

בעזרת

The Way of Emunah

Collected Thoughts
on the Weekly Parshah

From

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Ki Savo



The Way of Emunah

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Parshas Ki Savo



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וְלִקְחֶתָּ מֵרִאשִׁית כָּל פְּרִי הָאֲדָמָה אֲשֶׁר תְּבִיא מֵאֶרֶץ אֲשֶׁר ה' אֱלֹהֶיךָ נָתַן
לְךָ וּגּוֹי' (כו, ב)

And you shall take from the first of every fruit of the ground that you bring from
your land that Hashem your G-d gave you... (26:2)

Bikkurim- Recognizing that Everything is From Hashem: *gami* (reed) around it for a sign
and declares: ‘This is the *bikkurim*.’”

Rashi states: “A man goes down into his field and sees a fig that has ripened. He winds a
Rav Moshe Leib of Sassov zy”a asks why the *bikkurim* are bound specifically with a *gami*.

He answers that when a farmer sees his field full of beautiful crops, it is possible that he will forget who really made the plants grow and he will think that it is the result of his own toil, hard work and talent. To counter this mistaken mindset, Chazal tell him to tie the first of his crops with a *gami*, as this word is an acronym for “*gedolim maasei Hashem*”. (Tehillim 111:2: Hashem’s acts are great.) This is meant to remind him that everything that grows in his fields comes from Hashem.

He adds that this is also seen from the verse in (Tehillim 24:5): “*Yisa bracha me’eis Hashem.*” (He shall receive blessing from Hashem.)

A person must realize that whatever blessing is found in his handiwork is from Hashem, and not the result of his own efforts.

Not “Your Land”:

Sefer Ha’Akeidah writes that this is the reason the *pasuk* says to take *bikkurim* from “your land that Hashem gave to you.” The mitzvah of *bikkurim* is meant to remind us that the land is not “yours”; rather, it belongs to Hashem and He gives it to us to use for our needs. Therefore, we take the first crops for Him, to display that we accept that everything is really His.

He writes: “The main way of accepting Hashem... is by recognizing that all goodness comes from Him and that our strength and work does not accomplish anything... Anyone who thinks otherwise is guilty of rebelling against Him, which will lead to much badness and punishment. For this reason, we are told that when we enter our land and settle there, we must be

careful not to say that we acquired it due to our strengths and talents. We must not forget all the miracles of Hashem that brought us there. Therefore, we must give *maaser* and other offerings as a constant reminder that all of the land belongs to Hashem's and He only gives it to us as a gift, and that He is the One who grants us success. We are told to give *bikkurim* 'from your land', meaning from the land that you think is yours but really is not... **because all of the land belongs to Hashem."**

It Is Merely a Gift:

The Kli Yakar also writes that the reason for the mitzvah of *bikkurim* is to remind us that we do not really own the land. The *pasuk* states: "And it will be when you come to the land that

Hashem **gave to you...**" The land is not ours as an inheritance; rather, it is given to us as a gift from Hashem on condition that we keep his Torah and obey His words.

However, it is common for people to believe that they inherited the land and that it fully belongs to them. Therefore, we are told "to take" (*v'lakachta*) *bikkurim*. **It does not say "to give" *bikkurim*, as we are not giving away anything that belongs to us and we are only permitted to enjoy it after we separate a portion for Hashem, as a sign that we accept the fact that it is not "our land".**

וְלָקַח הַכֹּהֵן הַטָּעָא מִיָּדְךָ וְהָנִיחוֹ לִפְנֵי מִזְבֵּחַ ה' וְגו' (כו, ד)

And the kohen will take the basket from your hand, and he will put it before the Mizbeach of Hashem. (26:4)

Giving Hand-to-Hand is Better:

A story once occurred at a festive gathering to celebrate the *tenayim* of a new *chosson* and *kallah*. All of the guests were sitting and waiting for the *tenayim* to be read when suddenly the father of the bride refused to sign on the document that obligated him to pay his daughter's dowry. He claimed that he should be believed based on his word, as he was the type of person who never said a lie and, in any case, no one would lie about their own child. Therefore, he should be trusted without the need for a signed contract.

Amongst those in attendance was Rav Elchonon Wasserman

zt"l. When he saw that the father was stubbornly insisting and that this could place the entire *shidduch* in danger, he spoke up and said to the man, "Your claim is incorrect. You say that no one would lie about their own child but this is not true. The proof of this is that during the Aseres Yemei Teshuva, we tell Hashem: 'Remember me for life, oh King who desires life.' **We are Hashem's children and we trust in Him to grant us life.** So why do we then say 'and write us in the book of life'? Why can't we rely on Him without making Him write it down?' **We see from here that a promise is not sufficient unless it is in writing!"**

Rav Moshe Londinsky zt"l,

Rosh Yeshivas Radin, added that even a written promise is not as good as something given from hand-to-hand. This is seen from the *bikkurim*. When one goes to his field and sees the first fruits, he ties them with a reed and later puts them in a basket and he takes them to Yerushalaim. After all of this, one certainly can assume that he will fulfill his

pledge and give them to the kohen.

Still and all, the Torah says that he must give them to the hand of the kohen, and the kohen must take the basket from him. Why is this necessary? Because one cannot be 100% sure that the *bikkurim* will be given until the kohen takes it.

וְעִנִּיתָ וְאָמַרְתָּ לִפְנֵי ה' אֱלֹהֶיךָ אֲרָמִי אֲבִד אָבִי וַיֵּרֶד מִצְרַיִם וְגו' (כו, ה)

And you shall call out and say before Hashem, your G-d, "An Arami pursued my father, and he went down to Egypt..."

Gratitude in a Loud Voice:

Rashi says that “*v'anisa v'amarta*” means to raise one's voice. The Bais Yisroel zy”a asks that Rashi previously said that Rashi previously said (ibid:3) that “*v'amarta*” means to not be ungrateful.

There are many people who cry out to Hashem in a loud voice when they want something from Him, but when they praise and thank Him for what they have, they do so in a quiet voice. From the Parshah of *bikkurim*, we are meant to learn that one should also raise his voice when thanking Hashem for everything

He has given. This is a sign of

our gratitude, and it should be done **“with the gantze k’nock!”**

The Humble One is Louder:

Rashi says that “*v’anisa*” means to raise one’s voice. Rav Yechezkel of Kuzmir *zy”a* (quoted in Sefer Nechmad M’Zahav) asks that the same word can also mean “to answer”. If so, how does Rashi know that it means to raise one’s voice?

He answers that the two are one and the same, as when heeds the call and answers by annulling himself to Hashem, he will want to do so by raising his voice. The proof of this is from Moshe

Rabenu, who was the humbles of men. When he praised Hashem, he loudly declared: “*Haazinu Hashamayim*” – let the Heavens hear! He raised his voice to the Heavens!

Antisemitism Never Stops:

The Sanzer Rov *zy”a* notes that the words “*Arami oved avi*” actually mean “an Arami is pursuing my father”, in the present tense. This indicates that antisemitism never stops and is still with us today. Thus, we still face the same pursuit from our enemies as we did in the past.

וַנִּצְעַק אֶל ה' אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע ה' אֶת קוֹלֵנוּ וּגו' (כו, ז)

And we cried out to Hashem the G-d of our fathers and He heard our voices. (26:7)

When One Davens Out Loud He is Immediately Answered:

The Chofetz Chaim *zt"l* says that from the fact that the verse says that Hashem heard “our voices”, rather than simply saying that He heard “our prayers”, we see that if one cries out loud during a difficult time, Hashem answers him immediately.

Not all *tefillos* are answered right away. The Medrash (Devarim Rabbah 2:10) tells us that some prayers are answered 30 days later, and some are not answered

until 40 years later. **But if one prays loudly and cries out to Hashem, Hashem hears him immediately.**

He adds two other methods one can use for his *tefillos* to be answered immediately. 1. Do not daven for yourself alone. Rather, daven for the entire Klal. 2. Daven right after doing a mitzvah. The effectiveness of this is seen from the fact that we recite “*Harachmanan*” right after Birchas Hamazon, **as the mitzvah of *bentching* creates an auspicious time to daven and be answered in the merit of the mitzvah.**

וְשִׂמְחָתָּ בְּכָל הַטּוֹב אֲשֶׁר נָתַן לָךְ ה' אֱלֹהֶיךָ וְגו' (כו, יא)

And you shall rejoice with all the good that Hashem your God, has granted you...
(26:11)

The Joy of Receiving a Gift from Hashem:

The Tiferes Shlomo translates

the *pasuk* to mean that one will rejoice because he received a gift from Hashem. He compares this to when a person receives a

gift from a king. In addition to being overjoyed with the gift itself, one is even more happy and proud about the fact that the king deemed him fitting to receive a gift. So too, when

Hashem provides for us, in addition to being with what He gives us, we should be delighted and proud that the King chose to give us a present.

וְאָמַרְתָּ לִפְנֵי ה' אֱלֹהֶיךָ בְּעֶרְתִּי הַקֹּדֶשׁ מִן הַבַּיִת וְגו' (כו, יג)

And you shall say before Hashem your G-d, "I have removed the holy from the house... (26:13)

No Lies:

The Abarbanel asks why we find the concept of “*vidui*” by the mitzvah of *maaser*, wherein one must attest that he fulfilled the mitzvah, while we don’t find such a thing in regards to any other mitzvah.

He answers that no individual Kohen or Levi is able to demand that the *maaser* be given to him,

as the individual can choose to give it to whichever Kohen or Levi he wants. Therefore, whenever one of them requests it, he can send them away by saying he gave it to someone else. For this reason, the Torah commands the person to testify that he did, in fact, give the *maaser*, in order to teach him not to lie and to distribute it properly.

שָׁמַעְתִּי בְּקוֹל ה' אֱלֹהֵי עֲשִׂיתִי כְּכֹל אֲשֶׁר צִוִּיתֵנִי: (כו, יד)

I listened to the voice of Hashem my G-d. I did all that He commanded of me. (26:14)

The True Vidui:

Sefer Gan Hadasim writes the following in the name of Rav Yehoshua of Tomashov zy"l: One Shabbos at *shalosh seudos*, the Sar Shalom of Belz zy"l was asked why in the *vidui* of *maaser*, we recite the words: "I did all that You commanded." The *vidui* seemingly connotes admitting to wrongdoing. Why would we say that we did everything right in a *vidui*?

He answers that every Jew knows that he has not fulfilled everything demanded of him. We know that we have barely begun to fulfill our obligation but we still are told to say that we did everything that Hashem commanded. It stands to reason that when one says this, it will be with a broken heart and much regret for his shortcomings. And **when one feels his heart break with regret and desire to fully do the will of Hashem, that is the true *vidui*.**

הַשְׁקִיפָה מִמַּעוֹן קִדְשְׁךָ מִן הַשָּׁמַיִם וּבָרֵךְ אֶת עַמְּךָ אֶת יִשְׂרָאֵל וְגו' (כו),
(טו)

Look down from Your holy dwelling, from the Heavens, and bless Your people
Yisroel. (26:15)

Heavenly Joy:

In this *pasuk*, the Torah uses the word "*ma'on kadshecha*" (Your holy abode), whereas Shlomo Hamelech (1 Malachim 8:39) "*machon*", rather than "*ma'on*",

and says: "And You shall hear in Heaven Your dwelling place..."

Rabenu Bechaya explains that when one brings *bikkurim*, he testifies to the joy he feels upon fulfilling the commandments,

and this joy is felt in the Heavenly realm known as “*ma'on*”, which is why this word is used in the *vidui*.

A Mitzvah With Joy:

Rabenu Bechaya continues to explain the meaning of the word “*hashkifa*” (look), noting that this word is used only to describe danger.

He says that this is meant to teach us the great reward one receives when he does a mitzvah with joy. **Doing so transforms the *middas hadin* into *middas harachamim***, as Chazal say (Tanchuma, Ki Sisa 14): “*Matnas aniyim* is so powerful that every time the word ‘*hashkifa*’ is used in the Torah, it has a bad connotation, but this time, it is said as a *bracha*.”

וְכָתַבְתָּ עַל הָאֲבָנִים אֵת כָּל דְּבָרֵי הַתּוֹרָה הַזֹּאת וְגו' (כו, ח)

And I wrote on the stones all of the words of this Torah... (27:8)

Melting the Stone:

The Chidushei Harim zy”a sees this verse as a hint that even people whose hearts are as hard as stone can be returned to the proper path through words of Torah. This is as Chazal say (Sukkah 52B): “If it is made of stone, it will melt.”

This means that the *yeitzer hara* can be overcome through the power of Torah. The *pasuk* is saying that even if Torah is written on stones, meaning in a heart of stone, it can have the effect of annulling the *yeitzer hara* completely.

וּבָאוּ עֲלֶיךָ כָּל הַבְּרָכוֹת הָאֵלֶּה וְהַשִּׁיגָךְ וְגו' (כח, ב)

And all of these blessings will come to you and you will reach them... (28:2)

Brachos Will Pursue Us:

The Degel Machaneh Efraim asks why it says that the *brachos* will reach us, rather than saying that we will reach the *brachos*. He explains that this is as Dovid Hamelech prayed (Tehillim 23:6): “Only goodness and kindness should pursue me.”

flees from goodness because he is unaware that it is good for him. Dovid davened that the goodness should chase after him and reach him, even if he doesn’t realize that it is for his benefit. So too, this *pasuk* is saying that the blessings will pursue us and reach us, even if we unwittingly run away from them.

There are times when a person

בְּרוּךְ טַנְאָךְ וּמִשְׁאָרְתֶּךָ (כח, ה)

Blessed will be your basket and your kneading bowl. (28:5)

Tefillah With and Without Kavanah:

Sefer Agrah D’Kallah states that the word “*tanecha*” (your basket) can also be understood as a reference to the *tefillos* that a person says every day, as the word “*teneh*” can be an acronym for “*taamim nekudos osiyos*”,

tunes, vowels and letters, which are the components that make up the words of prayer.

Since a person is always in a rush and doesn’t have enough time to daven with *kavanah* for all that he needs, the *pasuk* then uses the word “*m’sharosecha*”, which could mean “the

remainder”. This indicates that whatever is left out of a person’s *tefillos* will also be blessed and fulfilled. Even the prayers that were not said with *kavanah* can also rise up to a high place, as the Zohar Hakadosh (Chelek 2, 245B) says that there is a special chamber for such prayers, where they wait until one davens one prayer with *kavanah*, and they then ascend along with that prayer.

Blessing for the Past and for the Future:

יצו ה' אתה את הברכה באסמיה ובכל משלח ידך וגו' אשר ה' אלוקיך נותן לך (כת, ה)

Hashem will order the blessing to be with you in your granaries, and in every one of your endeavors... which Hashem, your G-d, is giving you. (28:8)

Bracha in the Merit of Brachos:

Sefer Od Yosef Chai asks why the word “*habracha*” is written

Rav Meir of Premishlan zy”a explains the verse: “*Boruch ta’anecha u’misharasecha*. (Blessed will be your basket and your kneading bowl)”, as follows:

“*Boruch ta’anecha*” – we ask Hashem to bless us by giving us what we “*tainoh*” (ask for), and we further ask Him to give us “*misharaecha*”, what is left over, meaning what we haven’t asked for because we don’t even know that we should be asking for it. And He fulfills both prayers.

with a “*hei hayedia*” – which indicates that it is referring to a specific *bracha* – rather than simply saying that Hashem will send “*bracha*”.

He answers that the “*hei*” (which has a numerical value of five) is meant to represent the five *brachos* one makes when he eats – the *bracha* of Hamotzi before eating and the four *brachos* of Birchas Hamazon after eating. Thus, the *pasuk* is saying that in the merit of these five *brachos*, one will be “*b’asamecha*”, which can be understood to mean in the Upper Worlds, which are hidden (*samuyim*) from the eyes. The verse continues to say that one will also be blessed “in all his endeavors”, meaning that he will also have *bracha* in everything he does in this world. The *pasuk* concludes by saying that he will be blessed “in the land that Hashem, your G-d, is giving to you” in order to stress that the main blessing will be in the World to Come.

In this vein, he also explains the verse in Koheles (9:7): “Go and eat your bread with simcha (joy).” The word “*b’simcha*” has the same letters as the word “*b’chamisha*” (with five). Thus, this too is a hint to the five blessings one makes on bread. The *pasuk* continues: “And drink your wine with a good heart.” This is a hint to reciting Birchas Hamazon on a cup of wine, which is an enhancement of the mitzvah.

Thus, one who does the mitzvah on the highest level actually makes six *brachos*. This is hinted to by the fact that the word “*boruch*” is found six times in these *pesukim*. (1. *Boruch ata ba’ihr*. 2. *Boruch ata b’sadeh*. 3. *Boruch pri bitnecha*. 4. *Boruch tanecha*. 5. *Boruch ata b’boeacha*. 6. *Boruch ata b’tzeitzecha*.)

Eating on Shabbos is Spiritual Sustenance:

Sefer Zera Shimshon (Parshas Eikev) writes that although we eat *Mazon Gufni* (physical food) on Shabbos, it is considered to be “*Mazon Ruchni*” (spiritual food). This is as the Reishis Chohchmah (Shaar Hakedusha, Perek 15, Ois 77) writes that **whatever meat and fat is added to a person’s body as a result of the food he eats on Shabbos will never rot away**

or be eaten by worms after his death.

This fits wells with Chazal’s statement (Pesachim 100B): “*Ein Kiddush ela b’makom seudah.*” (Kiddush can only be in the place of a meal.) These words can be understood to mean that since the Shabbos *seudah* is a holy, spiritual meal, one must first make Kiddush to symbolize that this repast is completely sanctified.

וְהָיָה אִם לֹא תִשְׁמָע בְּקוֹל ה' אֱלֹהֶיךָ וְגו' (כח, טו)

And it will be if you do not listen to the voice of Hashem your G-d... (38:15)

Let the Year and its Blessings Begin:

The Tiferes Shlomo says that the reason we recite the *tochacha* at this time is as a sign that the year and its curses should come to an end. **If, Heaven forbid, a bad decree was issued against a person, we hope that it will**

be fulfilled by reading from the Torah about bad things, and he will then be able to experience only good.

The Tochacha Annuls Aveiros:

Similarly, the Kozheglover

Gaon *zt"l* writes in Sefer Eretz Tzvi (Parshas Bechukosai) **that reading the *tochacha* before Rosh Hashanah serves to annul *aveiros* because hearing these words breaks our hearts and causes us to regret our sins.**

וּפְסַחְדָּתָ לַיְלָה וַיּוֹמָם וְלֹא תֵאֱמִין בְּחַיֶּיךָ (כח, טו)

You will be in fear night and day, and you will not believe in your life. (28:66)

When There is Emunah There are no Parnassah Concerns:

Rav Yehoshua of Belz *zy"ta* explains this *pasuk* as follows:

“And your life will hang before you” – even though it was predetermined on Rosh Hashanah how much money you will earn this year (Beitzah 15A) and that amount is just “hanging” and waiting for you to take it.

“You will be in fear day and night” – you will nevertheless be afraid. The reason for this fear is because “you will not believe in your life” – you will be lacking in *emunah* and won’t believe that whatever Hashem decreed for you will come to you no matter what. If you would have the proper level of *emunah*, however, you would not be afraid at all and you would trust in Hashem to provide for you.

וּשְׁמַרְתֶּם אֶת דְּבָרֵי הַבְּרִית הַזֹּאת וַעֲשִׂיתֶם אֹתָם לְמַעַן תִּשְׁכִּילּוּ וְגו' (כט, ח)

And you shall observe the words of this covenant and do them, in order that you will succeed... (29:8)

Always Immersed in Avodas Hashem:

Sefer Avodas Yisroel translates the word “*v’ashamartem*” to mean “to wait” (as in Bereishis 37:11). Accordingly, the *pasuk* is saying that one should wait for and anticipate the *bris* and constantly ask when he will merit to create a genuine covenant with his Creator.

He adds that there are many

people who desire to serve Hashem but they are caught up in their earthly pursuits and don’t end up doing it. Therefore, the *pasuk* stresses to “do them”. This teaches us that merely anticipating the covenant is not enough. One also must do his part by completely immersing himself in *avodas Hashem*. If one does this, he will “succeed in all that he does.”

Chodesh Elul

Elul in Russia:

We are in the midst of the holy and awesome month of Elul and we are all trembling before the Day of Judgment.

The Skverer Rebbe *zy”a* described how the month of Elul looked in Russia generations ago. The fear and awe amongst

the *chasidim* was tangible as they awaited the Yom Hadin. Even the simple waggoneers would sit all day in the bais medrash and say Tehillim.

One of the *chasidim*, R’ Monya *z”l*, added his own memory of Elul in the shtetl. **He recalled that when he was a child, the way the little boys knew that it**

was Elul was that they would see that their *melamed's* eyes were red from crying. They then understood that the summer was over and it was time to get serious.

Bringing the Horse Dealer to do Teshuva:

It is related that the Baal Shem Tov *z"l* once entered a boarding house and saw numerous merchants there, including horse dealers, cattle sellers, butchers, leather dealers, etc. It was during the time of year when the fair was open, and they had all come to buy and sell their wares. They would spend every day doing business, and they would come in the evening to the boarding house to rest.

When the Besh"t saw how immersed in their business these

men were, he felt sorry for them. He said to them, "I have a question for you, my brothers. Can you tell me the difference in price between a good horse and a bad horse?"

The horse dealers began to laugh at the silly question. One of them spoke up and said, "There is a huge difference! A good horse that is able to run fast and which can carry a rider can fetch 100 gold coins or more. A bad horse that is too weak to run fast or carry a rider and can only pull a small cart can only be sold for 10 gold coins at most."

The Besh"t, however, continued to speak and he asked, "Why is it good for a horse to be able to run fast? This could be a detriment. If it runs off the path, it will get very far away before you can catch it and get it back!"

The merchants now understood that he was hinting to deep matters and they waited to see what he would say next. The Besh"t continued to say, "It is true that a fast horse may get lost and run far away but it will also get back on the right path very quickly!"

He then said in a voice full of love and pleasantness, "You should be able to understand on your own what I am getting at. You are all good Jews. You descend from great men. Even if you wander very far from the good path, do not despair! You still possess greatness within you and you can quickly return to the proper path."

This is the meaning of the Navi's words (Yirmiyahu 3:22): "*Shuvu banim shovavim.*" Return you backsliding children! Even if you have slid backwards,

you are still Hashem's children, and you can return to Him by doing teshuva. The road to do this is fully open during the month of Elul!

May we all merit doing a full *teshuva* out of love, so that our sins are transformed into merits, and may we all have a *kesiva v'chasima tova!*



בס"ד

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