

**Parshas Ki Savo**  
**in a Nutshell**  
(Deuteronomy 26:1–29:8)

Moses instructs the people of Israel: When you enter the land that G-d is giving to you as your eternal heritage, and you settle it and cultivate it, bring the first-ripened fruits (bikkurim) of your orchard to the Holy Temple, and declare your gratitude for all that G-d has done for you.

Our Parshah also includes the laws of the tithes given to the Levites and to the poor, and detailed instructions on how to proclaim the blessings and the curses on Mount Gerizim and Mount Eival—as discussed in the beginning of the Parshah of Re'eh. Moses reminds the people that they are G-d's chosen people, and that they, in turn, have chosen G-d.

The latter part of Ki Savo consists of the Tochachah ("Rebuke"). After listing the blessings with which G-d will reward the people when they follow the laws of the Torah, Moses gives a long, harsh account of the bad things—illness, famine, poverty and exile—that shall befall them if they abandon G-d's commandments.

*(continued next column)*



"Also those who are far from G-d's Torah and His service . . . one must draw them close with strong cords of love.  
— Tanya

**Anshei Lubavitch Congregation**

Rabbi Levi and Leah Neubort

*Adult education:*

Rabbi Avrohom and Rivky Bergstein

*Youth Outreach:*

Rabbi Eli and Ruty Steinhauser

**Shabbos Schedule**

**Erev Shabbos – Sep 4 / Elul 15**

Candle Lighting ..... 7:05 pm

Mincha ..... 7:05 pm

**Shabbos Day – Sep 5 / Elul 16**

Shacharis..... 10:00 am\*

Torah Reading..... 10:55 am

Rabbi Neubort's Drasha..... 11:30 am

Kiddush ..... Postponed

Mincha ..... 7:05 pm

Rabbi's Drasha ..... 7:25 pm

Shabbos Ends..... 8:03 pm

*\*Latest morning Shema is now 9:39 AM. Be sure to recite the Shema at or before that time (even if at home).*

**Weekday Schedule (not on a holiday):**

**Minyan**

Shacharis (Mon-Fri) ..... 6:15 am

Shacharis (Sunday) ..... 9:00 am

Mincha / Maariv ..... 8:15 pm

**Classes**

Chassidus, Mon-Fri ..... 5:50 am

Halachah, Mon-Fri ...5 minutes before Mincha and after Maariv

Monday Torah Studies..... Online only

Tuesday Talmud..... 9:30 pm

Wednesday Mishna ..... Online only

Thursday B'lyun .....9:30-10:00 pm

*By the grace of Hashem, following CDC Guidelines, both indoor and outdoor*

*High Holiday services will be offered.*

*Tickets on sale soon.*

*Details to come, or ask the Rabbi.*

**\*\* Selichos \*\***

**A Community Event**

**Please join us Saturday night, Sept 12, for a "Pre-slichos Farbrengen" at 11:30 pm and Selichos at 12:55 am.**

Moses concludes by telling the people that only today, forty years after their birth as a people, have they attained "a heart to know, eyes to see and ears to hear." ❖

Eruv website:

[www.fairlawneruv.com](http://www.fairlawneruv.com)

Eruv Hotline: 201-254-9190.

**Halachic Zmanim**

Shabbos, September 5

Eastern Daylight Time

Earliest Tallis ..... 5:30 AM

Latest Morning Shema ..... 9:39 AM

Earliest Mincha (Gedola).. 1:28 PM

Plag Hamincha ..... 6:05 PM

Earliest Evening Shema .... 7:50 PM

## Chassidic Masters

### A Time to Say "Thank You"

*Adapted by Chaim Miller; From the teachings of the Lubavitcher Rebbe*

*What will happen is, when you enter the land which G-d, your G-d, is giving you as an inheritance, you should take possession of it and settle in it.*

*Then [when the land is fully settled], you should take some of the first [to ripen] from every fruit of the ground which you gather in, from your land that G-d, your G-d, is giving you.*

*You should put it into a basket and go to the place which G-d, your G-d, will choose to make His Name rest there.*

*-- Devarim 26:1-2*

#### Classic Questions

When were first-fruits first brought? (v. 1-2)

Rashi: The words, "What will happen is, when you enter... you should take possession of it and settle in it," teach us that they were not obligated to bring first-fruits until they conquered the land and divided it.

Sifri: [The obligation to bring first-fruits] began immediately upon entering the land.

Malbim: How can Sifri argue that the obligation to bring first-fruits began immediately upon entering the Land of Israel, when the verse

states explicitly that "you should take possession of it and settle in it" before bringing firstfruits? Rather, Sifri's intention here is that the mitzvah of first-fruits became obligatory immediately after conquering the land and dividing it. This is in contrast to the mitzvah of eliminating Amalek, recorded at the end of the previous parsha, which did not become obligatory immediately after conquering the land and dividing it, but only later, "when G-d your G-d gives you relief from all your surrounding enemies" (25:19).

#### The Rebbe's Teachings

When Did The Mitzvah of First-fruits Begin? (v. 1)

Rashi explains that the mitzvah of offering first-fruits did not become obligatory until the Jewish people had fully conquered and settled in the Land of Israel, a process which actually took fourteen years.

Sifri, however, is of the opinion that the obligation to bring first-fruits became obligatory immediately upon entering the Land of Israel.

One problem with the view of Sifri is that it appears to contradict that which is stated explicitly in verse 1, that the mitzvah of first-fruits only applies after the Jewish people "take possession" of the land "and settle in it"—as Malbim points out.

Malbim explains that Sifri's intention is not that the mitzvah became obligatory immediately upon entering the land, but rather, immediately upon settling in it.

This is not indicated, however, in the wording of the Sifri.

#### The Explanation

The Torah stipulates that first-fruits are only to be brought after "you enter the land... take possession of it and settle in it" (v. 1). Rashi understands that, like the vast majority of mitzvos connected with entering the Land of Israel, this mitzvah would only become obligatory after the entire land was conquered and settled by the Jewish people as a whole.

Sifri, however, understands that the above verse is speaking to the individual; i.e., when you personally enter the land, you have an obligation to bring first-fruits immediately upon settling on your own private property. Thus, you do not have to wait until the entire land has been conquered and settled.

At first glance, however, this does not fully solve our problem. For even according to Sifri, a person only brings first-fruits upon acquiring his own piece of land (when he can speak of the land "which you, G-d, have given to me," v. 10), and the allocation of land only began after the conquest was complete, seven years after the Jewish people entered the Land of Israel. Thus, even according to Sifri it appears that the obligation to bring first-fruits did not begin immediately, but rather after seven years.

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It could be argued, though, that according to Sifri, it did in fact become obligatory for a person to bring first-fruits immediately upon entering the land, but until the person actually owned land, he was legally exempt from doing so. According to Rashi, however, the obligation to offer first-fruits did not commence until the Jewish people as a whole had entered, conquered and settled the entire land.

### **The Rationale of Rashi and Sifri**

At first glance, Rashi's opinion also appears to be difficult to appreciate. Rashi himself writes that first-fruits are brought so as not to appear "ungrateful" to G-d (v. 3), so surely when a person has fruits growing from his own land, he should make an offering to G-d immediately, as Sifri argues? According to Rashi, a person who was one of the first to settle in the land would be enjoying fruits from his field for seven years before thanking G-d!

In truth, however, there are different approaches to expressing our gratitude to G-d, each having their own unique advantage. For example, according to Jewish custom, as soon as a person wakes in the morning he recites the prayer Modeh Ani as an expression of gratitude to G-d, while he is still in bed, even before his hands have been washed. Later in the day, he will pray more at length to G-d, at which time he will obviously be in a more fit state of mind to praise his Creator.

Nevertheless, each of these types of praise possesses a unique advantage: His recital of the Modeh Ani prayer in the morning is immediate and spontaneous, demonstrating a deep-rooted commitment to serving G-d, to the extent that the very first thing a person does upon awakening is to recite a prayer. On the other hand, his praises to G-d later in the day are more meaningful, because they arise from a fuller and more conscious appreciation of G-d's kindness.

Sifri perceives the first-fruits to be a form of thanksgiving to G-d of the former type (comparable to Modeh Ani), where a person offers fruits to G-d immediately on acquiring his field.

Rashi, however, understands that the first-fruits are a form of praise which comes after a person fully appreciates the fact that G-d gave the Land of Israel to the Jewish people (comparable to one's prayers later in the day that arise from a fuller appreciation of G-d's kindness). So until the point has been reached where every Jewish person has received his portion in the land, one's praise to G-d cannot be complete—for how can one Jew rejoice in receiving his portion when another Jew is still lacking? Thus, Rashi maintains that first-fruits are only brought after "they conquered the land and divided it."

### **When Rashi & Sifri Would Agree**

It could be argued that the positions of Rashi and Sifri are not mutually exclusive. For while the conquest and division of the Land of Israel did actually take fourteen years, if the sin of the spies had not occurred, it would have happened instantaneously (for the spies themselves would have conquered the land—see Rashi on Bamidbar 21:32). Thus, in such an instance, first-fruits would have been brought immediately upon entering the land, even according to Rashi.

And this will indeed occur with the true and complete Redemption, when not only will the conquest of all the ten promised lands be instantaneous, but the fruits will grow instantly too, as the verse states, "the plowman will meet the reaper, and the trader of grapes the one who carries the seed" (Amos 9:13). Thus, at that time, both Rashi and Sifri will concur that first-fruits are to be brought immediately. ❖

## From Our Sages

### ***You shall take of the first of all the fruit of the land . . . (Deuteronomy 26:2)***

*Everything that is for the sake of G-d should be of the best and most beautiful. When one builds a house of prayer, it should be more beautiful than his own dwelling. When one feeds the hungry, he should feed him of the best and sweetest of his table. When one clothes the naked, he should clothe him with the finest of his clothes. Whenever one designates something for a holy purpose, he should sanctify the finest of his possessions, as it is written (Leviticus 3:16), "The choicest to G-d."*

-- (Maimonides)

*The rule "the choicest to G-d," applies in all areas of life. If the school day must include both sacred and secular studies, the former should be scheduled for the morning hours, when the mind is at its freshest and most receptive. If one's talents are to be divided between two occupations, one whose primary function is to pay the bills and a second which benefits his fellow man, he should devote his keenest abilities to the latter.*

*In devoting the "first-ripened fruits" of his life to G-d, a person in effect is saying: "Here lies the focus of my existence. Quantitatively, this may represent but a small part of what I am and have; but the purpose of everything else I do and possess is to enable this percentile of spirit to rise above my matter-clogged life."*

-- (The Lubavitcher Rebbe)

### ***You and the Levite and the stranger (Deuteronomy 26:11)***

*When one eats and drinks [on the festivals], one must also feed the stranger, the orphan, the widow and the other unfortunate paupers. But one who locks the doors of his courtyard and feasts and drinks with his children and wife, but does not feed the poor and the embittered—this is not the joy of mitzvah but the joy of his stomach . . .*

-- (Mishneh Torah, Laws of the Festivals 6:18)

### ***This day you have become a people (27:9)***

*The Jewish people are unique among the peoples of the world: their nationhood was forged not at the point at which they gained their own land, or developed a common language or culture, but on the day on which they pledged to uphold the Torah . . .*

-- (Rabbi Samson Raphael Hirsch)

### ***Blessed be you in the city, and blessed be you in the field . . . (Deuteronomy 28:3)***

*In other words, don't be "a tzaddik in a fur coat"; rather, your goodness should influence your surroundings, in the "city" and the "field."*

*(There are two ways to get warm on a cold winter day: build a fire, which warms everyone else in the room as well; or wrap yourself in furs, which conserves your own warmth but does not generate any heat or warm anyone else. Thus chassidim would refer to a righteous person whose only concern is with his own righteousness as "a tzaddik in a fur coat.")*

-- (Rabbi Bunim of Peshischa)

## Haftorah in a Nutshell – 6th Shabbos of Consolation

*Isaiah 60:1-22*

This week's haftorah is the sixth of a series of seven "Haftarot of Consolation." These seven haftarot commence on the Shabbat following Tisha b'Av and continue until Rosh Hashanah.

In glowing terms the prophet recounts descriptions of what will unfold during the Redemption. Beginning with the resurrection of the dead and the ingathering of the exiles, continuing with the joy and abundance the Jewish people will then experience, as well as the gifts that will be brought to G-d from all of the nations of the world.

Finally, the Jewish nation will no longer be despised and derided, there will no longer be violence nor mourning, and G-d will shine His everlasting light on His people. ❖

**From all of us at Anshei-Lubavitch, we hope and pray for the safety and health of you and your loved ones. May the Almighty protect us all and send complete healing to those who need healing. And may our world very soon find the ultimate cure to all diseases with the coming of Moshiach, sooner than we can imagine.**

***Thank You to:***  
**Yossi Nigri for reading the Torah**  
**and to our Security Volunteers**

"It would be desirable that you establish the custom of reciting Tehillim — at least a few chapters — in shul during the weekdays as well. Convey to the congregants the words that my revered father-in-law, the Rebbe, related: that reciting Tehillim protects [a person] from many undesirable matters and draws down abundant good for the needs of every single individual."

-- Lubavitcher Rebbe                      16 Iyar, 5711

**Good Shabbos to all!**

שבת שלום גוט שבת!

