain Torah and a poor environment can be changed to receive Torah.

Shimson Raphael Hirsch

Turrets of Silver 219

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

ח. וְכָתַבְתָּ עַל הָאֲבָנִים אֶת כָּל דְּבָרֵי הַתּוֹרָה
הַזֹּאת בְּאֵר הַיֵּטֵב:

Clear writing

Traditionally in seventy translations or interpretations of each word.

70 is an important number in Judaism.

Hashem has 70 names.

Israel originated from 70 people who went down to Egypt.

We celebrate 70 holy days/year 52 Sabbaths and 18 festival days.

Pesach 7, Shavuot 1, Rosh Hashanah 2, YK1 Succot 7 Shmini atzaret 1
Sanhedrin 70 members.

Translated into 70 languages.

70 languages emerged from the tower of Babel.

Moses and the Levitic priests spoke to all Israel, saying, "Pay attention and listen, O Israel! This day, you have become a people to the Lord, your God.

ט. וַיְדַבֵּר מֹשֶׁה וְהַכֹּהֲנִים הַלְוִיִּם אֶל כָּל
 יִשְׂרָאֵל לֵאמֹר הַסְכַּת | וּשְׁמַע יִשְׂרָאֵל הַיּוֹם
 הַזֶּה נְהַיִיתָ לְעַם לַיהוָה אֱלֹהֶיךָ:

Pay attention and listen

‘Haskas’, is related to the word ‘kas’ meaning “group” or “class” suggesting that the people “form study groups”. The Torah can best be acquired through group study.

Ki Savo

Deut 27:10:7

You shall therefore obey the Lord, your God, and fulfill His commandments and His statutes, which I command you this day.

י. וְשָׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ וַעֲשִׂיתָ אֶת
מִצְוֹתַי וְאֶת חֻקֵּי אֲשֶׁר אָנֹכִי מְצַוֶּה הַיּוֹם:

His commandment written singular, - ‘mitzvaso’.

To be read ‘mitzvosov’, His commandments (pl) same as in 7:9 and 8:2.

Suggesting that the observance of one mitzvah leads to the observance of another mitzvah etc (philosophy of Neve).
Kestenbaum 471

Ki Savo

Deut 27:12:15

My father peradventure will feel me, and I shall seem to him as a mocker; and I shall bring a curse upon me, and not a blessing.'

יב אֹלֵי יִמְשְׁנֵי אָבִי, וְהָיִיתִי בְּעֵינָיו
כְּמַתְעַתֵּעַ; וְהִבֵּאתִי עָלַי קִלְלָה, וְלֹא בְרָכָה.

Issachar

Note the silent second ‘shin’ another Keri Uchesiv.

Issachar had a son named ‘Yov’. Gen 46:13

This was also the name of an ancient idol. When the son grew up a little he complained to his father Issachar took one of his ‘shins’ and gave it to his son. Now he was called Jashub
Num 26:14.

Chida

Midbar Kedeimos

Kestenbaum 471

And you shall come to the kohen who will be [serving] in those days, and say to him, "I declare this day to the Lord, your God, that I have come to the land which the Lord swore to our forefathers to give us."

ג. וּבֹאֵת אֶל הַכֹּהֵן אֲשֶׁר יְהִי בַיָּמִים הָהֵם
וְאָמַרְתָּ אֵלָיו הִגַּדְתִּי הַיּוֹם לַיהוָה אֱלֹהֶיךָ כִּי
בָאתִי אֶל הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבוֹתֵינוּ
לָתֵת לָנוּ:

Issachar

Every Torah scholar who decides halachic matters comes either from the tribe of Levi or from the tribe of Issachar.

Yoma 26a

As part of his blessing to his sons Jacob said, “as for Issachar a donkey was instrumental”.

Genesis 49:14

A donkey led Jacob to the tent of Leah.

Gen 30:15-18

Niddah 31a

Leah heard the donkey that Jacob was riding braying . She heard its voice and went out to greet him.

Genesis 30:16

Cursed be he who degrades his father and mother. And all the people shall say, 'Amen!'

טז. אָרוּר מִקְלָה אָבִיו וְאִמּוֹ וְאָמַר כָּל הָעָם אָמֵן:

Cursed be he who dishonors his father or his mother.

- A person who speaks insolently to his parents
- A person who speaks Loshon Hara bout his parents
- One Rabbi Rabbi Yehoshua Leob Diskin was careful when carrying a book written by his father and one written by himself that he carry his fathers book on top of his in place of greater honor.
- One Rabbi used a side door to enter his house so his father would not rise in deference to his son's Torah scholarship. Told by Rabbi Zev Soloveitchik about Rabbi Chaim of Brisk his father.

Ki Savo

Deut 27:24

Cursed be he who strikes his fellow in secret. כִּד . אָרוּר מִכָּה רֵעֵהוּ בְּסֵתֶר וְאָמַר כָּל הָעָם אָמֵן:
And all the people shall say, 'Amen!'

Cursed is he who strikes down his neighbor in secret all the people shall respond
amen

How can you strike down a neighbor in secret?

Rashi says, by gossip or slander, Loshon Hara.

Meam Loez 18:P143

Ki Tavo

Deut 27:26:4-8

Cursed be he who does not uphold the words of this Torah, to fulfill them. And all the people shall say, 'Amen!'

כּו. אָרוּר אֲשֶׁר לֹא יִקְיִם אֶת דְּבַרֵי הַתּוֹרָה
הַזֹּאת לַעֲשׂוֹת אוֹתָם וְאָמַר כָּל הָעָם אָמֵן:

Uphold the words of this Torah.

This is the source for lifting the Torah ‘hagbah’, after ‘laining’, reading the Torah. Also refers to not denying the truth of the Torah.

Meam Loez 18:114

Ki Savo

Deut 28:4:2-3

Deut 28:5:2-3

Blessed will be the fruit of your womb, the fruit of your soil, the fruit of your livestock, the offspring of your cattle, and the flocks of your sheep.

ד. בְּרוּךְ פְּרִי בִטְנָה וּפְרִי אֲדָמָתְךָ וּפְרִי
בְּהֵמָתְךָ שֶׁגֵּר אֶלְפֶיךָ וְעֹשֶׂתְרוֹת צֹאנֶיךָ:

Blessed shall be thy basket and thy kneading-trough.

ה. בְּרוּךְ טִנְאָךָ, וּמִשְׁאֲרֹתֶיךָ.

Blessed be the fruit of your womb 28:4:2-3

Blessed be your fruit basket 28:5:2-3

The blessing on your womb comes before the blessings on your fruit basket and kneading bowl. This is reversed regarding the curses see 17-18,. We see that, regarding punishment, God first punishes the less important items, fruit and kneading basket hoping that by our seeing his might we would learn the lesson before he has to afflict the fruits of the womb, our children.

Rambam

Kestenbaum 473

The Lord will order the blessing to be with you in your granaries, and in every one of your endeavors, and He will bless you in the land which the Lord, your God, is giving you

ח. יְצוּ יְהוָה אֶתְךָ אֶת הַבְּרָכָה בְּאֶסְמִיךָ וּבְכָל
מְשַׁלַּח יָדְךָ וּבְרָכְךָ בְּאֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ
נָתַן לְךָ:

God shall command the blessing in your granary

The word for granary is ‘asamekha’ hidden, comes from the root ‘somah’, which means a blind person.

This suggests that God will only bless if the item is not yet measured or counted or weighed. Pray first and then measure.

Ki Savo

Deut 28:9:15-16

The Lord will establish you as His holy people as He swore to you, if you observe the commandments of the Lord, your God, and walk in His ways.

ט. יְקִימָךְ יְהוָה לְעַם קְדוֹשׁ כְּאֲשֶׁר נִשְׁבַּע
לְךָ כִּי תִשְׁמַר אֶת מִצְוֹת יְהוָה אֱלֹהֶיךָ וְהִלַּכְתָּ
בְּדַרְכָיו:

And walk in his ways.

This commands us to walk in God's ways.
Use kindness, compassion, mercy.
Do this always not just at special times.

Pliskin Love Thy Neighbor p429

Then all the peoples of the earth will see that the name of the Lord is called upon you, and they will fear you.

י. וְרָאוּ כָּל עַמֵּי הָאָרֶץ כִּי שֵׁם יְהוָה נִקְרָא
עֲלֶיךָ וְיָרְאוּ מִמֶּךָ:

That God's name is associated with you.

How is God's name associated and what will the nations see?

The first letters of these three words 'sheim Hashem Nicrah' spell 'Shin'.

The letter shin is the first letter in the word 'shadai' one of the names of God, and can be seen on the head tefillin.

That is what people will see and will associate the letter 'shin' worn by the people with God's name.

Ki Savo

Deut 28:13:3

Num 14:4

And the Lord will set you at the head, and not at the tail, and you will be only at the top, and you will not be at the bottom, if you obey the commandments of the Lord, your God, which I am commanding you this day, to observe to fulfill [them].

יג. וּנְתַנֶּה יְהוָה לְרֹאשׁ וְלֹא לְזָנָב וְהָיִיתָ רֶק לְמַעַל וְלֹא תִהְיֶה לְמַטָּה כִּי תִשְׁמַע אֶל מִצְוֹת | יְהוָה אֲלֵהֶיךָ אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם לְשָׁמֵר וְלַעֲשׂוֹת:

Unfortunately Israel has at times exchanged the Divine Rosh for a pseudo rosh

In the wilderness the nation rebelled against God saying,
“Let us appoint a leader and return to Egypt” (Num 14:4).

The leader they sought was an idol (Rashi).

Baal Haturim shows with a gematria of the first letters of the sentence describing their sin, ‘Ish El Achiv Nitnah rosh Vimshuvah Mitroimah’ has the same numerical value as Avodah Zarah 299

aleph-1 aleph-1 bum-50, resh-200, vov-6, mem-40 = 299

ayin-70, bais-2, vov-6, daled-4, heh-5, zayin-7, resh 200, heh-5 = 299

Munk 204

And the Lord will set you at the head, and not at the tail, and you will be only at the top, and you will not be at the bottom, if you obey the commandments of the Lord, your God, which I am commanding you this day, to observe to fulfill [them].

יג. וּנְתַנֶּה יְהוָה לְרֹאשׁ וְלֹא לְזָנָב וְהָיִיתָ רֶק לְמַעַלָּה וְלֹא תִהְיֶה לְמַטָּה כִּי תִשְׁמַע אֶל מִצְוֹת | יְהוָה אֱלֹהֶיךָ אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם לְשָׁמֵר וְלַעֲשׂוֹת:

I will make you a head.

Israel accepted God as its Rosh, it's sovereign.

He in turn imparted the title Rosh upon Israel meaning Israel will become the prime example to the other nations.

Ki Savo

Deut 28:15-68

Lev 26:3-46

And it will be, if you do not obey the Lord, your God, to observe to fulfill all His commandments and statutes which I am commanding you this day, that all these curses will come upon you and overtake you.

טו. וְהָיָה אִם לֹא תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ
לְשׁמֹר לַעֲשׂוֹת אֶת כָּל מִצְוֹתַי וְחֻקֹּתַי אֲשֶׁר
אֲנִי מְצַוְךָ הַיּוֹם וּבָאוּ עָלֶיךָ כָּל הַקְּלָלוֹת
הָאֵלֶּה וְהִשִּׁיגוּךָ:

Blessings (also see Bechukosai Lev 26:3-46)

Punishments begin with ‘vov’ ‘vehayah” 28:15:1 and conclude with a ‘Heh’ Kanah
28:68:9.

Between ‘vov’ and ‘heh’ there is nothing. There is no letter so the punishments have no substance.

Meam Loez 12:302

The Lord will strike you with the boils of Egypt, with hemorrhoids, with oozing sores, and with dry lesions, from which you will be unable to be cured.

כז. יִכָּה יְהוָה בְּשָׁחִין מִצָּרִים כְּתִיב וּבַעֲפָלִים
 קִרִי וּבִטְחָרִים וּבִגְרָב וּבְחָרָס אֲשֶׁר לֹא תוּכַל
 לְהִרְפֹּא:

Hemorrhoids

(Lie with her - see 28:30)

Written with the more blunt expression but read publically with a more delicate expression.

If the more delicate word would be used in the written Torah. The message would not have realized the full power of this warning.

*These are unique. Of 100 keri uchsiv in vechur Lazahav the Torah these are the only two that change to unrelated root words.

You will betroth a woman, but another man
will lie with her. You will build a house, but you
 will not live in it. You will plant a vineyard, but
 you will not redeem it[s fruits].

ל. אִשָּׁה תֵּאָרֵשׁ וְאִישׁ אַחֵר כְּתִיב יִשְׁגְּלֶנָּה
 קָרִי יִשְׁכַּבְנָה בֵּית תְּבֻנָּה וְלֹא תֵשֵׁב בּוֹ כְּרָם
 תִּטַּע וְלֹא תַחֲלֶלְנּוּ:

You will betroth a woman
 You will build a house
You will plant a vineyard.

This verse refers to three tragic situations
 Marry but not live with your bride
 Build a house but never live in it
 Plant a vineyard but never enjoy its fruit

Also, listed as exemptions from military duty
 Deut 20:5-7 but in reverse order

The Gemorah Sotah 44a points out that this is the proper order. First plant then build a house and only then marry i.e., plan and prepare for your families needs before you take them on. The other order will lead to tragedy.

Ki Savo

Deut 28:44:6-8

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.

מִדּוּ . הוּא יִלְוֶךָ וְאַתָּה לֹא תִלְוֶנּוּ . הוּא יִהְיֶה
לְרֹאשׁ וְאַתָּה תִּהְיֶה לְזָנָב:

He (the enemy) will become a “Rosh”.

Whenever Israel exchanges its true Rosh God for a different one she forgoes her own distinctive rank among the nations and plays into the hands of her adversaries who would replace her as Rosh.

And there is a rule in history any tyrant that is to become an oppressor of Israel will be raised up by God to high positions of power so that Israel’s honor will be maintained against being subjugated by an inferior nation. Note Babylonia and the first Temple, and Rome versus the second Temple.

Munk 204

because you did not serve the Lord, your God,
with happiness and with gladness of heart,
 when [you had an] abundance of everything.

מז. תַּחַת אֲשֶׁר לֹא עֲבַדְתָּ אֶת יְהוָה אֱלֹהֶיךָ
 בְּשִׂמְחָה וּבְטוֹב לֵב מְרַב כָּל:

Because you did not serve God with joy.

Sameach is related to the word Tzomeach growth. True happiness comes from growth especially spiritual growth. We can learn from nature. Eruvin 100b. Lobsters have a rigid shell. As the lobster grows the shell becomes confining and oppressive. So he sheds it and can then grow more. The stimulus that allows the lobster to grow is discomfort when its shell is too oppressive. Growth is often accompanied by discomfort. We should welcome some suffering and not try to shield ourselves so well that we lose the stimulus for growth.

And the LORD shall bring thee back into Egypt in ships, by the way whereof I said unto thee: 'Thou shalt see it no more again'; and there ye shall sell yourselves unto your enemies for bondmen and for bondwoman, and no man shall buy you. {S}

סו וְהִשִּׁיבְךָ יְהוָה מִצְרַיִם, בְּאֲנִיּוֹת, בַּדֶּרֶךְ אֲשֶׁר
אָמַרְתִּי לְךָ, לֹא-תִסִּיף עוֹד לְרֹאֲתָהּ;
וְהִתְמַכְרְתֶם שָׁם לְאִיבֵיךָ לְעֶבְדִּים וְלִשְׁפָחוֹת,
וְאִין קֹנֶה. {ס}

And you (plural) will offer yourselves for sale and there will be no buyer

There would be no problem in selling yourself individually as a slave but large numbers would not be purchased by the Egyptians. They would remember in fear the 10 plagues and their ancestors drowning in the Reed Sea and that would prevent them from holding large numbers of Israelite slaves.

Rabbeinu Yosef Karo
Kestenbaum 477

And the Lord will bring you back to Egypt in ships, through the way about which I had said to you, You will never see it again. And there, you will seek to be sold to your enemies for slaves and handmaids, but there will be no buyer.

סח. וְהָשִׁיבָךְ יְהוָה | מִצְרַיִם בְּאֹנִיּוֹת בַּדָּרֶךְ
 אֲשֶׁר אָמַרְתִּי לְךָ לֹא תִסִּיף עוֹד לִרְאֹתָהּ
 וְהִתְמַכְרְתֶם שָׁם לְאִיבֵיךָ לְעֲבָדִים וְלִשְׁפָחוֹת
 וְאֵין קֹנֶה:

If God is so merciful why are there so many more punishments (54 verses) compared to only (14 verses) of blessings?

Because they don't imply what you see on the surface. Notice – the blessings are all material food, grain, flocks. The spiritual rewards for following God's will, will come in the future. The 14 verses of blessings are only the interest the principle is still owed to you.

The punishments are really only warnings and it is very merciful for God to give so many detailed warnings. Hopefully enough warnings are present for every type of personality to be made aware and thereby avoid that punishment.

Malbim

Kestenbaum 477

Ki Savo

Deut 29:8:8-9

And you shall observe the words of this covenant and fulfill them, in order that you will succeed in all that you do.

ח. וּשְׁמַרְתֶּם אֶת דְּבַרֵי הַבְּרִית הַזֹּאת
וַעֲשִׂיתֶם אֹתָם לְמַעַן תִּשְׁכִּילוּ אֶת כָּל אֲשֶׁר
תַּעֲשׂוּן:

In order that you succeed.

Can also be translated using the root word ‘sachel’, intellect.

In order that you “act intelligently” in all that you do. This is a much more logical and realistic promise.

Meam Loez 18:190

Nitzavim
Deutorontomy
29:9

Ye are standing this day all of you before the LORD your God: your heads, your tribes, your elders, and your officers, even all the men of Israel,

ט אַתֶּם נֹצְבִים הַיּוֹם כְּלָכֶם, לְפָנַי יְהוָה
אֱלֹהֵיכֶם: רָאשֵׁיכֶם שְׁבֵטֵיכֶם, זְקֵנֵיכֶם
וְשׂוֹטְרֵיכֶם, כָּל, אִישׁ יִשְׂרָאֵל.

You are standing today.

These are words of reassurance from Moses to the people after reciting all the harsh punishments that would befall them if they deviated from the Torah. Deut 28:15-19. The people were terrified that they might not survive if the wrath of God was so severe. So Moses told them, despite your repeated disobedience you have survived. And we have survived despite all forms of hardships and unparalleled sufferings. Such sufferings may have made the Jewish people stronger. Painful persecution does not threaten the future of Judaism whereas assimilation does. Just think what have you learned from pleasant experiences compared to what you have learned from painful experiences?

You are all standing this day before the Lord,
 your God the leaders of your tribes, your
 elders and your officers, every man of Israel,

ט. אַתֶּם נֹצְבִים – שְׁנֵי הַיּוֹם כָּלְכֶם לְפָנַי יְהוָה
 אֱלֹהֵיכֶם רֵאשֵׁיכֶם שְׂבֻטֵיכֶם זְקֵנֵיכֶם וְשֹׁטְרֵיכֶם
 כָּל אִישׁ יִשְׂרָאֵל:

Why does Moses begin by enumerating all the different levels of people who stood before him. And why does the Torah state that the hidden sins are for God but the revealed sins are for us and our children to carry out the words of the Torah.

This parsha which is a renewal of the covenant tells us that if one Jew sees another violating it is his/her responsibility no matter what level of society either party is to deter the person from violating. Each is responsible for the other for those things that can be seen. We must not be apathetic to any desecrations of the Torah.

Nitzavim

Deut 29:9

You are all standing this day before the Lord,
your God the leaders of your tribes, your
elders and your officers, every man of Israel,

ט. אַתֶּם נֹצְבִים – שְׁנֵי הַיּוֹם כְּלַכֶּם לְפָנַי יְהוָה
אֱלֹהֵיכֶם רְאֵשֵׁיכֶם שְׁבֹטֵיכֶם זְקֵנֵיכֶם וְשֹׁטְרֵיכֶם
כָּל אִישׁ יִשְׂרָאֵל:

There are 98 curses in the previous parsha and 49 curses mentioned in Bechukosai,
Lev 26:33.

Meam Loez 19:4

Curses may have a positive purpose.

In Leviticus 19:17 the Torah commands us to surely admonish your neighbor
and thus not bear sin because of him. BT Erichin 15a asks until when should a
person admonish his colleague? “Until he curses him, until he hits him.”

Nitzavim

Deut 29:9:1-4

You are all standing this day before the Lord,
your God the leaders of your tribes, your
elders and your officers, every man of Israel,

ט. אתם נצבים – שני היום כלכם לפני יהוה
אלהיכם ראשיכם שבטיכם זקניכם ושטריכם
כל איש ישראל:

You stand today all of you

Why does it refer to “you” in two ways ‘Atem’ and also by ‘Kulchem’? One seems redundant.

The word ‘atem’ has the same letters as the word ‘emet’, truth. The quality of truth will enable the Jewish people to stand proudly.

Truth stands before you all today.

“The moment of Truth”.

Meam Loez 19:6

“You are standing before God said Moshe, “Truthfully – since He cannot be deceived. (Sforno ASC p1087)

You are all standing this day before the Lord, your God the leaders of your tribes, your elders and your officers, every man of Israel,

ט. אַתֶּם נִצְבִים – שְׁנֵי הַיּוֹם כָּלְכֶם לְפָנַי יְהוָה
אֱלֹהֵיכֶם רְאֵשֵׁיכֶם שְׂבֻטֵיכֶם זְקֵנֵיכֶם וְשֹׁטְרֵיכֶם
כָּל אִישׁ יִשְׂרָאֵל:

Standing

- Generally the Torah uses the word ‘omdim’ for standing.

The word nitzavim implies a powerful stance one of pride and dignity.

Meam Loez 19:4

And of authority – standing over others. Appointed to stand. Telling us that each of the Israelites are required to oversee the actions of others and to protest sinful activity by any Jew. He who does not protest a sin is an accomplice (BT Shabbat 54).

Or Hachaim 1969

Nitzavim

Deut 29:9:3

You are all standing this day before the Lord,
your God the leaders of your tribes, your
elders and your officers, every man of Israel,

ט. אַתֶּם נֹצְבִים – שְׁנֵי הַיּוֹם פְּלִלְכֶם לְפָנַי יְהוָה
אֱלֹהֵיכֶם רְאֵשֵׁיכֶם שְׂבֻטֵיכֶם זְקֵנֵיכֶם וְשֹׁטְרֵיכֶם
כָּל אִישׁ יִשְׂרָאֵל:

You stand this day all of you before the Lord your God.

Until this day Moses stood to intercede for the people now that he was to die they
would stand before the Lord themselves, on this day of his death the 7th Adar.

Chasam Sofer
Torah Gems 3:297

Nitzavim

Deut 29:9:8

You are all standing this day before the Lord,
your God the leaders of your tribes, your
elders and your officers, every man of Israel,

ט. אַתֶּם נֹצְבִים – שְׁנֵי הַיּוֹם כָּלְכֶם לְפָנַי יְהוָה
אֱלֹהֵיכֶם רְאשֵׁיכֶם שְׁבֹטֵיכֶם זְקֵנֵיכֶם וְשׁוֹטְרֵיכֶם
כָּל אִישׁ יִשְׂרָאֵל:

Your heads

Moshe placed “your heads” before “your elders.”

They were all Moses’ students so it was no denigration to the elders (the Torah scholars) to place them after the heads. So why did he place the leaders first?

Moshe did not require the elders to conquer the land but he did require the leaders to do so and therefore he placed them first.

Torah Temimah 5:351

You are all standing this day before the Lord,
your God the leaders of your tribes, your
elders and your officers, every man of Israel,

ט. אַתֶּם נֹצְבִים – שְׁנֵי הַיּוֹם כְּלֶכֶם לִפְנֵי יְהוָה
אֲלֵהֵיכֶם רְאִשֵׁיכֶם שְׁבֹטֵיכֶם זְקֵנֵיכֶם וְשֹׁטְרֵיכֶם
כָּל אִישׁ יִשְׂרָאֵל:

Note that Moses enumerates different levels of the Israelites standing before God. “Notice”, says Moses, “you are all standing before God and before God there is no stratification. You are here as equals”.

This fundamental quality is seen in halachah. If you are told kill this other person or we will kill you. You must not kill him. Even if you are a leading scholar, philanthropist, scientist leader of the community and he is a vagrant, degenerate or mental incompetent. The Torah says perhaps (in the eyes of God) his blood is more red than yours (Pesachim 25b).

This hits home in medical ethics. Who gets the drug that is in limited supply? The most important person in society? The president? Einstein? The baby? Who gets the liver or kidney transplant if several need it?

Twerski 424

R Moshe Feinstein. The first patient that the doctor encounters that needs it must get it. He is not to judge who might be more deserving,

You are all standing this day before the Lord, your God the leaders of your tribes, your elders and your officers, every man of Israel,

that thou shouldest enter into the covenant of the LORD thy God--and into His oath--which the LORD thy God maketh with thee this day;

that He may establish thee this day unto Himself for a people, and that He may be unto thee a God, as He spoke unto thee, and as He swore unto thy fathers, to Abraham, to Isaac, and to Jacob.

You stand before God today

To enter a covenant with God today

To be established as his people today

Today – today – today is emphasized.

Especially at this time of year Rosh Hashonah. The New Year.

To teach us the key to self improvement.

Notwithstanding the years we have failed to make changes we know we should. If we resolve to change today one day at a time the days will add up and we will be a different better person.

Never forget today is the first day of the rest of your life.

ט. אתם נצבים – שני היום כלכם לפני יהוה אלהיכם
ראשיכם שבטיכם זקניכם ושטריכם כל איש
ישראל:

יא לעברך, בבִּרְיֵת יְהוָה אֱלֹהֶיךָ--וּבְאֵלְתָו: אֲשֶׁר
יְהוָה אֱלֹהֶיךָ, כָּרַת עִמָּךְ הַיּוֹם.

יב למען הקים-אתך היום לו לעם, והוא יהי-לך
לאלהים--כאשר, דבר-לך; וכאשר נשבע לאבתך,
לאברהם ליצחק וליעקב.

your young children, your women, and your convert who is within your camp both your woodcutters and your water drawers,

י. טפְּכֶם נְשִׁיכֶם וְגֵרְךָ אֲשֶׁר בְּקֶרֶב מַחֲנֶיךָ
מֵחֹטֵב עֵצִיךָ עַד שֹׂאֵב מִיַּמֶּיךָ:

From the lever of wood to the drawer of water.

Even they, in God's eyes, can be very special people. Just as a lay person cannot appreciate the value of a fine diamond you need an expert for that, so only God's expertise can assess the value of a person without regard to his profession or outward appearance.

Nitzavim

Deut 29:11:9-10

that you may enter the covenant of the Lord,
your God, and His oath, which the Lord, your
God, is making with you this day,

יא. לְעַבְרְךָ בְּבְרִית יְהוָה אֱלֹהֶיךָ וּבְאֵלֹתוֹ אֲשֶׁר
יְהוָה אֱלֹהֶיךָ פָּרַת עִמָּךְ הַיּוֹם:

That God makes with you.

‘Imchah’ with you singular.

The covenant at Mt, Sinai was made with the nation as a whole. This covenant was made between God and each individual person.

Meam Loez 19:8

Nitzavim

Deut 29:13:1-8

But not only with you am I making this covenant and this oath,

יג. וְלֹא אֶתְכֶם לְבַדְכֶם אֲנִי כֹרֵת אֶת הַבְּרִית
הַזֹּאת וְאֶת הָאֱלֹהִים הַזֵּאת:

Not with you alone do I contract this covenant

Who gave the generation of the wilderness the right to obligate all future generations by saying Naaseh V' Nishma? They bound all to follow the words of the Torah and to accept the penalties for violating them.

We appreciate God taking us from slavery. He becomes our new master and we are obligated to follow his requests out of gratitude.

You could be an ungrateful freed slave. Or a child who rejects and forgoes his inheritance and consequently takes on no debts of his father. But be aware neither the Inquisition in Abrabmael's time nor Hitler in ours will let us do so. As it says in Ezekiel, "You will not be as other nations. I will be King over you. You are under oath to serve me", noting the eternal nature of Israel's obligation to observe the Torah.

Nachamah Leibowitz Deut 29:8

Nitzavim

Deut 29:13:1-8

But not only with you am I making this covenant and this oath,

יג. וְלֹא אֶתְכֶם לְבַדְכֶם אֲנִי כֹרֵת אֶת הַבְּרִית
הַזֹּאת וְאֶת הָאֱלֹהִים הַזֵּאת:

And not with you alone do I contract this covenant.

- But with future generations
- Can we obligate future generations? No but we can provide for their welfare and plan for their benefit and this contract is for their benefit to follow God's commandments.
- And contract not with you alone but for future commandments,. Mitzvot to be originated by the sages i.e., reading the Megillah etc.

Torah Temimah 5:351

BT Shavmoth 39a

Nitzavim

Deut 29:14:1-17

but with those standing here with us today
before the Lord, our God, and [also] with those
who are not here with us, this day

יֵד. כִּי אֶת אֲשֶׁר יִשָּׁנוּ פֹה עִמָּנוּ עַמְד הַיּוֹם
לִפְנֵי יְהוָה אֱלֹהֵינוּ וְאֶת אֲשֶׁר אֵינָנוּ פֹה
עִמָּנוּ הַיּוֹם:

I am making it with those who stand here with us before God and with those who
are not yet here with us today.

Midrash and Tanchumah Pikudei 8 states “All souls which will ever exist were
created during the 6 days of creation and were present at the giving of the
Torah”.

Meam Loez 19:10

but with those standing here with us today
before the Lord, our God, and [also] with those
who are not here with us, this day

יֵד. כִּי אֶת אֲשֶׁר יִשְׁנוּ פֹה עִמָּנוּ עַמֵּד הַיּוֹם
לְפָנַי יְהוָה אֱלֹהֵינוּ וְאֶת אֲשֶׁר אֵינְנוּ פֹה
עִמָּנוּ הַיּוֹם:

Who ever is present here with us standing this day.

- Means those who are standing at Mt. Sinai. And those who are not here with us this day means the generations yet to come and the converts.

BT Shabbath 146a

Torah Temimah 5:355

And you saw their abominations and their repugnant idols [of] wood and stone, silver and gold which were with them.

טז. וַתִּרְאוּ אֶת שִׁקּוּצֵיהֶם וְאֶת גְּלִלְיָהֶם
 עֵץ וְאֶבֶן כֶּסֶף וְזָהָב אֲשֶׁר עִמָּהֶם:

Of silver and gold that were with them

“That were with them” means the idols were with their owners so the idols would not be stolen” Rashi.

How ludicrous that supposedly all powerful idols could not protect themselves from common thieves!

Perhaps there is among you a man, woman, family, or tribe, whose heart strays this day from the Lord, our God, to go and worship the deities of those nations. Perhaps there is among you a root that produces hemlock and wormwood.

י.ז. פֶּן יֵשׁ בְּכֶם אִישׁ אִו אִשָּׁה אִו מִשְׁפָּחָה אִו
 שִׁבְט אֲשֶׁר לָבְבוּ פָנָה הַיּוֹם מֵעַם יְהוָה
 אֲלֵהֵינוּ לְלַכֵּת לַעֲבֹד אֶת אֱלֹהֵי הַגּוֹיִם הָהֵם
 פֶּן יֵשׁ בְּכֶם שָׂרֵשׁ פְּרָה רֹאשׁ וְלַעֲנָה:

The Posuk progresses from a man, woman, family tribe to show how sin can snowball.

However, the progression ceases at the tribal level. The nation as a whole will never forsake the Torah.

Nitzavim

Deut 29:17:12:13

Perhaps there is among you a man, woman, family, or tribe, whose heart strays this day from the Lord, our God, to go and worship the deities of those nations. Perhaps there is among you a root that produces hemlock and wormwood.

יִזְ. כִּן יֵשׁ בְּכֶם אִישׁ אִו אִשָּׁה אִו מְשֻׁכָּה אִו
שִׁבְט אֲשֶׁר לְבָבוֹ פָּנָה הַיּוֹם מֵעַם יְהוָה
אֱלֹהֵינוּ לְלַכֵּת לַעֲבֹד אֶת אֱלֹהֵי הַגּוֹיִם הֵהֱם
כִּן יֵשׁ בְּכֶם שִׁרְשׁ פָּרָה רֹאשׁ וְלַעֲנָה:

Whose heart turns away today from God

This verse warns against the mere intention to practice idolatry, making the person doing this culpable. The operative words are ‘levavo poneh’, his heart turns.

Or Hachaim 1972

Nitzavim

Deut 29:18:7-8

And it will be, when he [such a person] hears the words of this oath, that he will bless himself in his heart, saying, "I will have peace, even if I follow my heart's desires," in order to add the [punishment for the] unintentional sins [of this man] to that of [his] intentional sins.

יח. וְהָיָה בְּשִׁמְעוֹ אֶת דְּבָרֵי הָאֱלֹהִים הַזֵּאת
וְהִתְבָּרַךְ בְּלִבּוֹ לֵאמֹר שְׁלוֹם יִהְיֶה לִּי כִּי
בְּשִׁרְרוֹת לִבִּי אֵלֶיךָ לְמַעַן סְפוֹת הַרְוָה אֶת
הַצְּמָאָה:

He will bless himself in his heart.

“I am Jewish in my heart. I do not need to observe the Mitzvol or observe the commandments”. If that is what we believe we run the risk that God will love us in His heart but not by deeds done for our benefit and therefore, we will lose a lot. Better to serve God with deeds and actions and be rewarded with God’s deeds and actions towards us.

Torah Gems 3:300

Nitzavim

Deut 29:20:1-3

And the Lord will separate him for evil, out of all the tribes of Israel, according to all the curses of the covenant, written in this Torah scroll.

כ. וְהִבְדִּילֹוּ יְהוָה לְרַעָה מִכָּל שְׁבֵטֵי יִשְׂרָאֵל כָּל אֱלֹת הַבְּרִית הַכְּתוּבָה בְּסֵפֶר הַתּוֹרָה הַזֶּה:

And God will single him out for evil.

Has the same Gematria is numerically equivalent to the name Jeroboam who divided Israel into two Kingdoms and set up idols from Dan to Bethel for the people to worship. As punishment God blotted out his name from under the heavens.

Kings 9:9

Meam Loez 19:15

And the Lord uprooted them from upon their land, with fury, anger and great wrath, and He cast them to another land, as it is this day.

כִּז . וַיִּתְּשֵׁם יְהוָה מֵעַל אֲדָמָתָם בְּאַף וּבְחֵמָה
וּבְקֶצֶף גְּדוֹל וַיִּשְׁלַחְם אֶל אֶרֶץ אַחֲרַת כִּיּוֹם
הַזֶּה:

He cast them into another land.

The lamed in ‘Vayashlichaim’ is written large in the Torah.

This alludes to the fact that even exile can serve as a learning opportunity and that once the lesson is learned exile can conclude.

The lesson is to teach Israel to repent and to change faulty attitudes.

Nitzavim

Deut 29:27:13-14

And the Lord uprooted them from upon their land, with fury, anger and great wrath, and He cast them to another land, as it is this day.

כִּז. וַיִּתְּשֵׁם יְהוָה מֵעַל אֲדָמָתָם בְּאַף וּבְחֵמָה
וּבְקֶצֶף גָּדוֹל וַיִּשְׁלַכֵם אֶל אֶרֶץ אַחֶרֶת כִּי־זֶה
הַיּוֹם׃

As this day

Those God drove off in anger and wrath will never return. Just as this day is past and will never return.

BT Sanhedrin 110b

Torah Temimah 5:355

And the Lord uprooted them from upon their land, with fury, anger and great wrath, and He cast them to another land, as it is this day.

כז. וַיִּתְּשֵׁם יְהוָה מֵעַל אֲדָמָתָם בְּאַף וּבְחֵמָה
וּבְקֶצֶף גָּדוֹל וַיִּשְׁלַכְם אֶל אֶרֶץ אַחֲרַת כִּיּוֹם
הַזֶּה:

And He will cast them into exile.

The Kingship of Israel shall not depart from the tribe of Judah. Gen 49:10. Judah was 10 generations before King David's birth and the temple was destroyed 20 generations later in the reign of Zedekiah and the nation was cast out into the 70 year long Babylonian Exile. These 30 generations are alluded to by the large lamed

The hidden things belong to the Lord, our God, but the revealed things apply to us and to our children forever: that we must fulfill all the words of this Torah.

כח. הַנְּסִתֶּרֶת לַיהוָה אֱלֹהֵינוּ נִקְדוּדוֹת)
וְהַנְּגִלְתֶּם לָנוּ וְלִבְנֵינוּ עַד עוֹלָם לַעֲשׂוֹת אֶת
כָּל דְּבָרֵי הַתּוֹרָה הַזֹּאת:

The hidden matters are for Hashem our God and the revealed ones are for us and our children.

- The diacritical dots above the words reflect secret concepts.
- There are topics that God withholds from man such as the secrets of creation and the metaphysical secrets,
- such areas are alluded to by this Posuk.
- Over words “us” and “and for our children” and ayin in ‘ad’ (until) to teach that Israel was not subject to punishment until they crossed the Jordan. Torah Temimah 5:355
- This sentence has extra ink in it diacritical dots.

Munk 145

- This sentence has dots placed over it in the Torah scroll to hint at hidden inexplicable secrets not written out with that ink.

Meam Loez 19:21

Nitzavim

Deut 29:28:1-6

The hidden things belong to the Lord, our God,
but the revealed things apply to us and to our
children forever: that we must fulfill all the
words of this Torah.

כח. הַנְּסֻתָּרֹת לַיהוָה אֱלֹהֵינוּ נִקְוֹדוֹת)
וְהַנְּגַלְתּוֹת לָנוּ וְלִבְנֵינוּ עַד עוֹלָם לַעֲשׂוֹת אֶת
כָּל דְּבָרֵי הַתּוֹרָה הַזֹּאת:

The hidden things are the Lord's.

The visible ones are for us.

The hidden sins are for the Lord to deal with, whereas the visible sins performed by our fellow Jews are our business to deal with. We are obligated to chastise such behavior.

Or Hachayim 1976

Nitzavim

Deut 29:28:9-14

The hidden things belong to the Lord, our God, but the revealed things apply to us and to our children forever: that we must fulfill all the words of this Torah.

כח. הַנְּסֻתָּרֹת לַיהוָה אֱלֹהֵינוּ נִקְוֹדוֹת) וְהַנִּגְלָתִים לָנוּ וְלִבְנֵינוּ עַד עוֹלָם לַעֲשׂוֹת אֶת כָּל דְּבָרֵי הַתּוֹרָה הַזֹּאת:

We must keep all the words of this Torah.

Can each person keep all the laws of the Torah? There are some Mitzvot that are incumbent only on the High Priest on the King on men, on women, on farmers. Because of the principle of ‘arevivos’, mutuality we receive credit for Mitzvot performed by others even by our ancestors in a previous generation so that as a community we can fulfill all the laws of the Torah.

Meam Loez 19:21

And it will be, when all these things come upon you the blessing and the curse which I have set before you that you will consider in your heart, among all the nations where the Lord your God has banished you,

א. וְהָיָה כִּי יָבֹאוּ עֲלֶיךָ כָּל הַדְּבָרִים הָאֵלֶּה
 הַבְּרָכָה וְהַקְּלָלָה אֲשֶׁר נָתַתִּי לְפָנֶיךָ וְהִשְׁבַּתָּ
 אֶל לְבָבְךָ בְּכָל הַגּוֹיִם אֲשֶׁר הִדִּיחָךְ יְהוָה
 אֱלֹהֶיךָ שָׁמָּה

When all these things have come upon you. The blessing and the curse.... You will repent (D30:2).

Normally it is the curse punishment and rebuke which causes a person to repent.

Why then does the Torah mention the blessing as a cause of repentance?

It may be the catalyst that sparks repentance. Because there are many individuals that respond learn and are encouraged to change and improve by a word of praise and encouragement rather than rebuke and criticism. The Torah wanted to stress this group as well.

And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt bethink thyself among all the nations, whither the LORD thy God hath driven thee,

א וְהָיָה כִּי-יָבֹאוּ עֲלֶיךָ כָּל-הַדְּבָרִים הָאֵלֶּה,
הַבְּרָכָה וְהַקְּלָלָה, אֲשֶׁר נָתַתִּי, לְפָנֶיךָ;
וְהִשְׁבַּתְתָּ, אֶל-לְבָבְךָ, בְּכָל-הַגּוֹיִם, אֲשֶׁר
הִדִּיחָךָ יְהוָה אֱלֹהֶיךָ שָׁמָּה.

The blessing and the curse.

We might think that first they pronounced all the blessings and then all the curses.

This suggests that they were alternated a blessing then a curse.

Yerushami Sotah 7:4

Torah Temimah 5:338

And it will be, when all these things come upon you the blessing and the curse which I have set before you that you will consider in your heart, among all the nations where the Lord your God has banished you,

א. וְהָיָה כִּי יִבְאוּ עֲלֶיךָ כָּל הַדְּבָרִים הָאֵלֶּה
 הַבְּרָכָה וְהַקְּלָלָה אֲשֶׁר נָתַתִּי לְפָנֶיךָ וְהַשְּׁבֹתָ
 אֶל לְבַבְךָ בְּכָל הַגּוֹיִם אֲשֶׁר הִדִּיחָךָ יְהוָה
 אֱלֹהֶיךָ שָׁמָּה

Notice how kind God is to us.

The blessing will come upon you.

The curse I gave (or) presented before you.

The blessings will come – definitely.

The other the curses, are merely presented before us i.e., shown to us but may not come.

Nitzavim

Deut 30:2:1-4

and you will return to the Lord, your God, with all your heart and with all your soul, and you will listen to His voice according to all that I am commanding you this day you and your children,

ב. וּשְׁבַת עַד יְהוָה אֱלֹהֶיךָ וּשְׁמַעַת בְּקוֹלוֹ כְּכֹל
אֲשֶׁר אֶנְכִי מְצַוְךָ הַיּוֹם אֶתְּהָ וּבְנֶיךָ בְּכֹל לְבַבְךָ
וּבְכֹל נַפְשְׁךָ:

You will return to the Lord your God.

If you do repentance you will return. But who knows this? Only God. The sentence can be read:

“If you return to”, ‘ad’, or as ‘aide’, to witness.

God will act as a witness to your sincere repentance.

Torah Gems 3:304

Nitzavim

Deut 30:6:1-5

And the Lord, your God, will circumcise your heart and the heart of your offspring, [so that you may] love the Lord your God with all your heart and with all your soul, for the sake of your life.

ו. וּמַל יְהוָה אֱלֹהֶיךָ אֶת לְבַבְךָ וְאֶת לֵבב זְרַעְךָ
לְאַהֲבָה אֶת יְהוָה אֱלֹהֶיךָ בְּכָל לְבַבְךָ וּבְכָל
נַפְשְׁךָ לְמַעַן חַיֶּיךָ:

And God will circumcize your hearts.

Circumcision involves the removal of external barriers and exposure of sensitive areas.

God will open our hearts to the spiritual and material benefits the reason for two letters ‘bais’ in ‘levavecha’ to the love of Torah and the love of God.

Meam Loez 19:27

Nitzavim

Deut 30:8:1-9

And you will return and listen to the voice of the Lord, and fulfill all His commandments, which I command you this day.

ח. וְאַתָּה תָּשׁוּב וְשָׁמַעַת בְּקוֹל יְהוָה וְעָשִׂיתָ
אֶת כָּל מִצְוֹתָיו אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם:

And you will return and obey the voice of God and do all his mitzvot.

The process of Teshuvah is not complete until one “listens to the word of God” and does all his commandments. One must have remorse and regret over one’s sins but that alone is not sufficient without improvement in his deeds and actions.

Meam Loez 19:2

“You will return” to the same temptation but his time you will not sin but “will listen to the voice of God.”

This is a vital item in Teshuvah. Not doing the same sin if tempted again.

And you will return and listen to the voice of the Lord, and fulfill all His commandments, which I command you this day.

ח. וְאַתָּה תָּשׁוּב וְשִׁמְעַת בְּקוֹל יְהוָה וְעָשִׂיתָ
אֶת כָּל מִצְוֹתָיו אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם:

And you will return and obey the voice of the Lord.

In 30:2 it also says “You shall return to the Lord your God”.

Both imply repentance why does the Torah mention it twice?

Repentance brings a person to a higher spiritual level. That higher level permits an even more sincere and meaningful repentance. The mention of “you will return” several times refers to the person repenting at these higher and higher levels again and again as he realizes his sins more completely.

For this commandment which I command you this day, is not concealed from you, nor is it far away.

יֵא. כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנִי מְצַוֶּה הַיּוֹם
לֹא נִפְלְאת הוּא מִמֶּךָ וְלֹא רַחֲקָה הוּא

The commandment that I command you today it is not distant.

This Torah that God gives to us today, this Posuk says, is not hidden or distant from us. It is in response to our internal tendencies and in response to our human frailties. If you want to know what impulses are part of human nature you need only to read the 365 prohibitions in the Torah. Every one of them is a commandment to avoid doing something which our animal body and selfish thinking desires. Every thought emanates from our natures and is therefore legitimate in that sense,. Judaism only tells us recognize it and overcome it and master it.

Twerski 428

The angels objected when Moses ascended to heaven to receive the Torah, “it is too holy for mortals to appreciate. Keep it up here in heaven”. Moses argued, “Angels can’t covet a neighbors wife, can’t steal, can’t kill. Angels can’t honor the Torah by following it as humans can”. The Torah is therefore not in heaven. It is intended for human beings not angels. We have the strength to be masters over our behavior.

For this commandment which I command you this day, is not concealed from you, nor is it far away.

יֵא. כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם
 לֹא נִפְלְאת הוּא מִמֶּךָ וְלֹא רְחֹקָה הוּא

The commandment is neither beyond your understanding nor is it far away. It is not in the heaven nor is it beyond the sea.

The source of success in Torah study is not unattainable, not unreachable. It is within the grasp of anyone who expends the proper effort.

Rabbi Akiva started learning at age 40 after he observed how steady drops of water could wear away a groove in stone. He reasoned that steady learning will allow one to achieve success as well.

Munk 50-51 1979

There are no valid excuses not to observe the Torah.

Or Hachayim

It is not in heaven, that you should say, "Who will go up to heaven for us and fetch it for us, to tell [it] to us, so that we can fulfill it?"

יב. לא בשמים הוא לאמר מי יעלה לנו
השמימה ויקחה לנו וישמענו אתה
ונעשנה:

It is not in the heavens.

Reb Yirmiah said (BT Bava Metzia 59b) once the Torah was given at Mt. Sinai, we pay no attention to a heavenly voice which supports an individual over a majority halachic opinion.

BT Bava Metzia 59b

Torah Temimah 5:357

Nitzavim

Deut 30:14:1-8

Rather,[this] thing is very close to you; it is in your mouth and in your heart, so that you can fulfill it.

יֵד. כִּי קְרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ
וּבִלְבָבְךָ לַעֲשׂוֹתוֹ:

But the word is very near to you in your mouth and in your heart that you may do it.

It is not enough that Torah, good deeds, good intentions be words in your mouth or in your heart, you must do it. You must have action and performance.

It is not sufficient to be a Jew in your heart

R Menachem Mendl of Kotzk
Torah Gems 3:307

Nitzavim

Deut 30:19:14-19

This day, I call upon the heaven and the earth as witnesses [that I have warned] you: I have set before you life and death, the blessing and the curse. You shall choose life, so that you and your offspring will live;

י.ט. העדתי בכם היום את השמים ואת
הארץ החיים והמות נתתי לפניך
הברכה והקללה ובחרת בחיים למען
תחיה אתה וזרעך:

Choose life so that you and your children live.

From this phrase the Rabbi's learn that a man is obligated to teach his son a trade
teach his child how to swim.

Yerushalmi Kiddushin 1:7

Torah Temimah 5:359

This day, I call upon the heaven and the earth as witnesses [that I have warned] you: I have set before you life and death, the blessing and the curse. You shall choose life, so that you and your offspring will live;

יט. העדתי בכם היום את השמים ואת
הארץ החיים והמות נתתי לפניך
הברכה והקללה ובחרת בחיים למען
תחיה אתה וזרעך:

I have set before your life and death blessing and curse
choose life so that you and your offspring shall live.

Lev 18:5 observe my commandments
which if a man does he shall live by them.

Yoma 82A from these two sentences the Rabbi conclude that there is a higher priority than to save a life, one's own or a fellow human being. One may violate most commandments to save a life.

This day, I call upon the heaven and the earth as witnesses [that I have warned] you: I have set before you life and death, the blessing and the curse. You shall choose life, so that you and your offspring will live;

יט. העדתי בְּכֶם הַיּוֹם אֶת הַשָּׁמַיִם וְאֶת
הָאָרֶץ הַחַיִּים וְהַמּוֹת נָתַתִּי לְפָנֶיךָ
הַבְּרָכָה וְהַקְּלָלָה וּבַחֲרַת בְּחַיִּים לְמַעַן
תַּחְיֶה אֶתְּהָ וְזָרַעְךָ:

And choose life.

This is a strange admonition. Would a person choose death? And would he choose death for his offspring?

Yet people do so all the time, alcoholics, smokers, drug users, gamblers, obese people, workaholics.

The question is not why Moses instructed people to choose life over death the real question is why so many people ignore this lifesaving admonition?

Vayelech
Deuteronomy
31:1

Vayelech

Deut 31:1:1-3

And Moses went, and he spoke the following words to all Israel.

א. וַיֵּלֶךְ מֹשֶׁה וַיְדַבֵּר אֶת הַדְּבָרִים הָאֵלֶּה אֶל כָּל יִשְׂרָאֵל:

“and Moshe went”

Where? The Torah does not tell us.

“and he spoke these words to all of Israel.”

Are not all the words of Sefer Devorim Moshe’s words?

By Moshe to all of Israel? (See 1:11 and 29:1 above)

The root of ‘Vayelech’ is ‘halach’ and also the root of ‘holech’ he goes.

“So goes a man to his eternal home” Eccl 12:5.

Therefore, Vayelech Moshe might mean that Moshe died and on that day spoke these words to all of Israel.

Rabbeinu Epharaim

Kestenbaum 483

Vayelech

Deut 31:1:1-2

And Moses went, and he spoke the following words to all Israel.

א. וַיֵּלֶךְ מֹשֶׁה וַיְדַבֵּר אֶת הַדְּבָרִים הָאֵלֶּה אֶל
כָּל יִשְׂרָאֵל:

And Moses went and spoke these words to all Israel

The Torah does not seem to say where Moses went. Where did he go?

The text does answer it says “To all Israel”. He entered the heart and spirit of all Israel. In all eras for all time.

He was a proactive leader. He went out to the people.

And Moses went, and he spoke the following words to all Israel.

א. וַיֵּלֶךְ מֹשֶׁה וַיְדַבֵּר אֶת הַדְּבָרִים הָאֵלֶּה אֶל
כָּל יִשְׂרָאֵל:

Calendar

Days in the Jewish year 353, 354 or 355.

Days in a Jewish leap year 383, 384 or 385.

Maximum number of parshiot needed – 54.

Least number that may be needed in a common year with 4 falling on Yom Tovim 47.

So we must read two portions on the same shabbos as many as seven times in a year.

What are those combined parshiot?

Vayakkel - Pekudei

Tazria - Metzora

Achareimos - Kedoshim

Behar - Bechakosai

Chukos - Balak

Mattos - Masei - 244 verses - longest

Nitzavim - Vayeilech - 70 verses - shortest

Vayelech

Deut 30:1

And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt bethink thyself among all the nations, whither the LORD thy God hath driven thee,

א וְהָיָה כִּי-יָבֹאוּ עֲלֶיךָ כָּל-הַדְּבָרִים הָאֵלֶּה,
הַבְּרָכָה וְהַקְּלָלָה, אֲשֶׁר נָתַתִּי, לְפָנֶיךָ;
וְהִשְׁבַּתָּ, אֶל-לְבָבְךָ, בְּכָל-הַגּוֹיִם, אֲשֶׁר
הִדִּיחָךָ יְהוָה אֱלֹהֶיךָ שָׁמָּה.

What are the rules for combining Nitzvim and Vayelech
when Rosh Hashanah falls on a

- M Nitzvim and Vayelech are read separately
- T Read separately
- W RH cannot fall
- Th combined reading
- F RH cannot fall
- S combined reading
- S RH cannot fall

Vayelech

Deut 31:2:3-8

He said to them, "Today I am one hundred and twenty years old. I can no longer go or come, and the Lord said to me, "You shall not cross this Jordan."

ב. וַיֹּאמֶר אֲלֵהֶם בֶּן מֵאָה וְעֶשְׂרִים שָׁנָה אֲנִכִּי הַיּוֹם לֹא אוֹכֵל עוֹד לְצֹאת וְלָבוֹא וַיְהִי הָאָמַר אֵלַי לֹא תַעֲבֹר אֶת הַיַּרְדֵּן הַזֶּה:

I am 120 years old today exactly.

The day he died 7th Adar was also his birthday 2488 – Feb 23, 1273 BCE.

The Rabbis: if a person lives a meritorious life God will increase his life span.

Rabbi Akiva: to live out his apportioned days. Not longer.

Here it seems that Moses life could have been lengthened had he been permitted to enter Eretz Yisroel.

Meam Loez 19:61

Vayelech

Deut 31:2:9-13

He said to them, "Today I am one hundred and twenty years old. I can no longer go or come, and the Lord said to me, "You shall not cross this Jordan."

ב. וַיֹּאמֶר אֲלֵהֶם בֶּן מֵאָה וְעֶשְׂרִים שָׁנָה אֲנֹכִי הַיּוֹם לֹא אוֹכֵל עוֹד לְצֹאת וּלְבוֹא וַיְהִי הָאָמֵר אֵלַי לֹא תַעֲבֹר אֶת הַיַּרְדֵּן הַזֶּה:

I am no longer able to go out and come.

This seems to be contradicted by Deut 34:7.

“His eye had not dimmed nor had his natural powers left him.”

The Rabbi's explain “cannot” must be interpreted as “was commanded not to” by God.

Meam Loez 19:61

Vayelech

Deut 31:3:1,9

The Lord, your God He will cross before you;
He will destroy these nations from before you
so that you will possess them. Joshua he will
cross before you, as the Lord has spoken.

ג. יְהוָה אֱלֹהֶיךָ הוּא | עָבַר לְפָנֶיךָ הוּא יִשְׁמִיד
אֶת הַגּוֹיִם הָאֵלֶּה מִלְּפָנֶיךָ וּיְרִשְׁתֶּם יְהוֹשֻׁעַ הוּא
עָבַר לְפָנֶיךָ כְּאֲשֶׁר דִּבֶּר יְהוָה:

This verse begins and ends with God's name.

To signify that God must be the beginning and end of all matters.

Meam Loez 19:62

Vayelech

Deut 31:9:8-10

Then Moses wrote this Torah, and gave it to the priests, the descendants of Levi, who carried the ark of the covenant of the Lord, and to all the elders of Israel.

ט. וַיִּכְתֹּב מֹשֶׁה אֶת הַתּוֹרָה הַזֹּאת וַיִּתְּנָהּ אֶל הַכֹּהֲנִים בְּנֵי לֵוִי הַנֹּשְׂאִים אֶת אֲרוֹן בְּרִית יְהוָה וְאֶל כָּל זִקְנֵי יִשְׂרָאֵל:

And gave it to the priests, the sons of Levi.

Do we not know that the priests were the sons of Levi? Yes we do therefore, the purpose of this statement is to teach us that the Cohen is first and then the Levi when called up to the Torah.

BT Gittin 59b

Torah Temimah 5:361

Then, Moses commanded them, saying, "At the end of [every] seven years, at an appointed time, in the Festival of Succoth, [after] the year of release,

י. וַיִּצְוּ מֹשֶׁה אוֹתָם לֵאמֹר מִקֵּץ | שְׁבַע
שָׁנִים בְּמַעַד שָׁנַת הַשְּׂמִטָּה בַּחַג הַסּוּכּוֹת

Sukkot time is a particularly appropriate time to stress the importance of the Torah. All the people of Israel are separated from their material possessions. They are out of their homes and living in a temporary hut not in a fancy home. We are all equal in material things at that time. We can appreciate that spiritual things are important not material possessions and that our self worth is measured in Torah knowledge. Not physical accumulation.

Vayelech

Deut 31:11

when all Israel is come to appear before the LORD thy God in the place which He shall choose, thou shalt read this law before all Israel in their hearing.

יֵא בְּבוֹא כָּל-יִשְׂרָאֵל, לִרְאוֹת אֶת-פְּנֵי יְהוָה
אֶל־הָיָה, בַּמָּקוֹם, אֲשֶׁר יִבְחַר: תִּקְרָא אֶת-
הַתּוֹרָה הַזֹּאת, נֹגֵד כָּל-יִשְׂרָאֵל--בְּאָזְנֵיהֶם.

This Torah

He must read it in its original language the holy tongue even if only speakers of other tongues are present. The Torah must be read in Hebrew.

Rambam

BT Chagigah

Torah Temimah 5:362

Assemble the people: the men, the women, and the children, and your stranger in your cities, in order that they hear, and in order that they learn and fear the Lord, your God, and they will observe to do all the words of this Torah.

יב. הקהל את העם האנשים והנשים והטף
 וגרך אשר בשעריך למען ישמעו ולמען
 ילמדו ויראו את יהוה אלהיכם ושמרו
 לעשות את כל דברי התורה הזאת:

Gather the people

That they may hear and that they may learn and fear and observe.

- Education
- Bring the kids to Shul or to the study hall
- It is easy. You can learn merely by hearing and once you learn you will achieve “yiras hashem”, fear of God, respect for God and you will observe the Torah. This can all be achieved when you gather and hear. Therefore, bring the kids to Shul.

Assemble the people: the men, the women, and the children, and your stranger in your cities, in order that they hear, and in order that they learn and fear the Lord, your God, and they will observe to do all the words of this Torah.

יב. הקהל את העם האנשים והנשים והטף
 וגרך אשר בשעריך למען ישמעו ולמען
 ילמדו ויראו את יהוה אלהיכם ושמרו
 לעשות את כל דברי התורה הזאת:

Assemble the people in order that they listen and in order that they learn.

Why use the word ‘lemaan’ in order that, twice he could say in order to hear and learn.

Moshe was instructed to assemble the people and to read the Torah to them.

Women are not obligated to hear and learning is usually directed at children (and male children) specifically. Therefore, here, he emphasized that all of the people should hear and learn and no one be excluded.

Vayelech

Deut 31:16:8

And the Lord said to Moses: Behold, you are [about to] lie with your forefathers, and this nation will rise up and stray after the deities of the nations of the land, into which they are coming. And they will forsake Me and violate My covenant which I made with them.

טז. וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה הִנֵּה שׁוֹכֵב עִם
אֲבוֹתֶיךָ וְקָם הָעָם הַזֶּה וְזָנָה | אַחֲרַי | אֵלֵהִי
יִכְרֶה הָאָרֶץ אֲשֶׁר הוּא בָּא שָׁמָּה בְּקִרְבּוֹ וְעַזְבֵנִי
וְהִפִּיר אֶת בְּרִיתִי אֲשֶׁר כָּרַתִּי אֹתוֹ:

Behold you will lie with your ancestors and rise up

Used by some as a scriptural source for the concept of the resuscitation of the dead. The only way we know that the phrase ends on ‘avosechah’ is the esnacto under it. Only by the tradition of the cantillation notes can we know this. There are no grammatical rules that would tell us this fact.

Vechur LaZahav
Kestenbaum 485

And the Lord said to Moses: Behold, you are [about to] lie with your forefathers, and this nation will rise up and stray after the deities of the nations of the land, into which they are coming. And they will forsake Me and violate My covenant which I made with them.

טז. וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה הֲנִיךָ שֹׁכֵב עִם
 אֲבוֹתֶיךָ וְקָם הָעָם הַזֶּה וְזָנָה | אַחֲרַי | אֱלֹהֵי
 יְנַכְרֵה אֶרֶץ אֲשֶׁר הוּא בָּא שָׁמָּה בְּקִרְבּוֹ וְעַזְבֵנִי
 וְהִפְרָ אֶת בְּרִיתִי אֲשֶׁר כָּרַתִּי אִתּוֹ:

And arise

From where can we learn that God resurrects the dead from the scriptures from this sentence. “You shall lie down with your forefathers and this people shall arise:”

Ryehoshua b. Channania
 Sanhedrin 90b
 Torah Temimah 5:363

Vayelech

Deut 31:18:2-3

And I will hide My face on that day, because of all the evil they have committed, when they turned to other deities.

י.ח. וְאֶנְכִי הִסְתַּר אֶסְתִּיר פְּנֵי בְיוֹם הַהוּא
עַל כָּל הַרְעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל
אֱלֹהִים אֲחֵרִים:

Hide I shall hide

This is considered a scriptural allusion to Esther later to be encountered in the story of Purim.

Chullin 139a

Torah Temimah 5:363

And now, write for yourselves this song, and teach it to the Children of Israel. Place it into their mouths, in order that this song will be for Me as a witness for the children of Israel.

יט. וְעַתָּה כָּתְבוּ לָכֶם אֶת הַשִּׁירָה הַזֹּאת
וְלַמָּדָה אֶת בְּנֵי יִשְׂרָאֵל שִׁמָּה בְּפִיהֶם לְמַעַן
תִּהְיֶה לִּי הַשִּׁירָה הַזֹּאת לְעֵד בְּבִנְיֵי יִשְׂרָאֵל:

Write for yourselves this song.

The Torah is called a song because it shows to the Israelites the harmony of the Universe as described by the Torah. All the elements of human behavior are described and instructions given to create a complex co-operative result.

One fulfills this 613th commandment by writing a Torah. Even writing one letter suffices since the lack of one letter renders the scroll invalid. Writing or correcting a letter is tantamount to completing the entire scroll (Ranbam Hil Sefer Torah 7:1).

And now, write for yourselves this song, and teach it to the Children of Israel. Place it into their mouths, in order that this song will be for Me as a witness for the children of Israel.

יט. וְעַתָּה כְּתֹבוּ לָכֶם אֶת הַשִּׁירָה הַזֹּאת
וְלַמָּדָה אֶת בְּנֵי יִשְׂרָאֵל שִׁמָּה בְּפִיהֶם לְמַעַן
תִּהְיֶה לִּי הַשִּׁירָה הַזֹּאת לְעֵד בְּבִנְיַי יִשְׂרָאֵל:

The Torah commands in the last of the 613 commandments each Jew to write a Torah for himself.

This is derived from the order to Deut 31:19 in parsha Haazinu “Now write unto yourselves this song, “Rashi says, just this song of Haazinu”.

Other authorities say ‘song’ means the entire Torah and literally to write it on parchment to be read in Shul. Others say for teaching purposes. Since one should not write only a portion of the Torah.

Some say even writing one letter suffices to fulfill the commandment a Sefer Torah lacking even one letter is incomplete and adding one letter creates a complete Sefer Torah.

Even Torah stories or insights, “if written down, fulfill the Mitzvah since all stories in the Torah were given to Moshe at Sinai. Any writing about the Torah really is but completing the transmission of the Torah from Sinai.

Vayelech

Deut 31:19:1-6

And now, write for yourselves this song, and teach it to the Children of Israel. Place it into their mouths, in order that this song will be for Me as a witness for the children of Israel.

יט. וְעַתָּה כְּתֹבוּ לָכֶם אֶת הַשִּׁירָה הַזֹּאת
וְלַמָּדָה אֶת בְּנֵי יִשְׂרָאֵל שִׁמָּה בְּפִיהֶם לְמַעַן
תִּהְיֶה לִּי הַשִּׁירָה הַזֹּאת לְעֵד בְּבִנֵי יִשְׂרָאֵל:

Now write this song for yourself.

This is the last of the 613 commandments. This is the climax. The laws have been given, described and where possible explained. Now we are instructed to write them down so they can be passed on to future generations.

Art Scroll Chumash 1099

Vayelech

Deut 31:19:11-12

And now, write for yourselves this song, and teach it to the Children of Israel. Place it into their mouths, in order that this song will be for Me as a witness for the children of Israel.

יט. וְעַתָּה כְּתֹבוּ לָכֶם אֶת הַשִּׁירָה הַזֹּאת
וְלַמָּדָה אֶת בְּנֵי יִשְׂרָאֵל שִׁמָּה בְּפִיהֶם לְמַעַן
תִּהְיֶה לִי הַשִּׁירָה הַזֹּאת לְעֵד בְּבִנֵי יִשְׂרָאֵל:

Put it in their mouths

We learn from this and from (Ex 13:9) “so that this Torah will be in your mouth” that the parchment used must be from a kosher animal.

Meam Loez 19:78

Vayelech

And now, write for yourselves this song, and teach it to the Children of Israel. Place it into their mouths, in order that this song will be for Me as a witness for the children of Israel.

Education

Put it into their mouths

‘Simah’ is similar to ‘siman’ a sign. Torah is learned with mnemonic devices.

R Chisda.

Sanhedrin 21b Torah Temimah 5:365

Make yourselves Semonim – learning aids – to help study the Torah.

Gematrios

Acronyms and end letters

Alphabetical acrostics

Proverbs – parables – allegories

Contractions

Catch words

Groupings

Put the Torah in their mouths. With honey drops on the letters and words of encouragement for young children.

Deut 31:19:11-12

יט. וְעַתָּה כְּתֹבוּ לָכֶם אֶת הַשִּׁירָה הַזֹּאת
וְלַמָּדָה אֶת בְּנֵי יִשְׂרָאֵל שִׁמָּה בְּפִיהֶם לְמַעַן
תִּהְיֶה לִּי הַשִּׁירָה הַזֹּאת לְעֵד בְּבִנְיָ יִשְׂרָאֵל:

Vayelech

Deut 31:19:1-2

And now, write for yourselves this song, and teach it to the Children of Israel. Place it into their mouths, in order that this song will be for Me as a witness for the children of Israel.

יט. וְעַתָּה כְּתֹבוּ לָכֶם אֶת הַשִּׁירָה הַזֹּאת
וְלַמָּדָה אֶת בְּנֵי יִשְׂרָאֵל שִׁמָּה בְּפִיהֶם לְמַעַן
תִּהְיֶה לִי הַשִּׁירָה הַזֹּאת לְעֵד בְּבִנְיֵי יִשְׂרָאֵל:

And now write.

Use all the tactics of teaching writing, repetition, mnemonics, speaking it so that it is incorporated into you. The words are placed into your mouths so they are part of you and now you can say them and teach them to future generations.

OR Hachayim 1990

And He commanded Joshua the son of Nun, and said: "Be strong and courageous! For you shall bring the children of Israel to the land that I have sworn to them, and I will be with you."

כג. וַיִּצַו אֶת יְהוֹשֻׁעַ בֶּן נֹון וַיֹּאמֶר חֲזַק וְאַמֵּץ כִּי
אָתָּה תָּבִיא אֶת בְּנֵי יִשְׂרָאֵל אֶל הָאָרֶץ אֲשֶׁר
נִשְׁבַּעְתִּי לָהֶם וְאָנֹכִי אֶהְיֶה עִמָּךְ:

Be strong and courageous

The custom of blessing the person getting an honor for example, an Aliyah has its origin in this phrase given by Mosheto Joshua. It is also given to Joshua by God in Joshua 1:6:7-9 and by the officers of Israel.

Vayelech

Deut 31:24:7-8

Deut 31:26:4-5

And it was, when Moses finished writing the words of this Torah in a scroll, until their very completion,

כד. וַיְהִי | כְּכִלּוֹת מֹשֶׁה לְכַתֵּב אֶת דְּבָרֵי
הַתּוֹרָה הַזֹּאת עַל סֵפֶר עַד תְּמֹמָם:

'Take this book of the law, and put it by the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

כּוּ לָקַח, אֶת סֵפֶר הַתּוֹרָה הַזֶּה, וְשַׂמְתָּם
אִתּוֹ, מִצַּד אָרוֹן בְּרִית-יְהוָה אֱלֹהֵיכֶם; וְהָיָה-
שָׁם בְּךָ, לְעֵד.

These verses contain an apparent grammatical contradiction.

V24:7-8 'Hazos' Pronoun is feminine

V26:4-5 'Hazeh' Pronoun is masculine

In truth there is no contradiction.

In verse 24 the feminine noun 'Torah' requires a feminine pronoun.

And in verse 26 the full phrase is 'Sefer haTorah hazeh' and "this" refers to the masculine pronoun 'Sefer'.

Rashi

Kestenbaum 485

Vayelech

Deut 31:27:9-21

For I know your rebellious spirit and your stubbornness. Even while I am alive with you today you are rebelling against the Lord, and surely after my death!

כז. כִּי אֲנֹכִי יֹדְעֵתִי אֶת מְרִיבְךָ וְאֶת עָרְפְּךָ
הַקְּשָׁה הֵן בְּעוֹדֵנִי חַי עִמָּכֶם הַיּוֹם מִמָּרִים
הַיְתֵם עִם יְהוָה וְאַף כִּי אַחֲרַי מוֹתִי:

Even while I am here alive
with you. You rebel against God
all the more so after my death.

There are 13 principles of biblical Exegesis. This is an example of a ‘kal vachomer’, an inference from a minor premise to a more strict one. This is used 10 times in the Torah see Gen 44:8. “We brought back the money we found. How could we steal Gold and Silver?”

Meam Loez 19:86

Vayelech

Deut 31:27:15

For I know your rebellious spirit and your stubbornness. Even while I am alive with you today you are rebelling against the Lord, and surely after my death!

כז. כִּי אֲנֹכִי יָדַעְתִּי אֶת מְרִיבְךָ וְאֶת עָרְפְּךָ
הַקָּשָׁה הֵן בְּעוֹדֵנִי חַי עִמָּכֶם הַיּוֹם מְמַרִּים
הַיְתֶם עִם יְהוָה וְאַף כִּי אַחֲרַי מוֹתִי:

‘Hayisem’, appears 17 times in the Torah. Each time with a double yud except in our verse. It is spelled with one yud.

Rebels you have been with God.

The Bnei Yisroel rebelled 10 times (Num Bamidbar 14:22)

This absent yud alludes to those 10 occasions.

Peirush Harokeach
Kestenbaum 485

Vayelech

Deut 31:27:14-17

For I know your rebellious spirit and your stubbornness. Even while I am alive with you today you are rebelling against the Lord, and surely after my death!

כז. כִּי אֲנֹכִי יָדַעְתִּי אֶת מְרִיבְךָ וְאֶת עָרְפְּךָ
הַקָּשָׁה הֵן בְּעוֹדֵנִי חַי עִמָּכֶם הַיּוֹם מִמְרִים
הֵיטֵם עִם יְהוָה וְאַף כִּי אַחֲרַי מוֹתִי:

You have been rebels with God

Moses was bemoaning a particularly dangerous form of rebellion using the teachings of the Torah to be disobedient like Korach did. God called the Israelites Holy People Ex 19:6 and Korach claimed “all of them are holy. Using God’s words to disobey Him. Modern people are given permission to drive to Shul rationalizing that it will bring more people to Shul. They sanction improper conversion to Judaism saying it will create more Jews. The Yetzer Hara is cunning. It knows that if we tell a person to willfully violate the word of God and couch it in terms that his violation actually might be preferred by God the person can easily be deceived.

Twerski

Haazinu
Deuteronomy
32:1

Haazinu

Deut 32:1:2-5

Listen, O heavens, and I will speak! And let the earth hear the words of my mouth!

א. הָאֲזִינוּ הַשָּׁמַיִם וְאֲדַבְרָה וְתִשְׁמַע הָאָרֶץ
אֲמַרִי פִי:

Give ear O Heavens and I will speak
and hear O Earth the words of my mouth.

According to the Torah punishment can only be administered to a sinner if he has been warned in the presence of two witnesses. Therefore, Moses called upon heaven and earth which are eternal, to serve as witnesses to his words. Furthermore, heaven and earth would administer the punishment if Israel were found guilty of violating the covenant heaven by withholding rain and earth by withholding its produce Deut 11:17 or reward. “God will give you surplus in the fruit of your land and open His good treasury in heaven to give your land rain”.

Meam Loez 19:93

Listen, O heavens, and I will speak! And let the earth hear the words of my mouth!

א. הָאֲזִינוּ הַשָּׁמַיִם וְאֲדַבֶּרָה וְתִשְׁמַע הָאָרֶץ
אִמְרֵי פִי:

In verse Deut 31:28 Moses promised to bring heaven and earth as witnesses.

Therefore, he calls you them to fulfill his pledge.

Meam Loez 19:93

Heaven and earth serve as witnesses.

They also serve to inflict punishment. But that is not all. They are the entities harmed by sin.

Sin not only afflicts the sinner but can harm others. It can harm the whole world and pollute it.

The sin of a mechanic of an airplane can have harmful consequences on others.

The dishonesty of a business man can harm all stock holders, orphans and widows. It can harm the entire economy of a country. Sin damages the world, pollutes it so to speak, and thereby harms heaven and earth.

Twerski 436

Haazinu

Deut 32:1:3,6

Listen, O heavens, and I will speak! And let the
earth hear the words of my mouth!

א. הָאֲזִינוּ הַשָּׁמַיִם וְאֲדַבֵּר וְתִשְׁמַע הָאָרֶץ
אֲמַרְי פִּי:

‘Daber’, speak involves harsh language and biting words.

‘Emor’, refers to speech in a gentle tone.

In motivating people to observe the torah both manners of expression must be employed. Sometimes a leader must speak harshly and at other times gently to make the points and convince the people properly.

Meam Loez 19:94

Haazinu

Deut 32:2:1-3

My lesson will drip like rain; my word will flow like dew; like storm winds on vegetation and like raindrops on grass.

ב. יַעֲרַף כַּמָּטֵר לִקְחֵי תִזְלַל כֶּטֶל אִמְרָתִי
כְּשִׁעִירִים עָלַי דָּשָׂא וְכָרְבִּיבִים עָלַי עֹשֵׁב:

My teaching shall drop like rain.

The root word of ‘likchi’ translated as ‘my teaching’, is “to take.”

Torah teachings are described in that term since they must “be taken.” There is a need for effort on the student’s part.

Meam Loez 19:95

Haazinu

Deut 32:2:1-6

My lesson will drip like rain; my word will flow like dew; like storm winds on vegetation and like raindrops on grass.

ב. יַעֲרַף כַּמָּטֵר לִקְחֵי תִזְלַל כֶּטֶל אִמְרָתִי
כְּשִׁעִירִים עָלַי דָּשָׂא וְכִרְבִּיבִים עָלַי עֹשֵׁב:

May my teachings drop like rain.

May my utterance flow like dew.

We should not despair if our words of admonition are not immediately followed.

Words of admonition are analogous to rain. When rain falls growth in plants is not immediately noted to have any visible effect. So with a person – repeat in that persons behavior the admonitions. Be patient. If you are sincere, eventually, you will notice an improvement in that person’s behavior.

Haazinu

Deut 32:2:2,5,7,10

My lesson will drip like rain; my word will flow like dew; like storm winds on vegetation and like raindrops on grass.

ב. יַעֲרֹף כַּמָּטֶר לִקְחֵי תִזְלַל כַּטַּל אִמְרֹתַי
כְּשִׁעִירִים עָלַי דָּשָׂא וְכַרְבִּיבִים עָלַי עֹשֵׁב:

The pasuk speaks of dew, raindrops, rain and storms.

Demonstrating that each plant i.e., each person, requires slightly different nourishment to grow properly.

Haazinu

Deut 32:2:1-3

My lesson will drip like rain; my word will flow like dew; like storm winds on vegetation and like raindrops on grass.

ב. יַעֲרֹף כַּמָּטָר לִקְחֵי תִזְזַל כֶּטֶל אִמְרָתִי
כְּשֹׁעִירָם עָלַי דָּשָׂא וְכַרְבִּיבִים עָלַי עֹשֵׁב:

The comparison of Torah to rain.

The effects of Torah are not immediately noticeable. For rain to be useful a farmer must prepare his field in advance.

Rain helps different plants grow each in their special unique ways.

Meam Loez 19:93

Haazinu

Deut 32:3

When I call out the name of the Lord, ascribe
greatness to our God.

ג. כִּי שֵׁם יְהוָה אֶקְרָא הָבוּ גִדְל לְאֱלֹהֵינוּ:

Berachos and Sforno identify this sentence as the source of the requirement to
pray. And to pray before studying Torah Berachos 21a and to pray after
meals (Taanis 16b).

i.e., when you call out in God's name - means you study.

Ascribe greatness to the Lord - means you pray to him.

Grace after meals as is also learned from Deut 8:10

Haazinu

Deut 32:3:5

When I call out the name of the Lord, ascribe
greatness to our God.

ג. כִּי שֵׁם יְהוָה אֶקְרָא הֲבוּ גִדְל לְאֱלֹהֵינוּ:

When the person calls out ‘havu’ he does so in plural form so that the two he calls
and himself make three.

From this sentence we learn that we need three to constitute a quorum for the
recital of the joint blessing after meals.

When I call out the name of the Lord, ascribe greatness to our God.

ג. כִּי שֵׁם יְהוָה אֶקְרָא הִבּוּ גִדְל לְאֱלֹהֵינוּ:

Birkkas HaTorah

Three kinds of Berachos

Birkas Mitzvos	tefillin	- before only
Birkas Hanehanin	eat	- before and after
Birkas Hodoah	asher Yotzer	- after only
thanks	after going to bathroom	

Is it a beracha on a mitzvah. The mitzvah of studying the Torah.

Birkas Hamitzvos you don't make a beracha afterwards.

What kind of beracha is Birkas HaTorah?

Can a woman make a Beracha on a mitzvah she is not obligated to do like succoh, lulov, and shofor?

Ashkernazen say yes. Sephardim say no.

All say women can make a Beracha on Birkas HaTorah.

Haazinu

Deut 32:3

When I call out the name of the Lord, ascribe
greatness to our God.

ג. כִּי שֵׁם יְהוָה אֶקְרָא הָבוּ גִדְל לְאֱלֹהֵינוּ:

According to my Chevrusa Rabbi Gordon z'l" who heard from his Rabbi RCh
Zimmerman, the Berocha on the Torah is a Birkas Hanehenin from the
pleasure of studying the Torah.

Haazinu

Deut 32:3

When I call out the name of the Lord, ascribe
greatness to our God.

ג. כִּי שֵׁם יְהוָה אֶקְרָא הָבוּ גִדְל לְאֱלֹהֵינוּ:

Chinuch – education = is the obligation of the mother and father.
Talmud Torah - is the obligation of the father only.

Shulchan Aruch -

Father has to buy an Esrog and Lulav for his son as soon as he is capable of shaking it.

The deeds of the [Mighty] Rock are perfect, for all His ways are just; a faithful God, without injustice He is righteous and upright.

ד. הַצּוֹר תְּמִים פְּעָלוֹ כִּי כָל דְּרָכָיו מְשֻׁפָּט אֵל
אֲמוּנָה וְאֵין עֶוֶל צְדִיק וַיֵּשֶׁר הוּא:

-
- the Rock is a metaphor for God.
He has permanence and strength.
 - ‘Tsur’ suggests ‘tziyar’, artist – creator of a wonderful and beautiful universe.
 - Moses recalls the rock and his action that prevents him from entering Israel
 - God’s actions are perfect - I accept His decree.
 - For all His ways a just. - He is always fair.
 - He is faithful. We can rely on Him and He has faith in man that man will ultimately fulfill his potential to do good.
 - He is never unfair.

The deeds of the [Mighty] Rock are perfect, for all His ways are just; a faithful God, without injustice He is righteous and upright.

ד. הַצּוֹר תְּמִים פָּעָלוּ כִּי כָל דְּרָכָיו מְשֻׁפָּט אֱל
אֱמוּנָה וְאִין עֹל צְדִיק וַיֵּשֶׁר הוּא:

There are things that happen for which there is no explanation.

Why have the Jewish people gone through repeated episodes of suffering?

Why after 515 pleas by Moses – most well founded in logic, was Moses denied the opportunity to enter Israel?

Why do the evil prosper and the good suffer? Belief in God's judgement, trustworthiness and righteousness, that God will be fair to us is a bed rock of Judaism and is supported by this sentence. Remember: for the one who has faith, there are no questions. For the one who lacks faith, there are no answers.

Haazinu

Deut 32:4:12-14

The deeds of the [Mighty] Rock are perfect, for all His ways are just; a faithful God, without injustice He is righteous and upright.

ד. הצור תמים פִּעְלוֹ כִּי כָל דְּרָכָיו מְשֻׁפָּט אֵל
אֱמוּנָה וְאֵין עֹל צְדִיק וַיֵּשֶׁר הוּא:

Righteous and fair is he

a person who emulates God's righteousness by conducting themselves with integrity truth and justice.

Berachos 7:3

Justice, justice shall you pursue.

Deut 16:20

Why the repetition? To teach us that righteousness can only be pursued in a righteous fashion.

Haazinu

Deut 32:5:1-3

Destruction is not His; it is His children's defect
you crooked and twisted generation. ה. שַׁחַת לּוֹ לֹא בְּנֵי מוֹמֵם דּוֹר עִקָּשׁ וּפְתִילִיתַל:

Destruction cannot be attributed to Him

1. You can't blame God for the bad things that happen
Alt: Zohar no harm comes to Him because of the blemishes of his children. Man can't harm God. Man's behavior affects his own future.

Haazinu

Deut 32:5:4

Destruction is not His; it is His children's defect
you crooked and twisted generation.

ה. שִׁחַת לּוֹ לֹא בְּנֵי מוֹמֵם דּוֹר עִקָּשׁ וּפְתִילֵתֵל:

The blemish of His children

a generation that is warped and twisted.

Even when our behavior is blameworthy warped and twisted he calls us “his children”. See how much love He has for the Bnei Israel.

Meam Loez 19:98

Destruction is not His; it is His children's defect
you crooked and twisted generation.

ה. שִׁחַת לֹא לָא בְּנֵי מִוֶּמֶם דֹּר עֲקֹשׁ וּפְתִילֵתַל:

Perverse and twisted.

What do these words mean?

People often believe they have reasons for their actions or inactions but often they use defective logic. We may defend our behavior and we may believe our own excuses. Proverbs says 16:2 “all of a persons ways are right in his own eyes”. The alcoholic says, “I can stop on my own” .

The lazy person says, “I am tired now I will do it later” . How can we protect ourselves from improper logic, perverse and twisted thinking?

Discuss your situation, seek competent advice and guidance. See Deut 32:7 “ask your elders.... and they will tell you”.

Haazinu

Deut 32:6:1

Is this how you repay the Lord, you disgraceful,
unwise people?! Is He not your Father, your
Master? He has made you and established you.

ו. הַלִּיהוָה תִּגְמְלוּ זֹאת עִם נָבֶל וְלֹא חָכָם
הֲלוֹא הוּא אָבִיךָ קִנְיָךְ הוּא עֲשֶׂךָ וַיִּכְנֶנְךָ:

The 'heh' is large in the first word and it is separated from the rest of the word.

It is the only time in the Torah that a single letter is an entire word.

It is customary for a writer to weave the letters of his name into his work as an acrostic. Moshe was too modest to use his name but used letters with the same gematria as 'mem' 40, from the first letters of the first word in each of the first four verses and used 'shin' and 'heh' in verse 5 and 6 to spell out Moshe. God made the heh large to uncover Moshe's secret,

V1 haazinu – heh = 5 V3 ki kuf = 20

V2 yaarof – yud = 10 V4 hatzur beh = 5

5 + 10 + 20 + 5 = 40

Midrash Tanchumah

Kestenbaum 488

Haazinu

Deut 32:6:1

Is this how you repay the Lord, you disgraceful, unwise people?! Is He not your Father, your Master? He has made you and established you.

ו. הַלִּיהוָה תִּגְמְלוּ זֹאת עִם נָבֶל וְלֹא חָכָם
הֲלוֹא הוּא אָבִיךָ קִנְיָךְ הוּא עֹשֶׂךָ וַיִּכְנֶנְךָ:

“Is this how you repay Hashem?”

- This ‘heh’ is written large in the Torah scroll to represent the 5 books of Moses – to guide us.
- The ‘heh’ representing Torah is large.
- The ‘heh’ in ‘behivaram’ in Genesis 2:4, representing nature is small to indicate that even nature is small and is only a small fraction of God’s creation.

Munk p86

Haazinu

Deut 32:6:5-7

Is this how you repay the Lord, you disgraceful, unwise people?! Is He not your Father, your Master? He has made you and established you.

ו. הַלִּיהוָה תִּגְמְלוּ זֹאת עִם נֹבֵל וְלֹא חָכָם
הַלּוֹא הוּא אָבִיךָ קִנְיָךְ הוּא עֹשֶׂךָ וַיְכַנְּנֶךָ:

Foolish and unwise.

- Seems redundant but not so.

It means to imply that the people are foolish and will remain so since they are unwise in not engaging in Torah study.

Hafetz Hayyim

Torah Gems 3:322

- Fools consider themselves to be wise so the Torah mentions both words foolish and unwise.

Torah gems 3:322

Haazinu

Deut 32:7:8-13

Remember the days of old; reflect upon the years of [other] generations. Ask your father, and he will tell you; your elders, and they will inform you.

ז. זְכֹר יָמֹת עוֹלָם בֵּינוּ שָׁנוֹת דָּר וָדָר
שָׂאֵל אָבִיךָ וַיְגִדְךָ זְקֵנֶיךָ וַיֹּאמְרוּ לָךְ:

Ask your father and he will tell you.
And your elders will tell you.

BT Sukkot 46a - Refers to this phrase as the support for Rabbinic authority.

The directives of the sages are viewed as God's will and the sentence tells us to follow them.

Meam Loez 19:101

Remember the days of old; reflect upon the years of [other] generations. Ask your father, and he will tell you; your elders, and they will inform you.

ז. זְכֹר יָמֹת עוֹלָם בֵּינוּ שָׁנוֹת דָּר וְדָר
שְׁאַל אָבִיךָ וַיְגִדְךָ זְקֵנֶיךָ וַיֹּאמְרוּ לָךְ:

Ask your father and he will relate it to you
Ask your elders and they will tell you.

Ask authority for advice.

In our day there is a general refusal to accept authority. People bend the truth, cheat on taxes, blame the teachers, government etc for their problems.

Our children must see that we yield to authority. That we not skirt the law or the right way to do things in order to quote, “get away with it”. We should give deference to authority, modify our opinions if authority disagrees with us and then our children may learn to do likewise when we advise them.

Haazinu

Deut 32:9

Because the Lord's portion is His people
Jacob, the lot of His inheritance.

ט. כִּי חֵלֶק יְהוָה עַמּוֹ יַעֲקֹב חֶבְל נַחֲלָתוֹ:

However the portion of God his nation Jacob.

The first word ‘kee’, because, can be translated “because” or “however”.

God could give other nations their heritage because His portion, Jacob,
would always be bound to Him as an inheritance.

Meam Loez 19:102

Haazinu

Deut 32:9:6-7

Because the Lord's portion is His people
Jacob, the lot of His inheritance.

ט. כִּי חֵלֶק יְהוָה עַמּוֹ יַעֲקֹב חֶבְלֵי נַחֲלָתוֹ:

The lot of his inheritance.

‘Chavel’ may also be translated as “rope” and a rope of three cords is not easily broken.

God’s portion, the house of Jacob, the third of the forefathers, is bound to Him like a three corded string. A rope that is not easily broken.

Meam Loez 19:103

Haazinu

Deut 32:10:1

He found them in a desert land, and in a desolate, howling wasteland. He encompassed them and bestowed understanding upon them; He protected them as the pupil of His eye.

י. יִמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר וּבְתֵהוּ יִלֵּל יִשְׁמַן
יִסְבְּבֵנָהוּ יְבוֹנְנֵהוּ יִצְרְנֵהוּ כְּאִישׁוֹן עֵינָו

He brought them.

Also can be translated they were found. God found them in the desert. Ralbag reverses the subject and object and states “Israel found God in the wilderness.”

Meam Loez 19:104

Haazinu

Deut 32:10:7

He found them in a desert land, and in a desolate, howling wasteland. He encompassed them and bestowed understanding upon them; He protected them as the pupil of His eye.

י. יִמְצְאֵהוּ בְּאֶרֶץ מִדְבָּר וּבְתֵהוּ יִלֵּל יִשְׁמַן
יִסְבְּבֵנָהוּ יְבוֹנְנֵהוּ יִצְרְנֵהוּ כְּאִישׁוֹן עֵינָו

He encompassed them.

Ralbag renders this word, “He led them through the desert” with a pillar of fire and a pillar of cloud.

Meam Loez 19:104

Haazinu

Deut 32:10:8

He found them in a desert land, and in a desolate, howling wasteland. He encompassed them and bestowed understanding upon them; He protected them as the pupil of His eye.

י. ימצאהו בארץ מדבר ובתהו ילל ישמן
יסבבנהו יבוננהו יצרנהו כאישון עינו

He gave them (the Bnei Israel) 'binah' understanding.

He built them up 'boneh' as in to build a house 'binyon ho bais'.

Hertz

Haazinu

Deut 32:13 through 32:14

He made them ride upon the high places of the earth, that they would eat the produce of the field. He let them suck honey from a rock, and oil from the mighty part of the crag.

The cream of cattle and the milk of sheep, with the fat of lambs and rams of Bashan and he goats, with kidneys of wheat, and it [the congregation of Israel] would drink the blood of grapes [which was] as the finest wine.

יג. יִרְכְּבוּ כְּתִיב עַל בְּמוֹתַי קָרִי עַל בְּמִתֵּי
אָרֶץ וַיֹּאכְלוּ תְּנוּבוֹת שְׂדֵי וַיִּנְקְהוּ דְבַשׁ מִסֶּלַע
וְשֶׁמֶן מִחֲלֹמֵי שַׁיִם צוּר:

יד. חֶמְאָת בָּקָר וְחֵלֶב צֹאן עִם חֵלֶב
כָּרִים וְאֵילִים בְּנֵי בָשָׁן וְעֵתוּדִים עִם חֵלֶב
כָּלִיֹּת חֹטָה וְדָם עֵגֶב תִּשְׁתֶּה חֶמֶר:

These two Pesukim detail 10 blessings.

Suggesting that they are not being given unconditionally but only if the Jewish people follow the 10 commandments, the totality of the mitzvot and the Torah that they symbolize.

Meam Loez 19:108

And Jeshurun became fat and rebelled; you grew fat, thick and rotund; [Israel] forsook the God Who made them, and spurned the [Mighty] Rock of their salvation.

טו. וַיִּשְׂמַן יִשְׂרָאֵל וַיִּבְעַט שְׂמֹנֶת עֲבִיֹת
כְּשִׁית וַיִּטֵּשׁ אֱלֹהֵי עֲשָׂהוּ וַיִּנְבֵּל צוּר
יִשְׁעָתוֹ:

A full stomach contains many sins.

It is easier to be God fearing when one is poor and broken trusting in God for assistance. When one is rich he attributes his success to his own efforts.

Haazinu

Deut 32:18:1-3

You forgot the [Mighty] Rock Who bore you;
you forgot the God Who delivered you.

י.ח. צוֹר יִלְדָּךָ תִּשִׁי וְתִשְׁכַּח אֶל מְחַלְלֶךָ:

Of the rock that begat you. You are unmindful.

Can also be translated

“The rock that begat you gave you unmindfulness” the power to forget so that you do not constantly dwell on your troubles of the past. However, you have used that wonderful gift from God “and have forgotten the God that formed you.”

Menachem Mendl of Kotzk
Torah Gems 3:324

Haazinu

Deut 32:18:1-3

You forgot the [Mighty] Rock Who bore you;
you forgot the God Who delivered you.

י.ח. צוֹר יִלְדָּה תִשִּׁי וְתִשְׁכַּח אֶל מְחַלְלָהּ:

The Rock that gave birth to you you forgot.

God is the creator of forgetfulness.

The rock (God) of forgetfulness of birth.

It is a great benefit that God created us in such a way that we can forget with the passage of time. Else all our sorrows and pains would burden us severely especially, a woman's recollection of the pain of giving birth. Else she would never do it again.

Rabbi Stampfer 2000

Haazinu

Deut 32:18:3

You forgot the [Mighty] Rock Who bore you;
you forgot the God Who delivered you.

י.ח. צור ילדך תשי ותשכח אל מחלוקת:

The Rock who gave birth to you

There is an especially small Yud in ‘teshi’.

It alludes to the 10 tests of faith that Abraham survived which saved his
descendants who tested God ten times in the wilderness.

The yud is small. As you have forsaken God God has become smaller to you.

You have made Him less important. He has withdrawn from you and your
life.

Haazinu

Deut 32:20:2-7

And He said, "I will hide My face from them. I will see what their end will be, for they are a generation of changes; they are not [recognizable] as My children whom I have reared.

כ. וַיֹּאמֶר אֶסְתִּירָה פְּנֵי מֵהֶם אֲרֹאֶה מָה
אֲחֲרֵיכֶם כִּי דוֹר תִּהְיֶה הָמָּה בְּנִים לֹא
אֱמִן בָּם:

And he said “I will hide my face from them
I will see what their end will be.”

Even if God hides his face from the Jewish people in the present he will continue to observe and be interested in their welfare in the future.

Torah Gems 3:325

Meam Loez 19:114

If they were wise, they would understand this;
they would reflect upon their fate.

כֹּט. לוֹ הִכְמוּ יִשְׁפִּילוּ זֹאת יִבִּינוּ לְאַחֲרֵיתָם:

Were they wise they could comprehend this.
They would learn it from their end.

No one wants to contemplate their end.

Most people act as though they were going to live forever. We live as if we will never die and we die as if we had never lived.

If only we were wise we would contemplate our end while we are yet young.

That is one of the ironies of life. Wisdom comes too late. Say to yourself today:

“If I had it to do all over again what would I do differently? Spend more time at the office? Spend more time with my children, wife, friends?”

We would then live so that we would not have anything to regret when we near the end.

Haazinu

Deut 32:39:5-9

See now that it is I! I am the One, and there is no god like Me! I cause death and grant life. I strike, but I heal, and no one can rescue from My Hand!

לֹט. רְאוּ | עֲתָה כִּי אֲנִי הוּא וְאֵין אֱלֹהִים
עֹמְדֵי אֲנִי אֲמִית וְאֲחִיָּה מְחַצְתִּי וְאֲנִי אֲרַפָּא
וְאֵין מִיָּדֵי מְצִיל:

There is no ‘elokim’ with me.

There is no God of stern justice but only God of mercy with me.

Even when I kill and wound in connection with punishment. There is no stern justice but I am a Lord of Mercy. Whatever punishment I mete out serves only to promote life and further good.

Rabbi Solomon Kluger
Well Springs of Torah p435

Haazinu

Deut 32:44:12-14

And Moses came and spoke all the words of this song into the ears of the people he and Hoshea the son of Nun.

מד. וַיָּבֹא מֹשֶׁה וַיְדַבֵּר אֶת כָּל דְּבָרֵי הַשִּׁירָה
הַזֹּאת בְּאָזְנֵי הָעָם הוּא וְהוֹשֵׁעַ בֶּן נוּן:

Hoshea bin Num

The additional yud in ‘yehoshea’ is not present here and was no longer necessary to raise Joshua’s status. His appointment as Moses’ successor was the greatest honor.

Haazinu

Deut 32:44:7-8

And Moses came and spoke all the words of this song into the ears of the people he and Hoshea the son of Nun.

מד. וַיָּבֹא מֹשֶׁה וַיְדַבֵּר אֶת כָּל דְּבָרֵי הַשִּׁירָה
הַזֹּאת בְּאָזְנֵי הָעָם הוּא וְהוֹשֵׁעַ בֶּן נוּן:

R Yosef Ber Soloveichik was once asked.

Why the song of Haazinu is 43 verses long (D32:1-43)

The song of the sea is 19 verses long (Ex 15:1)

and the song of the well is only 4 verses long (Num 21:17)?

The Rabbi knows most - Moses sang Haazinu.

The Rabbi with the children know less - Moses and the children of Israel sang the song of the Sea.

The children alone know least - Israel sang without the Rabbi (Moses) and that is why it is so short.

And Moses came and spoke all the words of this song into the ears of the people he and Hoshea the son of Nun.

מד. וַיְבֹא מֹשֶׁה וַיְדַבֵּר אֶת כָּל דְּבָרֵי הַשִּׁירָה
הַזֹּאת בְּאָזְנֵי הָעָם הוּא וְהוֹשֵׁעַ בֶּן נוּן:

(Joshua) Hosheah

Joshua's name appears 30 times in the Torah

26 times as Yehoshuah

1 time as Yehoshuah D3:21

3 times as Hoshea N 13:18 N 13:16 D 32:44

Changed to a verbal amulet from (saving) to (may God save you) when he was sent with the spies.

Changed as a sign of leadership as occurred to Joseph when he was elevated by Pharaoh to Zephenath Paneah. (Gen 41:45) or when Daniel and his three friends were brought to Nebuchad nezzers Palace, Daniel Hananiah Mishael Azariah David 1-7 Balshazar Shadrach Meshach Abednego

Here, his name is his original childhood name to indicate that despite his appointment to high office Joshua remained modest and humble. A fitting successor to Moshe.

Haazinu

Deut 32:46:13-15

And he said to them, "Set your hearts to all of the words which I bear witness for you this day, so that you may command your children to observe to do all the words of this Torah.

מו. וַיֹּאמֶר אֱלֹהִים שִׁימוּ לְבַבְכֶם לְכֹל
הַדְּבָרִים אֲשֶׁר אֲנִי מְעִיד בְּכֶם הַיּוֹם אֲשֶׁר
תִּצְוֶם אֶת בְּנֵיכֶם לְשָׁמֵר לַעֲשׂוֹת אֶת כָּל
דְּבַר הַתּוֹרָה הַזֹּאת:

You are to instruct your children

And apply your hearts to all the words which I testify to you today with which you are to instruct your children to be careful to perform all the words of the Torah.

And he said to them, "Set your hearts to all of the words which I bear witness for you this day, so that you may command your children to observe to do all the words of this Torah.

מו. ויאמר אלהם שימו לבבכם לכל
הדברים אשר אנכי מעיד בכם היום אשר
תצוים את בניכם לשמר לעשות את כל
דברי התורה הזאת:

For it is not an empty thing for you, for it is your life, and through this thing, you will lengthen your days upon the land to which you are crossing over the Jordan, to possess it."

מז. כי לא דבר רק הוא מכם כי הוא
חייכם ובדבר הזה תאריכו ימים על
האדמה אשר אתם עברים את הירדן
שמה לרשתה:

For it is not an empty thing for you. It is your life.

We see in the world around us the marvels of science parents would never tolerate that their children be given scanty secular education. But we must realize science can tell us only how nature works. It can give us the “how” of life. Only religion, ethics and moral teaching can give us the “way” of life giving life meaning and value. Be careful to fulfill all the words of this Torah for it is not an empty thing for you. For it is your life.

Haazinu

Deut 32:51:17

Because you betrayed Me in the midst of the children of Israel at the waters of Merivath Kadesh, [in] the desert of Zin, [and] because you did not sanctify Me in the midst of the children of Israel.

נא. על אֲשֶׁר מְעַלְתֶּם בִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל
בְּמִי מְרִיבַת קִדְשׁ מְדַבֵּר צֵן עַל אֲשֶׁר לֹא
קִדְשְׁתֶּם אֹתִי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:

“Osi’ me, or my sign.

This verse refers to the time the well that followed the Bnei Yisrael dried up.

Moses was told to talk to the Rock but instead he hit it Num 20:8-11. Moses was to have sanctified God in this manner but he did not.

“You did not make my sign holy amongst the Bneir Yisroel.”

You did not make me holy amongst the Bnei Yisroel by speaking rather than hitting the Rock.

Kestenbaum 495
Rabbeinu Bachya

Vzos HaBrachah
Deuteronomy
33:1

And this is the blessing with which Moses, the man of God, blessed the children of Israel [just] before his death.

א. וְזֹאת הַבְּרָכָה אֲשֶׁר בָּרַךְ מֹשֶׁה אִישׁ
הָאֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל לִפְנֵי מוֹתוֹ:

And this is the blessing.

The conjunction “and” implies that this chapter too is a blessing in addition to the forgoing portion. But Haazenu was a sharp reprimand from Moshe. Moses’ love for and devotion to Israel caused him to point out their failings and warn them of the grave consequences. Wise people will appreciate that an admonition is a blessing also and that it helps a person lead a decent and proper life. A sincere reprimand from someone who cares for you should be considered a blessing,

And this is the blessing with which Moses, the man of God, blessed the children of Israel [just] before his death.

א. וְזֹאת הַבְּרָכָה אֲשֶׁר בֵּרַךְ מֹשֶׁה אִישׁ
הָאֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל לִפְנֵי מוֹתוֹ:

And this is the blessing.

The vov signifies that this was part of a continuum of blessings bestowed by Moses on the children of Israel. Not a new situation but part of an ongoing process.

And this is the blessing with which Moses, the man of God, blessed the children of Israel [just] before his death.

א. וְזֹאת הַבְּרָכָה אֲשֶׁר בָּרַךְ מֹשֶׁה אִישׁ
הָאֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל לִפְנֵי מוֹתוֹ:

The Torah mentions three previous examples of blessings which fathers conveyed to their sons before their passing.

Noah Gen 9:25-27 - Noah cursed Cham.

Isaac Gen 27 - aggravated rift between Jacob and Esau.

Jacob Gen 49 = harshly rebukes three of his sons.

This is the fourth time Moses blessed the entire people.

Ex 39:43 after fashioning the sanctuary and its vessels.

Lev 9:23 beginning of the service of the sanctuary.

Deut 1:11 final discourse to the people.

And this is the blessing with which Moses, the man of God, blessed the children of Israel [just] before his death.

א. וְזֹאת הַבְּרָכָה אֲשֶׁר בֵּרַךְ מֹשֶׁה אִישׁ
הָאֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל לִפְנֵי מוֹתוֹ:

And this is the blessing that Moshe, the man of God blessed the children of Israel.

This is the first time Moshe is called the man of God.

A person who blesses others is elevated.

A person who blesses the Jewish people is elevated.

Anyone can find fault with others.

True greatness lies in seeing good points in others.

Pliskin p433 Love Thy Neighbor

And this is the blessing with which Moses, the man of God, blessed the children of Israel [just] before his death.

א. וְזֹאת הַבְּרָכָה אֲשֶׁר בָּרַךְ מֹשֶׁה אִישׁ
הָאֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל לִפְנֵי מוֹתוֹ:

Moses - the man of God

Was Moses only Godly?

Moses was a man and also of God.

He had and we should have two standards for ourselves. Be a spiritual being.

Have as few needs as possible. Shy away from honors forgo pleasures, be humble, don't have undue concern about financial matters. Yet be careful about the needs of others. Honor other people. Try to give others as much honor as possible and be very careful how you treat the money and possessions of others. In this way you should have two sets of values the human and the Godly.

Vzos HaBrachah

Berachos 6a3

Deut 33:2

Deut 28:10

He said: "The Lord came from Sinai and shone forth from Seir to them; He appeared from Mount Paran and came with some of the holy myriads; from His right hand was a fiery Law for them.

ב. וַיֹּאמֶר יְהוָה מִסִּינַי בָּא וְזָרַח מִשְׁעִיר
לְמוֹ הוֹפִיעַ מֵהַר פָּאֲרָן וְאֶתָּה מֵרֶבֶבֶת
קִדְשׁ מִיְמִינוֹ אֵשׁ דָּת לְמוֹ:

‘Holiness in his right hand’, this refers to ‘tefillin’.

‘fiery law’, this refers to the Torah.

Suggests that God wears tefillin.

The word strength and tefillin are linked by the sentence Deut 28:10 “all the nations of the world will see that the name of Hashem is on you and they will be in awe of you”. Seeing the head tefillin produces awe.

Deut 28:10

And this is the blessing with which Moses, the man of God, blessed the children of Israel [just] before his death.

א. וְזֹאת הַבְּרָכָה אֲשֶׁר בָּרַךְ מֹשֶׁה אִישׁ
הָאֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל לִפְנֵי מוֹתוֹ:

before his death

This seems unnecessary of course something Moses did had to have occurred before his death.

This supports the Midrash that says that as the angel of Death was coming for Moses he asked him to wait saying, “first I must bestow this blessing on the Israelites”.

The phrase ‘lifneh moso’ suggests immediately before his death.

Vzot Habrachah

Deut 33:4:1

The Torah that Moses commanded us is a legacy for the congregation of Jacob.

ד. תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מִרְשָׁה קְהֵלֵת יַעֲקֹב:

Moses commanded the Torah to us.

Torah = 611 Gematria Taf -400 vov-6 resh-200 heh-5 = 611

The Israelites heard the first two commandments from the voice of God himself.

Or Hachayim 2026

Vzot Habrachah

Deut 33:4:5-7

The Torah that Moses commanded us is a legacy for the congregation of Jacob.

ד. תורה צוה לנו משה מורשה קהלת יעקב:

is a heritage of the congregation of Jacob.

The Torah is the personal inheritance of each member of the congregation of Jacob regardless of his background or upbringing.

A person who prevents a pupil from learning Torah is as though he stole his ancestral heritage from him.

‘Kehillas’ - congregation, alludes to the righteous converts not just the children of Israelites.

Meam Loez 19:153

The Torah that Moses commanded us is a legacy for the congregation of Jacob. ד. תּוֹרַה צִוְּהָ לָנוּ מֹשֶׁה מוֹרְשָׁה קְהֵלֵת יִשְׂרָאֵל:

The Torah that Moshe commanded us is the heritage of the congregation of Jacob.

The Talmud (BT Succah 42a) teaches us that as soon as a child can speak his father should teach him Torah. Which part of Torah? This verse. Why this verse? A child is not competent to take possession of anything. He cannot enter into any transaction. How can he acquire? If he is an heir to a bequest it automatically becomes his. An inheritance does not require an act of acquisition.

Every Jewish child is an heir to the Torah. It is the parent's responsibility to care for the child's property in a proper and responsible manner until the child can do so and assume control over his heritage.

Who said of his father, and of his mother: 'I have not seen him'; neither did he acknowledge his brethren, nor knew he his own children; for they have observed Thy word, and keep Thy covenant.

ט האמר לאביו ולאמו, לא ראיתיו, ואת-אחי
לא הכיר, ואת-בני לא ידע: כי שמרו אמרתך,
ובריתך ינצרו.

Watch... and preserve

A 'shomer' watcher, is a guard who sees that no harm comes to his charge.

A 'notzer' is one who cares for something in a manner that improves it.

One may guard against thieves and wild animals that they not harm what he is required to watch. The other does that plus waters, weeds and fertilizes.

Namely improves what he is watching.

The Levites who were assigned the task of teaching Torah to Israel had to do both.

All Jews now have the obligation of the Levites. It is for us to guard and to nurture the Torah and its teachings.

Vzos HaBrachah

Deut 33:11

BT Shabbat

May the Lord bless his army and favorably accept the work of his hands; strike the loins of those who rise up against him and his enemies, so that they will not recover."

יֵא. בְּרַךְ יְהוָה חִילוֹ וּפְעַל יָדָיו תִּרְצָה מְחַץ
מִתְנַיִם קָמְיוֹ וּמִשְׁנָאִיו מִן יְקוּמוּן:

Before his death Moshe blessed the tribe of Levi Deut 33:11. May God bless Levis force... crush the flanks of those who resist him and his enemies never rise again.

The Hasmoneans were descendants of Levi and Moshe prayed for them knowing they would need this power for the few to overcome the many BT Shabbat. What was the miracle over which the celebration of Channukah was fixed? It is not that subjugated people defeated an entire empire but the fact that one crus of oil burned for 8 days. The secret of the oil is that it indicates the power of quality. At that time the mighty Syrian-Greek Empire introduced and forced upon the Jews a foreign culture glorifying the human body, worshipping material substance and natural forces. However, a small group of people held fast to their spiritual quality and spiritual purity. The power of purity is the power of the pure olive oil. The power of quality over that of quantity. That is what is the miracle of Chanukah!

And to Zebulun he said: "Rejoice, Zebulun, in your departure, and Issachar, in your tents.

יח. וּלְזְבוּלֹן אָמַר שְׂמַח זְבוּלֹן בְּצֵאתְךָ וַיִּשְׂשַׁכֶּר
בְּאֶהְלִיךָ:

Issachar - studied Torah and was older.

Zebulun - supported Issachar financially

Therefore, two Zebulun is mentioned first in Moses' blessing.

Same as in Gen 69:13. See Jacob's blessing these.

Vzos HaBrachah

Deut 34:5:2

And Moses, the servant of the Lord, died
there, in the land of Moab, by the mouth of
the Lord.

ה. וַיָּמָת שָׁם מֹשֶׁה עֶבֶד יְהוָה בְּאֶרֶץ מוֹאָב
עַל פִּי יְהוָה:

and Moses died there

He died there but lives on elsewhere.

Or Hachayim

And he was buried in the valley in the land of Moab over against Beth-peor; and no man knoweth of his sepulchre unto this day.

וַיִּקְבֹּר אֹתוֹ בְּגִי בְּאֶרֶץ מוֹאָב, מוֹל בֵּית
פְּעוֹר; וְלֹא-יָדַע אִישׁ אֶת-קְבֻרָתוֹ, עַד הַיּוֹם
הַזֶּה.

Until this day

- Joshua wrote these lines Posuk 5,6,7,8.

and in all the mighty hand, and in all the great
terror, which Moses wrought in the sight of all
Israel. {P}

יב ולכל היד החזקה, ולכל המורא
הגדול, אשר עשה משה, לעיני כל-
ישראל. {ש}

Be strong be Strong and may we be strengthened. The word for strength is
mentioned three times.

Three times Chazak is ches-8 Zayin-7 Kaf-100 = 115 (x3 = 345)

Moshe M-40 Shin-300 heh-5 = 345

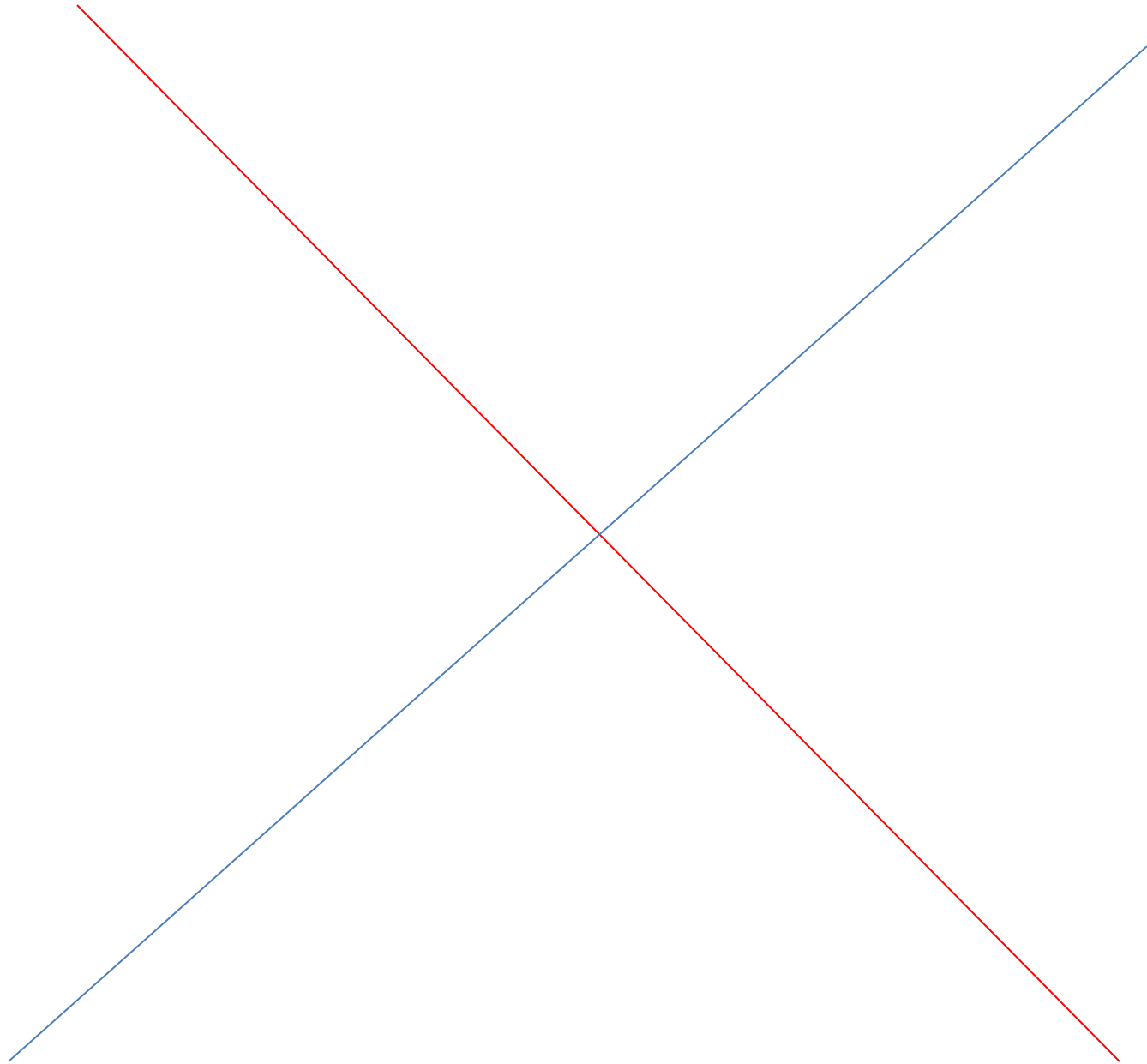
and in all the mighty hand, and in all the great
terror, which Moses wrought in the sight of all
Israel. {P}

יב וְלִכְלֵל הַיָּד הַחֲזָקָה, וְלִכְלֵל הַמּוֹרָא
הַגָּדוֹל, אֲשֶׁר עָשָׂה מֹשֶׁה, לְעֵינֵי כָל-
יִשְׂרָאֵל. {ש}

Moses died on the 7th of Adar 2488.

Feb 23, 1273 BCE

Meam Loez



Ki tzetzeh

Deut 21:10

When thou goest forth to battle against thine enemies, and the LORD thy God delivereth them into thy hands, and thou carriest them away captive,

י כִּי-תֵצֵא לְמִלְחָמָה, עַל-אִיְבֹיֶיךָ; וַיִּנְתְּנוּ יְהוָה
אֱלֹהֶיךָ, בְּיָדְךָ--וְשָׁבִיתָ שְׁבוּיִם.

When you go out

When you go out - to war - you also go out to the usual halachic restrictions - when your life is in danger

i.e., You may eat forbidden foods to stay alive

May fight on Sabbath for the life of yourself and your people

You may take a gentile woman.

OR Hachayim 1905

Ki tzetzeh

Deut 21:10

When thou goest forth to battle against thine enemies, and the LORD thy God delivereth them into thy hands, and thou carriest them away captive,

י כִּי-תֵצֵא לְמִלְחָמָה, עַל-אִיְבֹיֶיךָ; וַיִּתְּנֵנוּ יְהוָה
אֱלֹהֶיךָ, בְּיָדְךָ--וְשָׁבִיתָ שְׁבִיּוֹ.

Against your enemies

Is this not redundant?

Of course you go out to war against your enemies.

The torah here wishes to remind the soldier that when he goes to war his only purpose should be to avenge himself on the enemies of the Jewish people. Not in order to indulge in things which are normally forbidden.

Not a war of conquest or plunder.

OR Hachayim 1905

Ki tzetzeh

Deut 21:10

When thou goest forth to battle against thine enemies, and the LORD thy God delivereth them into thy hands, and thou carriest them away captive,

י כִּי-תֵצֵא לְמִלְחָמָה, עַל-אִיְבֹיֶיךָ; וַיִּנְתְּנוּ יְהוָה
אֱלֹהֶיךָ, בְּיָדְךָ--וְשָׁבִיתָ שְׁבִיּוֹ.

And you take a prisoner

This is a commandment

Unless you have been instructed to kill all survivors

i.e., Deut 20:16

You are permitted a captured woman only after she is a prisoner. You must not point her out and then capture her and use her this way.

This is why the torah writes this sequence

You have taken a prisoner and then you see amongst the prisoners.

OR Hachayim 1906

Ki tzetzeh

Deut 21:11

and seest among the captives a woman of
goodly form, and thou hast a desire unto her,
and wouldest take her to thee to wife;

יֵא וְרָאִיתָ, בְּשִׁבְיָהּ, אִשָּׁת, יִפְת־תֶּאֱרָר; וְחִשְׁקָתָּ
בָּהּ, וְלִקְחָתָּ לָךְ לְאִשָּׁה.

A beautiful form

And you will desire her

And you will desire her refers even to an ugly looking prisoner - if so it is strange the torah could merely write. “if you see a woman amongst the prisoners.”

Note, the torah write the word within her rather than “her”. This means that the soldier is not infatuated with her outward appearance but something special inside her and therefore she can be attractive even if outwardly ugly.

This interpretation is suggested by the rules setup to deprive her of outward beauty
share her hair

let her nails grow or be cut short

make her live in your house and see her true character not merely outward beauty
and then it does not say if you do not want her

but

If you don't want what is inside her you must send her away.

If you like her holy spirit her true character ok

No longer attracted by her external appearance.

OR Hachayim 1905

Ki tzetzeh

Deut 21:15-17

If a man have two wives, the one beloved, and the other hated, and they have borne him children, both the beloved and the hated; and if the first-born son be hers that was hated;

טו כִּי-תִהְיֶיךָ לְאִישׁ שְׁתֵּי נָשִׁים, הָאֶחָת אָהוּבָה וְהָאֶחָת שְׂנוּאָה, וַיֵּלְדוּ-לוֹ בָּנִים, הָאָהוּבָה וְהַשְּׂנוּאָה; וְהָיָה הַבֵּן הַבְּכֹר, לְשִׁנְיָאָה.

To him is the right of the firstborn

If a man die his (first born son) inherits P1 Shenayim
but not if the mother dies

learned exegetically - to him i.e., to the father - not the mother . To the father applies the law of the first born

BB 122b1 - Mishnah

Ki tzetzeh

Deut 21:15:9+14 and 18

16:19

17:5

טו כִּי-תִהְיֶיךָ לְאִישׁ שְׁתֵּי נָשִׁים, הָאֶחָת
אָהוּבָה וְהָאֶחָת שְׂנוּאָה, וַיֵּלְדוּ-לוֹ בָּנִים,
הָאָהוּבָה וְהַשְּׂנוּאָה; וְהָיָה הַבֵּן הַבְּכֹר,
לְשֵׁנִיאָה.

If a man have two wives, the one beloved, and the other hated, and they have borne him children, both the beloved and the hated; and if the first-born son be hers that was hated;

And the hated one

Why was one wife loved and the other hated?

Hint: from the word which can be rearranged to she hates Me that is she acts in defiance of God's will and His Mitzvos

She was wicked and therefore hated by God and by her husband

Alternatively she is hated only relative to the fact that husband prefers the other wife through no fault of her own and therefore she was blessed with the first born son.

Kestenbaum 459

Ki tzetzeh

Deut 21:16

then it shall be, in the day that he causeth his sons to inherit that which he hath, that he may not make the son of the beloved the first-born before the son of the hated, who is the first-born;

טז וְהָיָה, בְּיוֹם הַנְּחִילוֹ אֶת-בְּנָיו, אֶת אֲשֶׁר-
יְהִי, לוֹ--לֹא יוּכַל, לְבַכֵּר אֶת-בֶּן-הָאֲהוּבָה,
עַל-פְּנֵי בֶן-הַשְּׂנוּאָה, הַבְּכֹר.

And it shall be on the day that he bequeaths to his sons

implies gladness

A father is happy that he can leave a heritage to his children.

Munk 97

then it shall be, in the day that he causeth his sons to inherit that which he hath, that he may not make the son of the beloved the first-born before the son of the hated, who is the first-born;

טז וְהָיָה, בְּיוֹם הַנְּחִילוֹ אֶת-בְּנָיו, אֶת אֲשֶׁר-
יְהִי, לוֹ--לֹא יוּכַל, לְבַכֵּר אֶת-בֶּן-הָאֱהוּבָה,
עַל-פְּנֵי בֶן-הַשְּׂנוּאָה, הַבְּכֹר.

The torah puts forth two examples - A woman who does not cry out in the city and the woman who does cry out in the country.

We can learn an important lesson from one example the torah does not even mention namely what is the guilt of a woman who cries out in the city. Because. It is understood that if a woman would cry out in the city a citizen would definitely come to her aid. No one would blithely go about their business. They were expected to be responsible citizens. As so should we.

Cara Passman
27 Aug 2004

Ki tzetzeh

Deut 21:16

then it shall be, in the day that he causeth his sons to inherit that which he hath, that he may not make the son of the beloved the first-born before the son of the hated, who is the first-born;

טז וְהָיָה, בְּיוֹם הַנְּחִילוֹ אֶת-בְּנָיו, אֶת אֲשֶׁר-
יְהִי, לוֹ--לֹא יוּכַל, לְבַכֵּר אֶת-בֶּן-הָאֲהוּבָה,
עַל-פְּנֵי בֶן-הַשְּׂנוּאָה, הַבְּכֹר.

And it shall be on the day that he bequeaths to his sons

implies gladness

A father is happy that he can leave a heritage to his children.

Munk 97

Ki tzetzeh

Deut 21:17

but he shall acknowledge the first-born, the son of the hated, by giving him a double portion of all that he hath; for he is the first-fruits of his strength, the right of the first-born is his. {S}

יֵד כִּי אֶת-הַבְּכֹר בֶּן-הַשְּׂנוֹאָה יְכִיר, לָתֵת לוֹ
פִּי שְׁנַיִם, בְּכָל אֲשֶׁר-יִמְצָא, לוֹ: כִּי-הוּא
רִאשִׁית אָנוּ, לוֹ מִשְׁפֹּט הַבְּכֹרָה. {ס}

In all that is found with him

From this we learn that a takes his double portion only from those assets in his father possession at the time of the fathers death. If the asset is not “found with him” the son does not get double. But shares posthumous assets equally with his brothers.

BB 123b1

Ki tzetzeh

Deut 21:18

If a man have a stubborn and rebellious son,
that will not hearken to the voice of his father,
or the voice of his mother, and though they
chasten him, will not hearken unto them;

יח כִּי-יְהִיֶּה לְאִישׁ, בֶּן סוֹרֵר וּמוֹרֶה--אִיָּנּוּ;
שָׁמַע, בְּקוֹל אָבִיו וּבְקוֹל אִמּוֹ; וַיִּסְרוּ אֹתוֹ,
וְלֹא יִשְׁמַע אֲלֵיהֶם.

He refuses to listen

Why does the torah write instead of

To emphasize that when the evil urge dominates within man this deprives man of his normal ability to hear and understand.

OR Hachayim 1915

Ki tzetzeh

Deut 21:18

If a man have a stubborn and rebellious son,
that will not hearken to the voice of his father,
or the voice of his mother, and though they
chasten him, will not hearken unto them;

יח כִּי-יְהִיֶּה לְאִישׁ, בֶּן סוֹרֵר וּמוֹרֶה--אִיָּנּוּ;
שָׁמַע, בְּקוֹל אָבִיו וּבְקוֹל אִמּוֹ; וַיִּסְרוּ אֹתוֹ,
וְלֹא יִשְׁמַע אֲלֵיהֶם.

The voice of his father and the voice of his mother

Why does it not say

The voices of his father and mother

To make it more difficult to fulfill this stipulation and therefore more difficult to become
guilty enough to warrant the punishment.

L. Kranzler

And if a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree;

כב וְכִי-יְהִיֶּה בְּאִישׁ, חָטָא מִשְׁפָּט-מָוֶת--וְהוּמָת:
וְתָלִיתָ אֹתוֹ, עַל-עֵץ.

You shall not allow his body to remain (hanging) on the beam (all night) rather you shall surely bury him.

The record to bury is repeated. We derive the rule that the instrument of his execution i.e., The stone of Skilah the beam the body was hung on till nightfall the sword of The scarf of Cherek are also to be buried and no benefit ever derived from them.

BT Avodah Zarah 62b3

Thou shalt not see thy brother's ox or his sheep driven away, and hide thyself from them; thou shalt surely bring them back unto thy brother.

א לא-תראָה אָת-שׁוֹר אָחִיךָ אוּ אֶת-שִׂי, נִדְחִים, וְהִתְעַלְמָתָּ, מֵהֵם: הֲשִׁב תְּשִׁיבָם, לְאָחִיךָ.

You shall not see the ox of your brother or his sheep straying and hide from them; return, you shall return them to your brother.

Return here implies that a lost object should be returned and left in the possession of the owner even if the owner is not made aware of the return of the object.

And if thy brother be not nigh unto thee, and thou know him not, then thou shalt bring it home to thy house, and it shall be with thee until thy brother require it, and thou shalt restore it to him.

בְּיָמֶיךָ לֹא קָרֹב אֶחִיךָ אֵלֶיךָ, וְלֹא יִדְעֶתּוּ--
וְאִסְפָּתוּ, אֶל-תּוֹךְ בֵּיתְךָ, וְהָיָה עִמָּךְ עַד דָּרֹשׁ
אֶחִיךָ אֹתוֹ, וְהִשְׁבֵּתוּ לוֹ.

And you shall return it to him

Physician compensation

A moral imperative - It is an obligation on the physician to heal the sick

Mitzvah to return a lost donkey

If you must return a lost object so much more must you return to a person this lost health

and you can't charge for performing a Mitzvah

but for Tirchah you can charge

You can charge for stabilizing and feeding

The donkey. You can charge for any expenses

Rav Tendler 1990

Eisenberg 1995 3

Ki tzetzeh

Deut 22:2

And if thy brother be not nigh unto thee, and thou know him not, then thou shalt bring it home to thy house, and it shall be with thee until thy brother require it, and thou shalt restore it to him.

בְּיָמֶיךָ לֹא קָרֹב אֶחָיִךְ אֵלֶיךָ, וְלֹא יִדְעֶתּוּ--
וְאִסְפָּתוּ, אֶל-תּוֹךְ בֵּיתְךָ, וְהָיָה עִמָּךְ עַד דָּרַשׁ
אֶחָיִךְ אֹתוֹ, וְהִשְׁבִּתוּ לוֹ.

And you shall return to him

That you are obligated to teach halachah and Mussar. Religious law and religious morals and return this heritage to Jews who have lost it.

OR Hachaim 1919

Just as a doctor is obligated to return the health of an individual to him if he has lost it. This is a mitzvah and he must not just like the teacher request any payment for this service.

Ki tzetzeh

Deut 22:5

A woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for whosoever doeth these things is an abomination unto the LORD thy God. {P}

ה לא-יהיה כלי-גבר על-אשה, ולא-ילבש
גבר שמלת אשה: כי תועבת יהוה אלהיה,
כל-עשה אלה. {פ}

It is improper for a man to wear something normally worn by a woman or vice versa

Not only the fact of the wearing but the purpose. If for interaction with the opposite sex leads to adultery.

Bracelet - Earring typically worn by woman
will enable a man to mingle with women
military clothes on a woman

- Nazir 59a

Yael used a peg to kill Sisra so as not to use a sword and be violating the prohibition against using a males implement

A man is not permitted to groom himself like a woman i.e., shave his legs, axilla

What if the minhag changes. Even if goyim do it may a Jew do so. Yes (Minhag olom) custom is custom. No longer restricted to men so Jewish men can also do it.

Ki tzetzeh

Deut 21:16

And the damsel's father shall say unto the elders: 'I gave my daughter unto this man to wife, and he hateth her;

טז וְאָמַר אָבִי הַנְּעוּר, אֶל-הַזְּקֵנִים: אֶת-בְּתִי,
נָתַתִּי לְאִישׁ הַזֶּה לְאִשָּׁה--וַיִּשְׂנְאָהּ.

A woman to wear her husbands coat to be worn – permitted.

Not permitted it done to look like another set to remove hair to be a body builder or for health or his profession - permitted.

Tsitsis - Tefillin - not permitted to a woman no matter what her intention since these are exclusively male items

Bracelet therefore ok not being worn to look like the opposite sex

How about a unisex garment. No difference in female or male in the garment completely unisex. Ok to wear.

But those for which the man has his and she has hers. Not – OK to wear

But permitted to follow the activities of the Goyim

thou shalt in any wise let the dam go, but the young thou mayest take unto thyself; that it may be well with thee, and that thou mayest prolong thy days. {S}

ז שְׁלַח תִּשְׁלַח אֶת-הָאֵם, וְאֶת-הַבָּנִים תִּקַּח-
לָּךְ, לְמַעַן יֵיטֵב לָּךְ, וְהָאֲרָכָה יָמֶיךָ. {ס}

If one finds a birds nest
With the mother sitting
On the eggs or on her chicks
One must first take the
Mother and then her children

This is one of two commandments where if you follow it the torah tells you the reward. Your life will be extended. Deut 22:7. this seems like a minor commandment. The other is to honor your parents Ex 20:12

Why does God not tell us the reward for the other Mitzvot? Because we put aside the commandments whose reward is small in order to do the commandment whose reward is greater. Therefore, strive to do all the commandments where they seem important or unimportant in your eyes.

Ki tzetzeh

Deut 22:7

thou shalt in any wise let the dam go, but the young thou mayest take unto thyself; that it may be well with thee, and that thou mayest prolong thy days. {S}

ז שְׁלַח תִּשְׁלַח אֶת-הָאֵם, וְאֶת-הַבָּנִים תִּקַּח-
לָךְ, לְמַעַן יִיטֵב לָךְ, וְהָאֲרָכָה יָמֶיךָ. {ס}

For following and observing the torah there is a guarantee “That it shall go well with you and will live along life.

Munk 121

thou shalt in any wise let the dam go, but the young thou mayest take unto thyself; that it may be well with thee, and that thou mayest prolong thy days. {S}

ז שְׁלַח תִּשְׁלַח אֶת-הָאֵם, וְאֶת-הַבְּנִים תִּקַּח-
לָךְ, לְמַעַן יִיטֵב לָךְ, וְהָאָרֶכֶת יָמֶיךָ. {ס}

This helps to preserve the species (Rambam) (R Bachya)

- is repeated to indicate that even if the mother comes back many times you should continue to chase her away each time (BT Chullin 141a)
- “chase away the mother” what will be your reward
“You may take the young”. You will be blessed with children.
- Teaches a fundamental lesson. Parents in the animal Kingdom are devoted to their young. So must we be to our children.
- See the next Posuk

Ki tzetzeh

Deut 22:8

When thou buildest a new house, then thou shalt make a parapet for thy roof, that thou bring not blood upon thy house, if any man fall from thence.

ח כִּי תִבְנֶה בַּיִת חָדָשׁ, וְעָשִׂיתָ מַעֲקֵה לְגִגְתְּךָ;
וְלֹא-תָשִׂים דַּמִּים בְּבֵיתְךָ, כִּי-יִפֹּל הַנֶּפֶל
מִמֶּנּוּ.

Why does this sentence follow the one about chasing away the mother bird?

A person who performs this mitzvah will merit to build a house and a guardrail - which is another Mitzvah and will lead to another Mitzvot and other blessings to plant a vineyard 22:9 and not plant different species to plow his field 22:10 and not plow with an ox and donkey

Meam Loez 18:30

Ki tzetzeh

Deut 22:8

When thou buildest a new house, then thou shalt make a parapet for thy roof, that thou bring not blood upon thy house, if any man fall from thence.

ח כִּי תִבְנֶה בַּיִת חָדָשׁ, וְעָשִׂיתָ מַעֲקֶה לְגִגְתְּךָ;
וְלֹא-תָשִׂים דַּמִּים בְּבֵיתְךָ, כִּי-יִפֹּל הַנֶּפֶל
מִמֶּנּוּ.

You must build a parapet on ones roof

This proves that the duration of life is not necessarily predetermined but that if a person is careful and avoids danger he will more likely attain his natural length of life.

Take measures to avoid accidents

Rosner 1994

We are instructed to build in a safe and responsible manner for our safety and the safety of others.

Ki tzetzeh

Deut 22:10

Thou shalt not plow with an ox and an ass
together.

י לא-תִּקְרָשׁ בְּשׂוֹר-וּבְחֹמֶר, יִקְדּוּ.

We may not harness any two species of animals together

A donkey does not have the strength of an ox. It is not fair to either animal to make them try
to work together. It is not merciful

Meam Loez 18:34

Ki tzetzeh

Deut 22:11

Thou shalt not wear a mingled stuff, wool and linen together. {S}

יא לא תלבש שעטנז, צמר ופשתים יחדו. {ס}

Do not wear Shatnez a mixture of wool and linen (in one garment) together

This word signifying the forbidden mixture of wool and linen is combined from the words

- combed
- spun
- woven

If wool and linen are combined in any of these ways the garment is forbidden. If only two threads are so combined it is forbidden. They can be worn if not sewn together or in a material that is not worn such as a tent.

Meam Loez 18:34

Ki tzetzeh

Deut 22:11

Thou shalt not wear a mingled stuff, wool and linen together. {S}

יֵא לֹא תִלְבַּשׁ שְׂעִטָּה, צֶמֶר וּפְשָׁתִים יַחְדָּו. {ס}

Do not wear the forbidden mixture wool with linen combined together.

This law is a a decree that transcends human understanding yet the Rabbi's have offered some explanation for this prohibition.

Abel brought God an offering of sheep

Cain brought one of flax (Gen 4:3-4) (fruit, linseed)

It is not fitting that the offering of the righteous be joined with the offering of the sinner

Meam Loez 18:35

- A mixture of wool and linen was used for curtains and some priestly garments and therefore should not be used for the mundane.
- But could be combined in threads of tzitzity

BT Yevamot 4a

Ki tzetzeh

Deut 22:12

Thou shalt make thee twisted cords upon the four corners of thy covering, wherewith thou coverest thyself. {S}

יב גדלים, תעשה-לה, על-ארבע כנפות כסותה,
אשר תכסה-בה. {ס}

It is written in consecutive verses

you shall not wear Shaatnez - wool and linen together
you shall make for yourselves twined fringes

The positive commandment of tzitzis overrides the negative commandment of Shaatnez (prohibition)

Why does a (+) commandment over ride a (-) commandment

- shows fear of God - not willing to violate his command
+ shows love of God desire to do what he asks

But and over - only if one can't do both. If one can do both without violating the other that is best and he has no reason to violate one of them.

Today we do not make tzitzit of Shaanes under any circumstances.

Ki tzetzeh

Deut 22:15:2-9

:19

written read

then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate.

טו וְלִקַּח אָבִי הַנַּעֲרָה, וְאִמָּהּ; וְהוֹצִיאוּ אֶת-בְּתוּלֵי הַנַּעֲרָה, אֶל-זִקְנֵי הָעִיר--הַשְּׂעָרָה.

Written 21 times in the torah without the trial

Keri-Uchesiv requires us to pronounce it with a lych. One exception see V19 spelled and pronounced full spelling. In BT Kesuvos 4 it explains: The full spelling refers to a girl up to 12 years old plus for the first 6 months of her adolescence only. Not to one older. For those older the shortened form without the is used.

Ki tzetzeh

Deut 22:19

And they shall fine him a hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel; and she shall be his wife; he may not put her away all his days.

{S}

יֵט וְעָנְשׁוּ אֹתוֹ מֵאָה כֶּסֶף, וְנָתְנוּ לְאָבִי הַנְּעָרָה-
כִּי הוֹצִיא שֵׁם רָע, עַל בְּתוּלַת יִשְׂרָאֵל; וְלוֹ-
תְהִיָּה לְאִשָּׁה, לֹא-יוּכַל לְשַׁלְּחָה כָּל-יָמָיו. {ס}

And they shall fire him 100 Shekalim

This is an allusion to the 100 Berachot each person is meant to recite each day.

as based on Meracho 43
see Deut 10:12

What does God want of us
is (=) to

OT Hachoyim 1922

Ki tzetzeh

Deut 22:24:14-16

then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die: the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife; so thou shalt put away the evil from the midst of thee. {S}

כַּד וְהוֹצֵאתֶם אֶת-שְׁנֵיהֶם אֶל-שַׁעַר הָעִיר הַהוּא,
וְסִקְלֵתֶם אֹתָם בְּאֲבָנִים וּמָתוּ--אֶת-הַנֶּעֱרָ עַל-
דְּבַר אֲשֶׁר לֹא-צָעָקָה בְּעִיר, וְאֶת-הָאִישׁ עַל-דְּבַר
אֲשֶׁר-עָנָה אֶת-אִשְׁתּוֹ רָעָהוּ; וּבְעִרְתָּ הָרָע,
מִקִּרְבְּךָ. {ס}

On the matter that

Could have been written much more

- because and we know the Bible does not use extra words. So what can we learn from these seemingly extra words.

The word (the matter) has the same letters as (speech)

The Rabbi's learn from this that words were exchanged between the girl and the rapist and between the girl and two witnesses and she did not heed the warning. Therefore, it is proper that she be punished.

Meam Loez 18:46

Ki tzetzeh

Deut 22:26

But unto the damsel thou shalt do nothing;
there is in the damsel no sin worthy of death;
for as when a man riseth against his neighbour,
and slayeth him, even so is this matter.

כּוּ וְלַנְּעִר לֹא-תַעֲשֶׂה דְבָר, אִין לַנְּעִר חֲטָא
מָוֹת: כִּי כַּאֲשֶׁר יָקוּם אִישׁ עַל-רֵעֵהוּ, וַיִּרְצָחוּ
נָפֶשׁ--כֵּן, הַדְּבָר הַזֶּה.

And to the maiden you shall do nothing

From this verse we learn the axiom that one is not held liable for actions he could not avoid.

See Babba Kamma 28b3 - a pitcher disintegrates in the owners hands leaving only the handle in his hand damage that occurs from the fallen current water or sharks. He is not liable (up until the time when he should have cleaned up or warned others).

Meam Loez 18:34

Ruth

Deut 23:4:1-6

An Ammonite or a Moabite shall not enter into the assembly of the LORD; even to the tenth generation shall none of them enter into the assembly of the LORD for ever;

ד לא-יבא עמוני ומואבי, בקהל יהוה: גם דור
עשירי, לא-יבא להם בקהל יהוה עד-עולם.

An Ammonite or Moabite

Shall not enter into

The congregation of the Lord

The experience with Ruth a Moabite teaches us that this proscription against Moabites becoming Jewish refers only to males.

and Ruth a Moabite woman could even merit becoming an ancestor of the future Messiah

Women were not included in this prohibition. They did not greet you with bread and water when you were on the way “and” because they hired Bilaam to curse you” applies to men not women Deut 23:5

Meam Loez 18:52

We know it is a prohibition against males only not females

The torah speaks of

It is not the way of the women to go out. Therefore they are not guilty of not coming forward with bread and water.

OR Hachaim 1924

And besides even if they wished to bring bread and water the women would have had to obtain their husbands consent. Absent that they have no fault their husbands would never have consented.

OR Hachaim 1928

Ki tzetzeh

Deut 23:3

A bastard shall not enter into the assembly of the LORD; even to the tenth generation shall none of his enter into the assembly of the LORD. {S}

ג לא-יבא ממזר, בקהל יהוה: גם דור עשירי,
לא-יבא לו בקהל יהוה. {ס}

A strange people

An Ammonite or a Moabite shall not enter into the assembly of the LORD; even to the tenth generation shall none of them enter into the assembly of the LORD for ever;

ד לא-יבא עמוני ומואבי, בקהל יהוה: גם דור
עשירי, לא-יבא להם בקהל יהוה עד-עולם.

By Ammonites and Moabites you must not have them enter the congregation of Hashem even to the 10th generation for all eternity.

For Mamzer it only says for 10 generations and does not also say . This indicates a difference. When Moshiah comes all the Mamzer's will be cleansed and no longer prohibited.

Ki tzetzeh

Deut 23:10

When thou goest forth in camp against thine enemies, then thou shalt keep thee from every evil thing.

י כִּי-תֵצֵא מִחֲנֶה, עַל-אִיבֶיךָ: וְנִשְׁמַרְתָּ--מִכָּל,
דְּבַר רָע.

You shall guard against any evil thing

Why do we need the word - thing - “you shall guard against any evil” has the same meaning

has two meanings word and thing

An evil word - defamation insult, falsehood

Can cause more harm than the enemy. This seemingly unnecessary word can teach us that

Kesubos 46a

Kestenbaum 4b3

Ki tzetzeh

Deut 23:11:5-8

If there be among you any man, that is not clean by reason of that which chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp.

יֵא כִּי-יְהִיֶּה בְךָ אִישׁ, אֲשֶׁר לֹא-יְהִיֶּה טְהוֹר
מִקְרָה-לְיָלֵה--וַיֵּצֵא אֶל-מַחוּץ לַמַּחֲנֶה, לֹא
יָבֹא אֶל-תּוֹךְ הַמַּחֲנֶה.

Rather than us the word “defiled”

The torah uses a kinder softer phrase that uses four full words.

We know the torah is precise with every letter. These added extra words used to avoid an uncomplimentary term should teach us all how careful we must be with our own speech and expressions.

Meam Loez 18:58

Ki tzetzeh

Deut 23 BM 87b1:24:1-4

That which is gone out of thy lips thou shalt observe and do; according as thou hast vowed freely unto the LORD thy God, even that which thou hast promised with thy mouth. {S}

כַּד מוֹצֵא שְׂפָתֶיךָ, תִּשְׁמַר וְעָשִׂיתָ: כַּאֲשֶׁר
נִדְרָתָ לַיהוָה אֱלֹהֶיךָ, נִדְבָה, אֲשֶׁר דִּבַּרְתָּ,
בְּפִיךָ. {ס}

When you work in the vineyard of your friend you may eat till you are satisfied but may not put any into your own vessels.

We learn from this that a worker may eat at the time of picking but not later.

BM 87b1

Ki tzetzeh

Deut 23:24:10-12

That which is gone out of thy lips thou shalt observe and do; according as thou hast vowed freely unto the LORD thy God, even that which thou hast promised with thy mouth. {S}

כַּד מוֹצֵא שְׂפָתָיִךָ, תִּשְׁמַר וְעָשִׂיתָ: כַּאֲשֶׁר
נִדְרָתָ לַיהוָה אֱלֹהֶיךָ, נִדְבָה, אֲשֶׁר דִּבַּרְתָּ,
בְּפִיךָ. {ס}

As you have said with your mouth

How else could a person say things?

The Zohar teaches Vol III page 294 commenting on Kohelet 10”20

For a bird of the sky may carry the sound etc.

A person may only have a thought and his lips already move without his being aware of it.

OR Hachaim 1931

When a man taketh a wife, and marrieth her, then it cometh to pass, if she find no favour in his eyes, because he hath found some unseemly thing in her, that he writeth her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house,

א כִּי-יִקַּח אִישׁ אִשָּׁה, וּבָעָלָהּ; וְהָיָה אִם-לֹא
תִּמְצָא-חֵן בְּעֵינָיו, כִּי-מִצָּא בָּהּ עֲרוּת דָּבָר--
וְכָתַב לָהּ סֵפֶר כְּרִיתוֹת וְנָתַן בְּיָדָהּ, וְשָׁלְחָהּ
מִבֵּיתוֹ.

Writ of Divorce

Written here and verse 1:19 and 3:7 without a vow. The absence of two vows = 12.

The word also has a Gematria of 12. therefore, there is an age old custom of writing every get in exactly 12 line.

The word is not found anywhere in Tanach and is not linguistically related to any Hebrew word. Also in the entire Tanach we never find the letters and Side by side on any word. Alluding to separation divorce lack of togetherness. In fact there is only one word in Tanach that has both letters in it. Bowls. But even here separated by another letter Ezra 1:9. in Ezekiel 22:25 They are next to each other but end one word and start another.

Ki tzetzeh

Deut 24:1

When a man taketh a wife, and marrieth her, then it cometh to pass, if she find no favour in his eyes, because he hath found some unseemly thing in her, that he writeth her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house,

א כִּי-יִקַּח אִישׁ אִשָּׁה, וּבָעָלָהּ; וְהָיָה אִם-לֹא
תִּמְצָא-חֵן בְּעֵינָיו, כִּי-מָצָא בָּהּ עֲרוּת דָּבָר--
וְכָתַב לָהּ סֵפֶר כְּרִיתוֹת וְנָתַן בְּיָדָהּ, וְשָׁלְחָהּ
מִבֵּיתוֹ.

A document of severance

Quoted in Kiddushin 60a3

This phrase indicates that a get is valid only if it completely and finally severs the bonds of marriage. A partial get is not valid

and she departeth out of his house, and goeth
and becometh another man's wife, **ב וַיֵּצֵאָהּ, מִבֵּיתוֹ; וְהִלְכָה, וְהִיְתָה לְאִישׁ-אַחֵר.**

Another man

Implies another type of man

The first husband divorced his wife because of her sexual misconduct.

The second married her despite these faults (Gittin 90a)

The torah strongly suggests he will not derive happiness from this marriage. He will ultimately hate her and divorce her as well

Ki tzetzeh

Deut 23:25

When thou comest into thy neighbour's vineyard, then thou mayest eat grapes until thou have enough at thine own pleasure; but thou shalt not put any in thy vessel. {S}

כֹּה כִּי תָבֵא בְּכַרְם רֵעֶךָ, וְאָכַלְתָּ עֲנָבִים כְּנֹפֶשֶׁךָ
שְׂבַעְךָ; וְאֶל-כְּלִיךָ, לֹא תִתֵּן. {ס}

A strange people

Ki tzetzeh

Deut 24:14

Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates.

יָד לֹא-תַעֲשֶׂק שָׂכִיר, עִנִּי וְאֶבְיוֹן, מֵאֲחֵיךָ, אוֹ
מִגֵּרְךָ אֲשֶׁר בְּאַרְצְךָ בְּשַׁעְרֶיךָ.

You shall not retain (the wages of) an employee who is poor or destitute among your
or from a convert who is in your land within your states

also see Deut 24:15

Lev 19:13

6 means Jews and (includes full converts)

7-10 or converts who are resident aliens also includes these

10-11 any payment in your land must be made in a timely fashion
therefore, includes rental of animals and utensils

10-11 this rule may apply only when you are in your land and gates

10 Suggests this law pertains only in Israel. Not our practice

11 4-5 Reb Yose uses these words to learn you should pay a poor worker first.

And these words tell us to pay the poor person before the destitute one even though the
Destitute person has a deeper poverty. Why? The poor one may be embarrassed to keep
as King for his but the destitute will keep as King he is so desperate he has lost his
embarrassment. The poor in addition to needing money he is too embarrassed to
keep claiming it

So he has more problems

he needs the money

he is embarrassed

he may never get the money because he won't keep asking

So the torah gives him priority

In the same day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD and it be sin in thee. {S}

טו בְּיוֹמוֹ תִתֶּן שְׂכָרוֹ וְלֹא-תָבוֹא עָלָיו הַשֶּׁמֶשׁ,
כִּי עָנִי הוּא, וְאֵלָיו, הוּא נֹשֵׂא אֶת-נַפְשׁוֹ; וְלֹא-
יִקְרָא עָלֶיךָ אֶל-יְהוָה, וְהָיָה בְּךָ חַטָּא. {ס}

On his day you shall pay his _____ and the sun shall not set upon him because he is poor and for it he risks his life; let him not call out against you to Hashem for it shall be a sin in you.

8 – he is poor

- #1 This phrase excludes this sentence from referring to animals or utensils. Since they cannot become poor
- #2 This phrase does tell us that if you have two or more employees who come for their wages you are to pay the poor one first. Reb Yose uses this phrase for #1 and uses Deut 24:14:4-5 to learn the precedence of poor over wealthy.

Ki tzetzeh

Deut 24:15

In the same day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD and it be sin in thee. {S}

טו בְּיוֹמוֹ תִתֶּן שְׂכָרוֹ וְלֹא-תָבוֹא עָלָיו הַשֶּׁמֶשׁ,
כִּי עֲנִי הוּא, וְאֵלָיו, הוּא נֹשֵׂא אֶת-נַפְשׁוֹ; וְלֹא-
יִקְרָא עָלֶיךָ אֶל-יְהוָה, וְהָיָה בְּךָ חַטָּא. {ס}

And his life depends on it

Suggests that if the employer pays the laborer late “for he is poor it may endanger his life” and therefore it is not mere robbery to pay late but can be considered a capital offense.

OR Hachim 1932

The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin. {S}

טז לא-יוֹמְתוּ אָבוֹת עַל-בְּנִים, וּבְנִים לֹא-יוֹמְתוּ.
עַל-אָבוֹת: אִישׁ בְּחַטָּאוֹ, יוֹמְתוּ. {ס}

Sanhedrin 27b

If the second ½ of the sentence teaches us that a person shall die only for his own sins. The first ½ is redundant of course a person will not die because of their children's sins. But we should understand that the first ½ is teaching us that a father will not die be put to death (through the testimony) of their sons and the sons will not die (through the testimony) of their fathers. Testimony of all close relatives is discarded by the court)

However, if the son sins himself he may bear the cumulative guilt of both his and his ancestors transgressions.

Ki tzetzeh

Deut 24:17

Thou shalt not pervert the justice due to the stranger, or to the fatherless; nor take the widow's raiment to pledge.

יֵד לֹא תִטֶּה, מִשְׁפַּט גֵּר יִתּוֹם; וְלֹא תִחַבֵּל, בְּגָד אִלְמָנָה.

A proselyte – orphans

Interpreted as meaning a proselyte or an orphan. Why is the conjunctive prefix vow “1” or.

This hints a Talmudic rule that when a person converts to Judaism he serves all Halachic ties with his former family as though he was born again. But since he was born again and has no new family and has severed his ties with his former family the proselyte is also like an orphan.

Baal Haturim
Kestenbaum 465

Ki tzetzeh

Deut 24:17

Thou shalt not pervert the justice due to the stranger, or to the fatherless; nor take the widow's raiment to pledge.

יֵד לֹא תִטֶּה, מִשְׁפַּט גֵּר יִתּוֹם; וְלֹא תִחַבֵּל, בְּגָד אִלְמָנָה.

You must not prevent the judgment of a proselyte or an orphan etc.

You might be inclined to favor the proselyte since the torah often tells us to love the proselyte. The orphan the widow. We are therefore told do not prevent against them or even in their favor.

Therefore, we are told do not prevent justice neither against them (because they may be viewed as weak and defenceless
nor in their favor

Ki tzetzeh

Deut 24:18

But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence; therefore I command thee to do this thing. {S}

יח וְזָכַרְתָּ, כִּי עֶבֶד הָיִיתָ בְּמִצְרַיִם, וַיִּפְדֶּךָ יְהוָה
אֱלֹהֶיךָ, מִשָּׁם; עַל-כֵּן אֶנְכִי מְצַוְךָ, לַעֲשׂוֹת, אֶת-
הַדָּבָר, הַזֶּה. {ס}

Remember that you were a slave in Egypt

And God your Lord liberated you from there.

We have been ordered to show kindness to the proselyte orphan and widow in the cast,
Sentence Deut 24:17 Just as God was kind to us in liberating us from Egypt and we are
eternally indebted to Him.

Do not mistreat the weak and helpless remember how you were treated when you were down
in Egypt.

Meam Loez 18:84

When thou reapest thy harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go back to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the LORD thy God may bless thee in all the work of thy hands. {S}

יט כי תקצר קצירך בשדה ושכחת עמר
בשדה, לא תשוב לקחתו--לגר ליתום
ולאלמנה, יהיה למען יברכה יהוה אלהיך,
בכל מעשה ידיך. {ס}

When you reap your (grain) harvest and forget a sheaf in the field you must not go back to get it

This is the only Mitzvah a person can do by accident without his intention. If done consciously he has not performed the mitzvah.

- possesses a unique aspect not present in any other mitzvah. God will bless all that you do. When this mitzvah which can only be performed unwittingly by accident. Imagine how a person will be blessed if he does a mitzvah purposefully. [is the Mitzvah forgetting or not going back to get it?] obviously !

Forty stripes he may give him, he shall not exceed; lest, if he should exceed, and beat him above these with many stripes, then thy brother should be dishonoured before thine eyes.

ג אַרְבָּעִים יִכְנוּ, לֹא יוֹסִיף: פֶּן-יוֹסִיף לְהַכְתּוֹ עַל-
אֱלֹה מִכָּה רַבָּה, וְנִקְלָה אַחִיךָ לְעֵינֶיךָ.

Do not exceed 40 Lashes if you exceed to hit him it will be too severe and your brother will be degraded in your eyes.

Once someone has been punished for his transgression. It is forbidden to harbor animosity toward him. This is learned from this section. Three times the transgressor is referred to as wicked one 25:1:15 but once the penalty of Makkot (39 lashes) has been meted out he is referred to as your brother 25:3:13

The Posuk tells us not to go beyond forty lashes. So the Rabbi's ruled first only 39 lashes could be given. This could be learned from the fact that the Gematria of is 39.

Forty stripes he may give him, he shall not exceed; lest, if he should exceed, and beat him above these with many stripes, then thy brother should be dishonoured before thine eyes.

ג אַרְבַּעִים יִכְנוּ, לֹא יוֹסִיף: פֶּן-יוֹסִיף לְהַכֹּתוֹ עַל-
אֵלֶּה מִכָּה רַבָּה, וְנִקְלָה אַחֲרָיָהּ לְעֵינֶיךָ.

The number 40 indicates the span of time necessary for the ripening process that leads to fruition

- scouts reconnoitered the land of Canaan for 40 days Deut 9:21
- people obliged to spend 40 years in the desert to mature into a responsible people
- Kabbalah should not be studied until after age 40
- Age 40 one attains insight - Pirkei Avos 5:21
- Moses on Mt. Sinai 40 days
- 40 lashes for punishment

Ki tzetzeh

Deut 25:5

If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not be married abroad unto one not of his kin; her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her.

ה כִּי-יִשְׁבוּ אַחִים יַחְדָּו, וּמֵת אֶחָד מֵהֶם וּבֵן אֵין-
לוֹ--לֹא-תִהְיֶה אִשְׁתּוֹ הַמֵּת הַחוּצָה, לְאִישׁ זָר:
יָבֵמָה יָבֵא עָלֶיהָ, וּלְקַחָהּ לוֹ לְאִשָּׁה וַיְבַמָּה.

When brothers live together

This refers only to a situation where two or more brothers were alive at the same time not where there is such a disparity in age that the one brother died and then a brother was born later.

Meam Loez 18:94

Ki tzetzeh

Deut 25:17

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

יִזְכּוֹר, אֵת אֲשֶׁר-עָשָׂה לְךָ עַמְלֵק, בַּדֶּרֶךְ,
בְּצֵאתְכֶם מִמִּצְרָיִם.

Remember what Amalek did to you
on your way
out of Egypt

They greeted Israel with ingratitude - No appreciation for the fact that Israel bore the sole burden “of being affected for 400 years” Gen 15:13

Though Amalek as a descendent of Abraham should have shared.

Meam Loez 18:110

Ki tzetzeh

Deut 25:17:6

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

יִזְכּוֹר, אֶת אֲשֶׁר-עָשָׂה לְךָ עַמְלִק, בַּדֶּרֶךְ,
בְּצֵאתְכֶם מִמִּצְרָיִם.

Amalek

Has the same numerical value as - doubt

Fresh from the miracles of the 10 plagues and going out of Egypt Amalek attacks them and the enthusiasm of the Jewish people is reduced. Doubts occur. It is not safe in the desert. His influence is totally negative. Therefore he must be obliterated

Meam Loez 18:105

Ki tzetzeh

Deut 25:17

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

יִזְכּוֹר, אֶת אֲשֶׁר-עָשָׂה לְךָ עַמְלֵק, בַּדֶּרֶךְ,
בְּצֵאתְכֶם מִמִּצְרָיִם.

Remember that which Amalek did to you

The word *tzetzeh* when it precedes a Mitzvah requires a specific verbal proclamation to fulfill it. We therefore read these words publically at least once each year.

Similarly the BT Pesachim 106a derives the Mitzvah of reciting Kiddush at the onset of Sabbath from the verse *Ex 20:8*

Munk 181

Ki tzetzeh

Deut 25:19

Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget. {P}

יִטְוֶהָ בְּהַנִּיחַ יְהוָה אֱלֹהֶיךָ לְךָ מְקַל-אִיְבֹיֶיךָ
מִסְבִּיב, בְּאַרְץ אֲשֶׁר יְהוָה-אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה
לְרִשְׁתָּהּ--תִּמְחָה אֶת-זִכָּר עַמְלֵק, מִתַּחַת
הַשָּׁמַיִם; לֹא, תִשְׁכַּח. {פ}

Memory

The passage is also read on Shabbos Parashas Zachor (The Shabbos before Purim) some say the word should be read

Therefore, the reader should read it both ways the entire verse may be repeated or the phrase

How does our Shul do it?

Kestenbaum 469