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DAF KESHER

SHAPPELL'S / YESHIVA DARCHE NOAM · MIDRESHET RACHEL V'CHAYA · JACK E. GINDI Z"L PATHWAYS ISRAEL & PATHWAYS PLUS

This issue is dedicated in memory of Cpl. Gilad Amichai Goldstein, ז"ל, beloved son of Dan and Yael Goldstein, יבל"ח, and in memory of our beloved alumnus, Dr. Nathan Wohl, ז"ל, commemorating his first yahrzeit.

DVAR TORAH OVERT HIDDEN BLESSINGS

In our Parshah, there is a discrepancy between the order of the blessings Israel is to receive if they keep the Torah, and the parallel curses if they do not. If Israel keeps the Torah, says Hashem,

"A) Blessed are you in the city and blessed are you in the field;

B) Blessed are the fruit of your womb and the fruit of your earth ...;

C) Blessed are your basket and your kneading trough; and

D) Blessed are you in your coming and blessed are you in your going" (Devarim 28:3-6).

Yet when the Torah lists the curses it shifts the order of the second and third items in the list:

"A) Cursed are you in the city and cursed are you in the field;

B) Cursed are your basket and your kneading trough;

C) Cursed are the fruit of your womb and the fruit of your earth ... and;

D) Cursed are you in your coming and cursed are you in your going" (Devarim 28:16-19). **Why the shift in order?**

The author of the Kli Yakar commentary (Harav Shlomo Efraim of Luntschitz, זצ"ל, 1550-1619) offers the following solution. There are two types of blessings, he says. One type of blessing comes through natural processes, through what we refer to as a **נסתר**, a hidden miracle. The blessing of the fruit of the earth is in that category. A bumper crop is the result of Divine blessing, but is not an open miracle.

On the other hand, when fruit that has already been picked – fruit in "your basket" – increases, that is an open miracle. That type of blessing is much more intense than the first. This explains the order of the blessings. Hashem first lists the hidden miracle, "Blessed is fruit of your womb and the fruit of your earth," then the more intense open miracle, "Blessed is your basket and your kneading trough." But the opposite is true for curses. First the Torah lists the less intense curse, to "your basket." Then, says the Torah, not only will your produce be cursed after it is picked, but it will also have a small yield. Not only will you no longer have open miracles, but the natural processes will also cease to function normally.

But, based on a teaching quoted by the Gemara (Bava Metzia 42a), there might actually be three categories of miracles. The Gemara quotes Rabbi Yitzchak, who says that blessing only takes hold of something that is "hidden from the eye." His statement is based on another verse in the blessings: "יְצוּ ה' אֱתָךְ אֶת הַבְּרָכָה בְּאֶסְמֶיךָ – Hashem will command the blessing in your storehouse" (Devarim 28:8). In addition, the Gemara quotes another baraita that says, "A blessing doesn't take hold of something that is weighed, measured, or counted."

Hashem does open and overt miracles like the Ten Plagues and the Splitting of the Sea; He also does hidden miracles, like the natural functioning of the human body, the growth of trees, and weather. But there is a third category of miracles: open miracles that Hashem does in a hidden way. Blessing attaches the Divine quality of infinitude to the physical world. But exposure and limitation, counting and weighing, go against the very essence of blessing. Hashem blesses the produce – but within the basket and within the silo.

SOURCE GUIDE: FOUR NATIONAL EVENTS AND THE SHOFAR

In this week's Parshah, the Torah describes a massive national event to take place on the day that the People of Israel crosses the Yarden River into the Land of Israel. Great stones are to be removed from the Yarden; the words of the Torah are to be written on plastered stones; sacrifices are to be offered; and representatives of the People are commanded to stand on two mountains, Mount Gerizim and Mount Eival, corresponding to the blessings and curses. This source guide is built on an article in "Sichot L'Sefer Devarim" ("Talks on the Book of Devarim," based on the teachings of Harav Avigdor Nebenzahl, שליט"א, the Rov of Yerushalayim's Old City), in which Rav Nebenzahl points out strong parallels between this national event and three others – and gives us added insight into what happens when we blow the shofar.

A. Mount Eival

The Torah describes a great national event that is to take place on the same day that the People of Israel will miraculously cross the Yarden River. It is to include a mountain, the Torah, a covenant, an altar, and offerings:

<p>1. Devarim 27:1-8</p> <p>(1) And Moshe and the elders of Israel commanded the people, saying, Observe all of the commandment that I command you this day.</p> <p>(2) And it will be, on the day that you cross the Yarden to the Land that Hashem, your G-d, is giving you, that you shall set up for yourself huge stones, and plaster them with lime.</p> <p>(3) When you cross, you shall write upon them all the words of this Torah, in order that you may come to the Land which Hashem, your G-d, is giving you, a Land flowing with milk and honey, as the Hashem, G-d of your forefathers, has told you.</p> <p>(4) And it will be, when you cross the Yarden, that you shall set up these stones, [regarding] which I command you this day, on Mount Eival, and you shall plaster them with lime.</p> <p>(5) And there, you shall build an altar to Hashem, your G-d, an altar of stones. You shall not wield any iron upon them.</p> <p>(6) You shall build the altar of Hashem, your G-d, out of whole stones. And on it, you shall offer up burnt offerings to Hashem, your G-d.</p> <p>(7) And you shall slaughter peace offerings, and you shall eat there, and you shall rejoice before Hashem, your G-d.</p> <p>(8) You shall write upon the stones all the words of this Torah, very clearly.</p>	<p>דברים כז:א-ח</p> <p>(א) וַיִּצְוּ מֹשֶׁה וְזִקְנֵי יִשְׂרָאֵל אֶת הָעָם לֵאמֹר שָׁמְרוּ אֶת כָּל הַמִּצְוָה אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם.</p> <p>(ב) וְהָיָה בַּיּוֹם אֲשֶׁר תַּעֲבְרוּ אֶת הַיַּרְדֵּן אֶל הָאָרֶץ אֲשֶׁר ה' אֱלֹהֵיךָ נֹתֵן לְךָ וְהִקַּמְתָּ לְךָ אֲבָנִים גְּדוֹלוֹת וְשָׂדַתְךָ אֹתָם בְּשִׂיד.</p> <p>(ג) וְכָתַבְתָּ עֲלֵיהֶן אֶת כָּל דִּבְרֵי הַתּוֹרָה הַזֹּאת בְּעֵבְרִית לְמַעַן אֲשֶׁר תִּבְאֵ אֶל הָאָרֶץ אֲשֶׁר ה' אֱלֹהֵיךָ נֹתֵן לְךָ אֶרֶץ זָבַת חֵלֶב וְדָבָשׁ כַּאֲשֶׁר דִּבֶּר ה' אֱלֹהֵי אֲבוֹתֶיךָ לְךָ.</p> <p>(ד) וְהָיָה בְּעֵבְרִית אֶת הַיַּרְדֵּן תִּקְיִמוּ אֶת הָאֲבָנִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם בְּהָר עֵיבָל וְשָׂדַתְךָ אוֹתָם בְּשִׂיד.</p> <p>(ה) וּכְנִיתָ שֵׁם מִזְבֵּחַ הַזֶּה אֱלֹהֵיךָ מִזְבֵּחַ אֲבָנִים לֹא תִנְיֵף עֲלֵיהֶם בְּרִזָּל.</p> <p>(ו) אֲבָנִים שְׁלֵמוֹת תִּבְנֶה אֶת מִזְבֵּחַ ה' אֱלֹהֵיךָ וְהָעֲלִיתָ עָלָיו עֹלֹת לה' אֱלֹהֵיךָ.</p> <p>(ז) וְזָבַחְתָּ שְׁלָמִים וְאִכַּלְתָּ שֶׁם וְשִׂמַּחְתָּ לִפְנֵי ה' אֱלֹהֵיךָ.</p> <p>(ח) וְכָתַבְתָּ עַל הָאֲבָנִים אֶת כָּל דִּבְרֵי הַתּוֹרָה הַזֹּאת בְּאֵר הַיֵּטֵב.</p>
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B. Mount Sinai

Rav Nebenzahl points out that the great gathering at Mount Eival is strikingly similar to Matan Torah, the Giving of the Torah at Mount Sinai:

<p>2. Shemot 24:4-7</p> <p>(4) And Moshe wrote all the words of Hashem, and he arose early in the morning and built an altar at the foot of the mountain and twelve monuments for the twelve tribes of Israel.</p> <p>(5) And he sent the youths of the children of Israel, and they offered up burnt offerings, and they slaughtered peace offerings to Hashem, bulls.</p> <p>(6) And Moshe took half the blood and put it into the basins, and half the blood he cast onto the altar.</p> <p>(7) And he took the Book of the Covenant and read it within</p>	<p>שמות כד:ד-ז</p> <p>(ד) וַיִּכְתֹּב מֹשֶׁה אֶת כָּל דִּבְרֵי ה' וַיִּשְׁכֵם בַּבֹּקֶר וַיִּבֶן מִזְבֵּחַ תַּחַת הַהָר וּשְׁתֵּים עָשָׂר מִצְבֵּה לְשִׁנָּיִם עֶשֶׂר שְׁבֻטֵי יִשְׂרָאֵל.</p> <p>(ה) וַיִּשְׁלַח אֶת נְעָרֵי בְנֵי יִשְׂרָאֵל וַיַּעֲלוּ עֹלֹת וַיִּזְבְּחוּ זָבָחִים שְׁלָמִים לה' פְּרִים.</p> <p>(ו) וַיִּקַּח מֹשֶׁה חֲצֵי הַדָּם וַיִּשֶׂם בְּאֵגָנוֹת וְחֲצֵי הַדָּם זָרַק עַל הַמִּזְבֵּחַ.</p> <p>(ז) וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנֵי הָעָם וַיֹּאמְרוּ כָּל אֲשֶׁר דִּבֶּר ה' נַעֲשֶׂה וְנִשְׁמָע.</p>
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the hearing of the people, and they said, "All that Hashem spoke we will do and we will hear."

1) Moshe wrote the words of Hashem; 2) He built an altar at the foot of the mountain; 3) שלמים and עולות, burnt offerings and peace offerings, were sacrificed; and 4) Hashem made a covenant with the Nation. The same four elements were incorporated into the Mount Eival event. Apparently, Hashem commanded the Jews to recreate the Mount Sinai experience after they cross the Yarden. The need for an additional Mount Sinai-like event is understandable. The Nation will begin a new life in the Land of Israel; and their Torah will now be the Torah of the Land of Israel (see Bereishit Rabbah 16:4: "There is no Torah like the Torah of the Land of Israel"). In addition, because the entire generation of the desert – men between ages twenty and sixty – passed away because of the sin of the spies, the national memory of the Giving of the Torah at Mount Sinai was weakened.

C. The Great Stone at Shechem

It is surprising, though, that before Yehoshua passes away, he made a third national event that shared some of the same elements – writing the Torah, a covenant, and a great stone, representing a mountain:

3. Yehoshua 24:1, 24-27

(1) And Yehoshua gathered all the tribes of Israel to Shechem, and he called the elders of Israel, and their heads, and their judges, and their officers; and they presented themselves before G-d.

(24) And the People said to Yehoshua, "Hashem, our G-d, we shall serve, and to His voice we shall hearken."

(25) And Yehoshua made a **covenant** with the People that day, and set them a statute and an ordinance in Shechem.

(26) And Yehoshua **wrote these words in the Book of G-d's Torah**, and took **a great stone**, and set it under the doorpost which is in the sanctuary of Hashem.

(27) And Yehoshua said to all the People, "Behold, this stone shall be a witness against us, for it has heard all the words of Hashem which He spoke to us; it shall be a witness against you, lest you deny your G-d."

יהושע כד: א, כד-כז

כָּל שִׁבְטֵי יִשְׂרָאֵל שָׁמְעוּ וַיִּקְרָא וַיִּקְרָא לְזָקְנֵי יִשְׂרָאֵל וְלְרֹאשֵׁי וְלִשְׁפָטָיו וְלִשְׁטָרֵיו וַיִּתְיַצְבוּ לִפְנֵי הָאֱלֹקִים.

(כד) וַיֹּאמְרוּ הָעָם אֶל יְהוֹשֻׁעַ אֵת ה' אֱלֹהֵינוּ נַעֲבֹד וְנִקְוֶה לְדִבְרֵי הָאֱלֹהִים.

(כה) וַיִּכְרַת יְהוֹשֻׁעַ בְּרִית לְעַם בְּיוֹם הַהוּא וַיִּשָּׂם לוֹ חֶק וּמִשְׁפָּט בְּשִׁבְטָם.

(כו) וַיִּכְתֹּב יְהוֹשֻׁעַ אֵת דִּבְרֵי הָאֱלֹהִים בְּסֵפֶר תּוֹרַת אֱלֹקִים וַיִּקַּח אֶבֶן גְּדוֹלָה וַיִּקְיֶמֶה שָׁם תַּחַת הָאֱלֹהִים אֲשֶׁר בְּמִקְדָּשׁ ה'.

(כז) וַיֹּאמֶר יְהוֹשֻׁעַ אֶל כָּל הָעָם הִנֵּה הָאֶבֶן הַזֹּאת תִּהְיֶה בְּנוֹ לְעֵדָה כִּי הִיא שָׁמְעָה אֵת כָּל אֲמָרֵי ה' אֲשֶׁר דִּבֶּר עִמָּנוּ וְהִיְתָה כָּכֶם לְעֵדָה פֶּן תִּכְחֹשׁוּן בְּאֵלֵינוּ.

However, says Rav Nebenzahl, the gathering immediately after the crossing of the Yarden might have been perceived by the People as merely a condition for entering the Land – but he felt there was a need to reaffirm the covenant right before Israel will begin normal life in the Land of Israel.

D. Mount Moriah

The ability and the need to recreate a national event on the scale of the Giving of the Torah are built into the halachah. The second to the last mitzvah of the Torah is Hakhel:

4. Devarim 31:10-13

(10) Then, Moshe commanded them, saying, "At the end of [every] seven years, during the Festival of Sukkot, [after] the Shemittah year,

(11) When all Israel comes to appear before Hashem, your G-d, in the place He will choose, you shall read this Torah before all Israel, in their ears.

(12) 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 Hashem, your G-d, and they will observe to do all the words of this Torah.

(13) And their children, who did not know, will hear and learn to fear Hashem, your G-d, all the days that you live on the Land, to which you are crossing the Yarden, to possess it.

דברים לא: יג-יז

(י) וַיִּצַו מֹשֶׁה אוֹתָם לֵאמֹר מִקֵּץ שִׁבְעַת שָׁנִים בְּמַעֲד שְׁנַת הַשְּׁמִטָּה בְּחַג הַסֻּכּוֹת.

(יא) בְּבוֹא כָל יִשְׂרָאֵל לְרִאיוֹת אֵת פְּנֵי ה' אֱלֹהֶיךָ בְּמִקּוֹם אֲשֶׁר יִבְחַר תִּקְרָא אֵת הַתּוֹרָה הַזֹּאת נֹגֵד כָּל יִשְׂרָאֵל בְּאָזְנוֹתָם.

(יב) הִקְהַל אֵת הָעָם הָאֲנָשִׁים וְהַנָּשִׁים וְהַטַּף וְהַגֵּר אֲשֶׁר בְּשַׁעְרֶיךָ לְמַעַן יִשְׁמְעוּ וְלִמְעַן יִלְמְדוּ וַיִּרְאוּ אֵת ה' אֱלֹהֵיכֶם וְשִׁמְרוּ לְעֲשׂוֹת אֵת כָּל דְּבָרֵי הַתּוֹרָה הַזֹּאת.

(יג) וּבְנֵיהֶם אֲשֶׁר לֹא יָדְעוּ יִשְׁמְעוּ וְלִמְדוּ לְיִרְאָה אֵת ה' אֱלֹהֵיכֶם כָּל הַיָּמִים אֲשֶׁר אַתֶּם חַיִּים עַל הָאָדָמָה אֲשֶׁר אַתֶּם עֹבְרִים אֵת הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ.

The parallels between Hakhel and the Giving of the Torah at Mount Sinai are clear:

- a) The king of Israel – in the place of Moshe Rabbeinu – is to read from the Torah to the People of Israel.
- b) Just like at Mount Sinai, every single Jew is to be present – men, women, children, and even babies.
- c) Hakhel is done on a mountain, Mount Moriah, in the courtyard of the Beit Hamikdash, paralleling Mount Sinai and the Place of the Divine Presence.
- d) The day of the Giving of the Torah is also referred to as “יום הקהל” – the day of gathering” (Devarim 9:1).

E. The Shofar

After presenting the parallels between these four national events, Rav Nebenzahl suggests that every Rosh Hashanah gives us the opportunity to recreate the awe of the Mount Sinai experience and the renewal of the covenant with Hashem. Just like on Mount Sinai, the shofar is blown; and, just like on Mount Sinai, Israel reaffirms its willingness to keep our allegiance to our covenant with Hashem.

THE INNER DIMENSION BY RABBI MENDEL FARBBER

Rashi begins his commentary on the Parshah by telling us that the mitzvah of bikkurim (offering of the year's first fruits) applies only to the seven species with which the Torah praises Eretz Yisrael, the Land of Israel. Immediately following that comment, we find a strange phenomenon: Rashi explains words that are not found in our Parshah. They are words from the verse in Parshat Ekev that lists the seven species, זית דבש and זית שמן, he says, means olives within which oil is stored, and דבש, he explains, means date honey. Why did Rashi explain the meaning of these fruits here? And if for some reason there was a need for it, why did he choose only these two and leave out the remaining five?

The seven species listed in Parshat Ekev are in one verse, but divided into two parts. Each part is preceded by the word ארץ: “ארץ חטה ושעורה ונגין ותאנה ורמון ארץ זית שמן ודבש” – [Hashem brings you to] a Land of wheat and barley and grapes and figs and pomegranate, a Land of oil bearing olives and [date] honey” (Devarim 8:8).

Perhaps this implies that there are two levels to קדושת ארץ ישראל – the holiness of the Land of Israel. There is an ארץ of the five species and there is an ארץ of the last two species. The first section of the verse speaks about the fruit itself, whereas the last section, with the last two species, relates to the inner content of the fruit, the שמן and דבש, the oil and the honey. The first five species represent the external kedushah of Eretz Yisrael, and the last two express the inner dimension of kedushat Eretz Yisrael.

The mitzvah of bikkurim is for us to acknowledge that the origin of all the produce grown in Eretz Yisrael is the kedushah of Hashem's special hashgachah (providence) over Eretz Yisrael – as opposed to the universal laws of nature Hashem set in motion over the rest of the world. The mitzvah applies only to the species specific to Eretz Yisrael because the mitzvah is specific only to Eretz Yisrael.

Rashi, by explaining here the two fruits that the Torah refers to by their inner dimension – the oil and the honey – is alluding to the inner kedushah which creates the mitzvah of bikkurim. May we merit to relate to Eretz Yisrael through its inner dimension of kedushah, restoring, speedily in our days, the mitzvah of bikkurim. Then, we will have created an eternal bond with her, never to be broken again.

שבת שלום ומבורך

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The following digital Torah resources have been extremely helpful in researching and preparing the Shapell's Daf Keshet:
DBS – Hataklitor Hatorani, Otzar Hachochmah, the Bar Ilan Responsa Project, Hebrewbooks.org, and the Tanach section of Chabad.org.

We continue to pray for a refuah shleimah, a complete healing, for all those wounded in the attacks against our People.