

## The Quality of Thanks

Think of a gift of value that you have given someone and/or received from someone. To or from a parent, your spouse, a sibling, a child, a friend. Now think of the thank you that you either received or gave. Verbally or in writing.

Almost there. Now picture the difference in the following two situations that call for thank you.

We'll try a few examples, with the hope that at least one of them will hit the spot when we get to the NIMSHAL (a hard word to translate - the actual situation that an analogy or a parable was really talking about).

The gift: a book. Same book received by two different people. The first person puts the book on the shelf, unread. The second person reads it from cover to cover and is greatly moved by it. The book was enjoyable or profound, or greatly informative, or inspiring.

Each of the two people send a thank you note to the giver. For this analogy, we are not even talking about the first person's note saying, Thank you for the book you gave me, and the second person's note overflowing with obvious appreciation for what he or she really got from the wonderful book. Not that.

Picture the two notes - the first from the person who didn't read the book and the second from the one who did read the book (and greatly benefited from it) - to be identical. They both say the same things. cont. page 4

**Jerusalem** Shabbat in/out times for **Parshat EIKEV**

**7:02pm** (plag: **6:12**) / **8:17pm** (see page 3 for other zmanim)



## Word of the Month

Most people will have already said Kiddush L'vana by now - either before Tish'a b'Av (according to Minhag Yerushalayim) or on Motza'ei Tish'a b'Av according to the more common custom. (Some purposely wait until the night following the 10th of Av, because the 10th - until midday - is part of the mourning period.) For those who have not said KL yet, the last opportunity is Sunday night (eve of TU b'Av), July 25th (meaning until dawn of Monday). This close to the deadline, one should not wait for Motza"Sh.



Candles (earliest)	<b>EIKEY</b>	Havdala	Next week
7:02pm (6:12)	Yerushalayim	8:17pm	6:56 (6:07) 8:10
7:19pm (6:14)	S'derot	8:18pm	7:13 (6:09) 8:12
7:17pm (6:12)	Gush Etzion	8:17pm	7:11 (6:07) 8:10
7:19pm (6:14)	Raanana	8:19pm	7:13 (6:09) 8:13
7:18pm (6:13)	Beit Shemesh	8:18pm	7:12 (6:08) 8:11
7:1pm (6:14)	Rehovot	8:19pm	7:13 (6:09) 8:12
7:19pm (6:14)	Netanya	8:20pm	7:13 (6:09) 8:13
7:15pm (6:13)	Be'er Sheva	8:17pm	7:10 (6:08) 8:11
7:18pm (6:13)	Modi'in	8:18pm	7:12 (6:08) 8:11
7:02pm (6:14)	Petach Tikva	8:19pm	6:56 (6:09) 8:12
7:02pm (6:12)	Maale Adumim	8:17pm	6:56 (6:07) 8:10
7:18pm (6:13)	Ginot Shomron	8:18pm	7:12 (6:08) 8:12
7:17pm (6:12)	Gush Shiloh	8:17pm	7:11 (6:07) 8:11
7:17pm (6:12)	K4 & Hevron	8:17pm	7:11 (6:07) 8:10
7:17pm (6:12)	Giv'at Ze'ev	8:17pm	7:11 (6:08) 8:11
7:18pm (6:13)	Yad Binyamin	8:19pm	7:13 (6:09) 8:12
7:18pm (6:14)	Ashkelon	8:19pm	7:13 (6:10) 8:13
7:08pm (6:13)	Tzfat	8:19pm	7:02 (6:08) 8:12
7:19pm (6:14)	Zichron Yaakov	8:20pm	7:13 (6:09) 8:13

Rabbeinu Tam havdala for Parshat Eikev - 8:58pm

Ranges are 10 days. WED-FRI  
17-26 Menachem Av (July 28 - Aug 6)

Earliest Talit & T'filin	4:56-5:03am
Sunrise	5:53-5:59am
Sof Z'man K' Sh'ma (Magen Avraham: 8:27-8:31am)	9:18-9:21am
Sof Z'man T'fila (Magen Avraham: 9:53-9:55am)	10:27-10:29am
Chatzot (halachic noon)	12:45¼-12:45pm
Mincha Gedola (earliest Mincha)	1:21-1:19pm
Plag Mincha	6:12½-6:06¼pm
Sunset (based on sea level: 7:38-7:31pm)	7:43-7:36pm

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## LEAD TIDBIT cont. from front page

But what about the feelings of the writer of each note? What about the enthusiasm invested in each note? What about the sincerity of each note?

We can understand that the second person's note is filled with warm feelings for the giver of the gift. He read the book. And he really liked it. And that is conveyed via his thank you note.

But what about the first person? He's saying (writing) nice things, but he barely knows what the book is about - if that much.

Same words, but worlds apart.

Before the NIMSHAL (if you haven't figured it out yet), let's present another MASHAL - maybe this will speak to some of the TTreaders differently.

You give someone a cell phone. To two different people. One person uses it to make and receive phone calls. And that's all. Doesn't even know of the other features of the phone.

But the second person - ah! he knows all about it, and he uses many other functions of the phone. He takes pictures. He even takes a few videos. Of course, he uses the calculator when he needs a quick calculation. Regularly wakes up to the alarm. Keeps his schedule of meetings in the appointment book. Plays enjoyable music on the mp3 player. Bowls a 180, but can't get the hang of moving those boxes out of the way. (Let's not even mention the internet capabilities.)

Can you imagine the difference in the

two thank you notes?! The first one - thank you for the cute portable telephone. I'll call you sometime.

The second will go on and on about all of the features. And the appreciation for the one who gave the gift will be far greater than in the first case.

Or, if the notes were the same (as in the book analogy), the two notes would "feel" completely different.

In this week's sedra, we have the mitzva of Birkat HaMazon. You shall eat and be satisfied, and you shall bless HaShem... (the dot, dot, dot is significant - we'll see that shortly).

And Birkat HaMazon is one of our Thank You notes to G-d. We thank Him for the food He provides us and all living creatures. And we thank Him for several special features His gift of life provides us with.

We thank Him for the wonderful land He has given us. We thank Him for the Torah and Mitzvot that He has taught us and commanded us.

Let's compare - or contrast - in our imaginations, two people who have had a meal and are conveying their thanks to G-d. One of the people is not Torah observant. (Why he's benching is another story.) But can you feel the difference in the quality, meaning, and feeling when Torah and Mitzvot are mentioned?

And what about the difference when one refers to ERETZ CHEMDA TOVA... from Boro Park or Jerusalem?

## Parsha Points to Ponder **EIKEY**

- 1) Why does Moshe switch from the plural (USHMARTEM VA'ASITEM) to the singular (L'CHA) in the Parsha's first verse?
- 2) Moshe describes the wondrous things which G-D did for the Jews with HIS STRONG HAND (11:2). What does he mean when he adds the additional phrase of HIS OUTSTRETCHED ARM (ZRO'O HAN'TUYA)?
- 3) Moshe told the people that if they do not listen to G-D then rain will not fall (V'LO YIHYEH MATAR). Why then, was it necessary for him to continue and say AND THE GROUND WON'T GIVE FORTH CROPS (V'HAADAMA LO TITEIN ET Y'VULAH)? Once there was no rain, of course the crops would not grow! (see 11:17)

**Parsha Points to Ponder** by Rabbi Dov Lipman ppp@ouisrael.org  
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# EIKEV stats

46th of the 54 sedras;

3rd of 11 in D'varim

Written on 231.83 lines in a Torah; rank: 14

10 Parshiyot; 6 open, 4 closed

111 p'sukim - ranks 26th (4th in D'varim)

Same number of p'sukim as Vayikra, but larger

1747 words - ranks 16th (3rd in D'varim)

Same number of words as Ki Tavo; Ki Tavo has more p'sukim; Eikev has more letters

6865 letters - ranks 14th (3rd in D'varim)

Eikev's p'sukim are long - 3rd longest in the Torah in words and letters per pasuk. This accounts for rise in ranking in the words and letters categories.

## MITZVOT

8 of 613 mitzvot, 6 positive and 2 prohibitions

## Aliya-by-Aliya Sedra Summary

Numbers in [square brackets] are the Mitzva-count of Sefer HaChinuch AND Rambam's Sefer HaMitzvot. A=ASEI (positive mitzva); L=LAV (prohibition). X:Y is the perek and pasuk from which the mitzva comes.

[P> X:Y (Z)] and [S> X:Y (Z)] indicate start of a parsha p'tucha or s'tuma respectively. X:Y is Perek:Pasuk of the beginning of the parsha; (Z) is the number of p'sukim in the parsha.

The command and sample text

## Kohen - First Aliya 25 p'sukim - 7:12-8:10

[P> 7:12 (5)] Moshe Rabeinu reiterates the "simple" deal that HaShem offers us: If we observe the mitzvot then He will keep the promises that He made to our ancestors. He will love us, bless us, and see to it that we flourish. We will be the most blessed among all the nations.

It behooves us to consider this fact that G-d repeatedly presents us with the alternative results of our faithfulness to Him and the opposite. This is what makes the second passage of the Sh'ma (see later in this sedra) so important to our daily routine. Although there is much overlap between the first two passages, it is the second one that states "the Deal", and it is supposed to be a (twice) daily reminder and warning.

Following this, Moshe issues another of the many warnings against idolatry.

**SDT:** *In the context of the opening p'sukim of the sedra, the word EKEV means "on the heels of", "in the wake of..." (following G-d's words).*

*Rashi takes the word to indicate mitzvot that people belittle and crush under their heel. With the careful observance of these mitzvot, G-d will keep His side of the deal.*

*Baal HaTurim presents a mini-mussar lesson based on the choice of the word EKEV. The heel represents humility, in*

*that it always follows the toes and the rest of the foot (and body). Since it does not initiate action\*, it does not run the risk of becoming arrogant. We must realize that humility is an important key in our following G-d's words. Thus, the opening words of the sedra can be saying: "If you are humble and follow G-d's commands, then..." (Note also that the heels support the entire body.)*

*\*This does not suggest that initiative is a negative character trait. Done properly, while safeguarding against arrogance (shall we say), it is admirable and very positive.*

[S> 7:17 (10)] Do not wonder how it will be possible to prevail against the many nations in the Land and do not fear them. The miracles witnessed in Egypt (and in the Midbar) will be repeated with other nations. Conquest of Eretz Yisrael will be slow so that the Land will not be overrun by wild animals.

**Ponder this...** Commentators ask, could not G-d Who split the sea and performed countless other miracles, prevent the problem with animals without drawing out the period of conquest? They explain that the period from Yetzi'at Mitzrayim until entering the Land was supernatural, filled with miracles, but it was an unnatural time. Food from heaven, miraculous well-water, clothes that we did not outgrow, shoes that did not wear out, and protection from the Clouds of Glory, all demonstrated G-d's special relationship with the People and helped develop within

them a special faith in G-d, but was not to be their way of life. Just as the fetus is protected and provided for during gestation and then emerges from the womb into the less perfect but "natural" world, so too Israel is soon to emerge from its womb to face the reality of the natural, "real" world. Hence, the warning about the animals. One can say that by warning us about the length of the period of conquest, G-d is telling us that the period of open miracles is ending (not completely), but a more exciting, more alive, more "real" period is to come.

No one will be able to stand before Israel. [This is as it SHOULD be, but its happening in reality depends on our collective "behavior".] The idols of the nations shall be destroyed and we shall not desire their rich trappings. It is forbidden to derive benefit from the adornments of idolatry, even if they have not been worshiped [428,L22 7:25]. Nor may we have anything to do with idolatry, directly or even peripherally. We may not benefit from that which is consecrated to idolatry [429,L25 7:26].

[S> 8:1 (18)] All that G-d commands us in the Torah is for the purpose of living... in Eretz Yisrael.

**SDT:** *This is an oft-repeated theme of Moshe's words to the new generation that is soon to cross the Jordan River. It emphasizes the interdependence and inseparable nature of the three fundamental events that define the Jewish*

*People - the Exodus, Matan Torah, and entry into Eretz Yisrael.*

Moshe next asks us to remember the experiences of the years of wandering, the miracles as well as the tribulations. That was a testing period which set the stage for real life in Eretz Yisrael.

The Land is beautifully described and the Seven Species are enumerated.

This gives prominence to grain products (bread, pastry, etc.) in the realm of brachot and gives priority to wine and the five special fruits (among the Seven Species - the first two are grains).

The Torah commands us to "bench" after meals [430,A19 8:10].

## MitzvaWatch

Chazal augmented this rule with a wide range of brachot to be recited before and after partaking of food, by which we express our appreciation and thanks to G-d for the bounty of His world. So too, the Sages required us to say brachot before mitzvot, as well as blessings of praise, request, and acknowledgment - to make us constantly aware of G-d and His role in the Creation and continuing maintenance of the world.

Based on the words of the command to say Birkat HaMazon, we are not only thanking G-d for the food, as would be expected, but also for the Land. This is reflected in the texts of

Birkat HaMazon and "Al HaMichya" Since Birkat HaMazon is a mitzva which applies in all places (not just in Israel), commentaries ponder the significance of the reference to the Land.

Ramban says that when one looks back at the oppression in Egypt and remembers the harshness of the Wilderness, and is now enjoying the bounty of the Land of Israel, there is special cause to thank G-d. Even during times of exile, the significance of the Land (and the Torah) to the life of the Jewish People must not be overlooked. To paraphrase a chasidic interpretation of the pasuk which commands us to "bench": One can eat anywhere and be satisfied physically, but to be spiritually satisfied as well - that happens only in THE natural environment of the Jew and his Torah - in Eretz Yisrael. Perhaps this is why Sefer HaChinuch speaks of the brachot for Torah-learning in the same context as Birkat HaMazon. "And you will eat and you will be satisfied..." - this refers to both physical and spiritual food - food of the body and food for the mind and soul.

The implication of Ramban's words is that only in Eretz Yisrael can one be genuinely fulfilled in the performance of mitzvot. One can keep (many) mitzvot outside of Israel, but there is something vital lacking under those circumstances.

In the Midbar, Moshe taught us to thank G-d for our sustenance - the

Manna. This is the theme of the first bracha of Birkat HaMazon. When Yehoshua brought the People into Eretz Yisrael, he inspired the 2nd bracha, acknowledging that there is much more to thank G-d for - the Land, the Torah, the Covenant with HaShem. These add the spiritual dimension to the otherwise physical act of eating. (The third bracha is attributed to both David and Shlomo for the Yerushalayim part and the Mikdash part respectively. The fourth bracha, which is d'Rabbanan, was added by the Beit Din of R' Yochanan ben Zakai.)

## Levi - Second Aliya 13 p'sukim - 8:11-9:3

Until now, the People have periodically displayed lack of faith in G-d in troubled times (hunger, thirst, fear). At this point, Moshe issues a very different kind of warning. When the People will enter the Land, successfully defeat the nations therein, and begin to benefit from the spoils of war and the bounty of the Land, the potential exists to discount G-d's role in their good fortune. Moshe warns: be careful to remember the One Who took us out of Egypt and fed us in the wilderness. Do not say: look what I accomplished with my own powers. Always remember that it is G-d who continuously keeps his promises to our ancestors.

The Torah's point can be seen reflected in Birkat HaChodesh. In our text for Rosh Chodesh benching (next Shabbat IY"H), we ask for many good things in life. One item, we ask for twice - YIR'AT SHAMAYIM, fear (reverence) of G-d. Why twice? Perhaps, because after asking for it the first time, we ask for a life of wealth and honor. If G-d were to grant that request, it would be important for us to ask for YIR'AT SHAMAYIM again.

[P> 8:19 (2)] Know well that turning from G-d towards idolatry will result in annihilation, as it does for other nations.

[Perhaps we can infer this additional point: Don't think that the specialness of the relationship G-d had with the Avot and the special relationship He has with us allows us to turn away from G-d and embrace idolatry with impunity. It does not.]

[P> 9:1 (26)] Notwithstanding the might of the nations we are about to face, have confidence that G-d will lead us to victory.

Note that the words that Moshe uses to describe the nations that we will face in Eretz Yisrael are very similar to the words used by the Meraglim when they panicked the People with their evil report on the Land. Moshe is not glossing over the difficulties that lie ahead. He is rather instilling confidence in the People that will come from faith in G-d and His promise to fight on our behalf. If an enemy is strong, you don't mislead the

people by saying that he is weak. You tell the truth and explain the special protection and help that we will have from G-d in battle.

## **Shlishi** - Third Aliya 26 p'sukim - 9:4-29

Moshe next "put things in perspective". We must not think that we deserve all that G-d is giving us, but rather we must remember the many times we angered G-d in the wilderness AND even at Sinai!

Some mitzva-counters consider this ZACHOR to be among the 613; Rambam and the Chinuch do not. This does not, however, minimize the significance of this command. [Some people have the custom of reciting a list of 6 or 10 Remembrances daily after Shacharit.]

Moshe now tells the People the devastating event of the Golden Calf. How glorious the events should have been when Moshe descended the Mount with the first Luchot. Moshe tells how G-d wanted to destroy the People and how he (Moshe) smashed the Luchot, interceded on behalf of the People, and returned to the mountain for another 40 days and nights of fasting and prayer. Aharon too was subject to G-d's anger. Rashi explains that G-d was angry at Aharon for "going along" with the People as far as he did. The implication, is that Aharon lost his

sons as a result of G-d's anger with him. Moshe's prayers on behalf of his brother were partially successful - Aharon's other two sons lived.

Inter alia, Moshe mentions other places and events where the People angered G-d.

Moshe tells the People that he smashed the Luchot when he saw the Golden Calf. He also tells them of the different "arguments" he put before HaShem to obtain His forgiveness.

## **R'VI'** - Fourth Aliya 11 p'sukim - 10:1-11

[P> 10:1 (11)] Moshe continues by telling about the second set of Luchot and the ARON constructed to contain them.

Rashi explains that this ARON was not the one made by Betzalel for the Mishkan. That came later. Specifically, the construction of the Mishkan and its furnishings did not take place until after Yom Kippur. Moshe came down with the second set of Luchot on Yom Kippur. Where was he to put them? This ARON was made to contain the LUCHOT until THE ARON would be built. Rashi says that this was the ARON used to accompany the people into battle - the ARON of the Mishkan did not go to war until the time of Eli HaKohen. It should not have, and as a Divine punishment, it was captured by the enemy and kept from us for years.

He then tells of the travels of the People, the death of Aharon

(again), and the succession of his son, Elazar. Moshe also tells of the special role given to the tribe of Levi as a result of the (improper) behavior of the rest of the People.

## **Chamishi** 5th Aliya 20 p'sukim - 10:12-11:9

[S> 10:12 (20)] "And now, People of Israel, what does G-d want from you? ONLY to revere Him, follow His ways, love Him, and serve Him with all your heart and soul. To fulfill all that He commands - for our own good."

Moshe says, even though G-d is the Master of all, He has a special relationship with our ancestors and with us. We must not be stubborn; we must be good, for G-d is truly great and not subject to bribery.

We are required to especially love the convert [431,A207 10:19] - we know how being a stranger among others is.

Revere G-d [432,A4 10:20], serve Him [433,A5 10:20], cling to Him (by adhering to Torah scholars) [434,A6 10:20], and swear in His Name [435,A7 10:20] when necessary to swear.

## **MitzvaWatch**

Rambam counts the commandment to pray daily as Biblical, based on "and Him you shall serve" and "and to serve

Him with all your heart" (and other similar texts), defining service of the heart as prayer. Ramban, on the other hand, holds that prayer is a rabbinic mitzva altogether, albeit inspired by the p'sukim in the Torah and stories of the Avot, who prayed on various occasions. At first look, it seems problematic that there is no specific command in the Torah "Thou shalt daven".

But if you think about it, SERVE HIM WITH ALL YOUR HEART is the best way to command us to daven, because it tells us clearly the high value placed on KAVANA in respect to davening. With davening, kavana is the whole story, not just a component of the mitzva. This is so, specifically because the Torah did NOT command us to pray, but rather to serve G-d with all our hearts.

**Clarification:** Although Rambam states that there is a Biblical command to pray daily, i.e. that davening is D'ORAITA, he acknowledges that what to daven, when to daven, how often to daven - are all d'Rabbanan. In other words, according to Rambam, any simple prayer or plea to G-d in the course of the day constitutes the fulfillment of the Torah's mitzva to daven. All the rest is Rabbinic legislation.

He is our G-d and He formed a mighty nation from a family of 70 souls. Love Him and do His mitzvot (do His mitzvot out of love for Him). Learn the lessons of Jewish history - the miracles and wonders of the Exodus, the

crossing of the Sea, and the punishment of Datan and Aviram (here singled out for their arrogant, unforgivable insult to Eretz Yisrael, as opposed to Korach whom Moshe was able to forgive, sort of).

Again, Moshe emphasizes that the purpose and proper environment for Torah is Eretz Yisrael.

## **Shishi - Sixth Aliya** 12 p'sukim - 11:10-21

[S> 11:10 (3)] The Land that the People are about to enter is a land that is "accountable to G-d" in obvious (and less obvious) ways. G-d is demanding of it and of its soon-to-be inhabitants (us). The main physical distinction mentioned is Israel's reliance upon rain.

G-d is demanding of the Land of Israel and of the People of Israel - always, from one end of the year to the other.

[S> 11:13 (9)] This Aliya concludes with a restating of the "deal" that opened the sedra. This parsha is the second passage of the Sh'ma. If we keep the mitzvot then we will have bountiful rain and abundant yields; if not, then...

T'filin, Torah learning, and Mezuzah are restated as is the correlation between mitzvot and long life in the Land. This second portion of the Sh'ma is one of the

two passages in a Mezuzah and one of the four portions in T'filin.

## **Sh'VII - Seventh Aliya** 4 p'sukim - 11:22-25

[S> 11:22 (4)] Once again, the "deal" that the sedra began with is repeated at its conclusion - If we will keep all the mitzvot, motivated by a love of G-d; if we follow in his footsteps (by performing acts of kindness) and cling to Him... then we will prevail against mightier nations than ourselves. Every place in Eretz Yisrael that we walk upon, will be ours. No one will stand up against us. The sedra concludes with promises of successful conquest of the Land - if we keep our side of the deal. That's all it takes. This parsha a Maftir too.

## **Haftara 27 p'sukim** - Yeshayahu 49:14-51:3

2nd of the 7 Consolation Haftarot. G-d's message is that He has not forgotten Zion nor forsaken His People. Sometimes it might seem like that, but there will come a time when the People will return to their roots and be restored to their Land. There was never a "divorce" between G-d and the People of Israel. G-d will help in the battles against the mighty nations that oppress His People. G-d has (will) comforted Zion; the desolated areas will flourish...

## **Divrei** **Menachem**

In Eikev, Eretz Yisrael is described as, "A good land... a land in which you shall not lack anything." And we are immediately instructed, after eating and being satisfied, to, "Bless Hashem, your G-d, for the good land He has given you" (D'varim 8:7-10).

Perhaps many of us think of this blessing as a straightforward means of thanking G-d as the Source of all our food, needs, and wants, even as we may recall the prime example of this beneficence when our forefathers received the Manna in the wilderness.

Yet R. Shimshon Raphael Hirsch reminds us that there is much more to the "Bensching": Birkat HaMazon should make us consistently aware of the consequences of this awareness of Hashem's bounty for the whole conduct and mission of our lives. And this reflects itself in the additional blessings that comprise the 'Blessing after food'.

Thus we see Hashem in his mercy, the "Provider of food to all", who has bestowed us with the Land of Israel wherein we are to be faithful to the Torah. We perceive ourselves as inheriting the Davidic dynasty, reaching our fullest spiritual calling in Yerushalayim. And lastly we recognize the extent of Hashem's miraculous intervention in our lives (cf. the 4th bracha, "HaTov V'haMeitiv"). How profound then that every time we eat, we re-attest to the very core of our intrinsic Jewish consciousness!

## **Vebbe Rebbe**

*We continue with the second of three presentations of rulings from among the many dinei Torah that have taken place in our batei din, Eretz Hemdah - Gazit. The presentation is condensed and anonymous*

**CASE:** The plaintiff (=P) hired the defendant (=D) to handle an investment sum of \$5000 at his discretion. According to P, D claimed to be able to reach 50% profits annually. P maintained the ability to follow the investment's progress and withdraw the money at any time. They signed a contract that stipulated the conditions for distributing profits. The contract also mentioned the risk factor, which, it said, corresponded to the great possibility of high returns. The contract also warned against investing more than 40% of one's portfolio in this type of investment. After achieving a 10% profit in the first few days, the investment plummeted to a mere \$36. P does not claim that there was negligence in the way the investment was handled but said that he was not sufficiently warned about the degree of danger of loss this investment carried (D disputes this claim). Rather, P says that since he was misinformed about the investment, the whole transaction should be void and the money should be reimbursed.

**RULING:** Let us first investigate whether there are grounds to obligate D as one who caused damage. The money that P invested, while remaining his, was overseen and

handled by means of power of attorney by D; thus, D was a shomer (watchman). There is discussion among the poskim on the degree to which a shomer is obligated for indirect damage (gerama) he causes (see Pitchei Teshuva, Choshen Mishpat 55:1). The Chatam Sofer (CM 140) obligates the shomer for even very indirect damage, as this is included in the obligations of a shomer. The Rama (CM 386:3) maintains that there are elements of exemption for gerama even for a shomer.

However, even according to the Chatam Sofer, here there is not an obligation for damages. Beit Din's research revealed that D acted in a normal manner for high potential gain, high-risk investments. In fact, P did not claim negligence. Furthermore, the contract stated that the investor waived the right to make claims of poor handling of the investment fund. P was not able to substantiate his claim that D did not follow the guidelines that P had given him, as, in fact, there are clear indications that P gave D freedom to act as he deemed prudent.

The claim of misrepresentation, justifying voiding the agreement between the parties, also lacks merit. D's alleged claim of a projected 50% annual profit was not proven to be unrealistic. In fact, in a matter of a few days, there was a 10% gain. The eventual great losses do not prove that there was no potential for continued gains. Regarding the possibility of great losses, the contract spelled out

that the potential for loss was great, like the potential for gain, and suggested not to invest more than 40% of one's portfolio in such an investment.

D did not stress orally that there was a chance of a total loss of the principal (which, in effect, happened), something which P never considered, but P admits that the contract relates to such a possibility. The Shulchan Aruch (CM 61:13) rules that a husband who agreed to a ketuba with certain conditions cannot say afterward that he was unaware of what was written in it. The Rama (ad loc.) continues that he is even responsible for implications one can draw from the contract's language, and it is not possible to claim that he is not savvy enough to understand the nuances of the language. The Beit Yosef (CM 45) states further that even if one who signed a contract did not understand the language it was written in, he relinquished his rights to complain about the contract's provisions when he signed it without reading it. One cannot claim that it is illogical to have agreed to the possibility of losing all the capital of an investment, as Tosafot (Ketubot 47a) says that it is normal for one to put himself in a situation of great loss if it also gives him the possibility of great gain.

**Eikev is with an AYIN, but ALEF can be its sign**

**Just FYI: The first word of the sedra is V'HAYA, which occurs 412 times in Tanach. It is an anagram of G-d's name.**

## **THE CHALLENGE OF MONEY: WAGES AND LABOR; EMPLOYER AND EMPLOYEE [part 2] by Dr. Meir Tamari**

In addition to money, there have always been other forms of remuneration of wages. Not only are they as much part of the wages as money but they often become more important to the employee. Stock options, bonuses, holiday and sick leaves, tenure, job security, and perks such as travel expenses, vacations, and entertainment are only some of the modern forms of such non-monetary remuneration; there seems to be no limit to the forms of non-monetary remuneration except the imagination of employees or their representatives. In halakhic terms, these are not something special to labor relations but rather they flow from the decisive role guaranteed by contracts, communal legislation and, even beyond them, by custom. "In those places where it is customary for the workers to eat [at the employer's expense and time] he must provide for them. [Where it is customary to provide desserts,] he provides dessert. .... One cannot compel his employees to come earlier or later than is customary in that place" (Bava Metzria 7:1).

Monetary wages have a moral dimension in that what is being paid for is clearly stated, easily measurable and requires no disclosure on the part of the recipient. Benefits on the other hand, are none of these; furthermore,

they vary according to the status of the employee and sometimes even between individuals in the same group. In socialist and planned economies, the very nature of non-monetary wages encouraged evasion of the publicly proclaimed egalitarian wage structure that was contrary to economics, while at the same time encouraged acceptable falsehoods both of the employees and their superiors. Making benefits liable to income tax and the change over to freer economies have perhaps removed the necessity of these falsehoods; unfortunately their effects are still evident in all the former socialist and planned economies.

However, the free market provides immoral aspects of its own to non-monetary wage benefits that like wages reduce the return on investor's and employer's capital; perhaps two examples will suffice:

Empirical research shows that distribution of profits through dividends are always linked to corporate profitability, while executive compensation [stock options, prestigious corporate headquarters, bonuses, expense account living, travel and leisure] that also are a distribution of profits, are seldom so related. Where they are not related, it is a fraud committed against the shareholders.

In non-listed or family owned businesses it is common practice not to declare dividends but to withdraw profits in the form of managerial salaries and expenses. These are tax-deductible for the firm but difficult to

collect from the recipient since it is difficult to separate legitimate expenses from what are in effect dividends. To some extent, these are forms of tax evasion and always defraud the non-active owners who do not benefit from non-dividend forms of profit distribution.

While the individual was powerless to remain moral and yet survive in the socialist and planned economies, "you shall fear your G-d" would seem to be the ultimate protection against the unethical elements in non-monetary remuneration under free markets.

"When you come into your fellow's vineyard you may eat grapes as you desire, but you may not put anything in your vessel" (D'varim 23:24). This verse and the following one giving a worker the right to eat of the produce are forms of employee benefit in the Torah that are beyond contracts or custom. In today's nonagricultural society this right would seem to be of limited importance, however, further examination yields very important principles for labor relations.

Throughout the halakhic discussions, the rights of the employer and hence the obligations of the employee are carefully enunciated. "He may only eat the raw fruit but not press it for juice and throw away the rest; may only eat that which he picks himself" (Bava Metzi'a 87a). "One who idles in eating [beyond the time allotted] or eats like a glutton, while the Torah only allowed him to eat his fill or gives it to others [who are not entitled to it] transgress a negative mitzva" (Hilkhot S'khirut

12:3). Similarly, Rambam writes that a shortened form of Birkat HaMazon was instituted so that workers should not detract from the work of their employer" (Hilkhot B'rachot 2:2).

In our day of corporate perks, frequent flyer accounts and fringe benefits, it is necessary to re-emphasize the relevant halakhot of using non-monetary benefits according to the pertinent conditions. There is no grey area between right and wrong - even in employee benefits. □

## Towards better Davening and Torah Reading

With the first passage of the Sh'ma coming from last week's sedra and the second passage from this week's sedra, let's continue with some more fine-tuning of the way we say the Sh'ma.

v'a-hav-TA, accent on the last syllable. We've reviewed this a lot over the years of this TBDATR column, but it is special, in that it is how this whole column got started. [Personal - Having said v'a-HAV-ta for over 30 years of my pre-Aliya life, and then innocently looking into EIM LAMIKRA HASHA-LEIM in a book store, I was "blown away" with the realization that, not only had I been accenting this word (and several others) wrongly, but that the error actually changed the meaning of the words, bringing the

proper fulfillment of the mitzva of Sh'ma into question.] That's where it all started.

Although the word a-HAV-ta, which means, "you have loved" is accented on the penultimate (next-to-last) syllable, when a "tense-changing" VAV is prefixed to a verb in past tense to make it future tense of command form - as in the case of v'a-hav-TA - the accent shifts to the last syllable. This rule has its exceptions, but this word that continues the Sh'ma after Sh'ma Yisrael and Baruch Sheim... is NOT one of the exceptions.

v'a-hav-TA et HaShem elo-ke-CHA... means, and you shall love HaShem your G-d... And that's what the pasuk is saying.

v'a-HAV-ta et HaShem... means, "And you loved G-d... This is NOT what the pasuk is saying. If a BK (Baal K'ri'a, a.k.a. Baal Korei - the former is the correct term; the latter is the more popular term) reads the word as v'a-HAV-ta, he is (technically) supposed to be told to repeat the word correctly.

There are several other examples of this particular pronunciation rule in the Sh'ma. Some of them don't change the meaning when the accent is on the wrong syllable, but some do. And those are the ones to be extra careful about. (Of course, even if the meaning does not change, we still should try to accent the words of Torah (and davening) correctly.)

These crucial words in the Sh'ma are:

v'a-hav-TA, v'di-bar-TA, v'na-ta-TI (twice), v'a-saf-TA, v'a-chal-TA, v'a-mar-TA.

Nissan Sharoni (author of the above-mentioned book) writes: It is possible that this (mis-accenting) is M'AKEIV (prevents the fulfillment of the mitzva) - whether this is the halachic ruling or not, we should take this issue (and others) seriously - especially with the Sh'ma.

Final note (for now): This problem is particularly acute for native English speakers because of the abundance of words in the language that are pronounced on the next-to-the-last syllable. English has so many more MIL-EIL words than Hebrew does. Native Hebrew speakers do not seem to have this problem - the correct accenting seems to be more natural.

And remember: ka-ka-TUV; v'a-chal-TA (as above), v'sa-VA-ta (an exception), uvei-rach-TA (above rule)...

**The Puah Institute**  
*for Fertility and Gynecology in Accordance with Halacha*

## Medical Secrets

### Mental Illness and Shidduchim

In the past few weeks we have been talking about revealing medical information or medical secrets within the framework of making shidduchim.

This series has been received warmly

and has generated many questions dealing with specific cases.

One of the questions we are often asked concerns the case of mental illness: Is someone who suffered in the past, possibly needed to take psychiatric medication or even spent time in a psychiatric ward, required to reveal such information when he enters into a shidduch? Are those who know the people involved and are privy to such information required to reveal it - even when not asked?

In our experience we have found that there are many people who hear of someone with an episode of mental illness and are inclined to automatically reject such a shidduch. If this fact is indeed considered so significant, it would appear to be clear that one must reveal such information immediately. However, it is important to realize that this is an oversimplification of a much more complex issue.

We have already stated that one is only obliged to reveal something considered to be an objective problem. There are instances, however, when a situation is not necessarily problematic, but may evince an automatic, emotional, negative response. In these cases, when not everyone would consider it to be a deficiency, the medical information need not be revealed immediately.

When one hears of mental illness one's automatic reaction is usually negative: this is a sickness which has serious repercussions and will nega-

tively affect the family. But it is important to note that not all mental illness is the same. Someone with a condition that requires constant medication and has a good chance of recurring could be considered problematic. But there are those, for instance, who might have had difficulty handling a heavy workload during examination time at college or high school, and took medication for that short time in order to alleviate the anxiety. After that stressful period they stopped the medicine and have been fine ever since; there is no reason to think the experience will repeat itself.

The diagnosis, of course, must be made by a professional; one cannot objectively determine this for himself. But when the expert does confirm that a person is now healthy and over the crisis, and not likely to have recurrent episodes, the medical information becomes less relevant, less of an issue.

After such an occurrence a person may well have learned a lot about himself, and will therefore be more self-aware and conscious of his limitations. He may have learned to alter his lifestyle so that he has less stress, or taught himself how to have a less extreme reaction, so that he can be reasonably sure it will not happen again. In short, he has done t'shuva in the deepest sense of the word, and it is wrong to penalize such a person for his past and label him as 'mentally ill' and a poor shidduch.

## TTreader FEEDBACK

*Last week's Machon Puah article was about Diabetes and Shiduchim. Here is a TTreader comment we received (we leave it unedited):*

Dear Torah Tidbits,

Regarding your article on shiduchim and diabetes, I must challenge your assertion that diabetes is hereditary. It is true that a person with a parent with Type 2 diabetes is more likely to develop the condition, but this is more likely to occur as an adult, not as a child. Many people will not develop this condition until after childbearing years, so it is not likely to be a factor in Shiduchim.

Type 1 diabetes, the type more common in children, is much less likely to be inherited. A man or woman with type 1 diabetes is unlikely to pass the condition onto their children. Thus the idea that someone may not want to marry someone with diabetes as they are worried that their children will inherit the condition and therefore not be able to eat candies is not likely to be an issue.

I feel that it is important that this statement be corrected, to not cause undue harm to people with diabetes.

Yours faithfully,

Dr D Radomsky

## PRAYING with PASSION

**Giving more meaning to our T'fillah  
One Week at a Time**

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### **Birchot HaShachar**

(part two)

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מְלֶכֶּךְ הָעוֹלָם,  
שְׁלֹא עָשָׂנוּ גוֹי.

#### **Translation:**

Blessed are You, HaShem our God, King of the Universe, who has not made me a heathen.

#### **Theme:**

An essential concept of the prayer

### **The Opportunity of a Mitzva**

This blessing thanks Hashem for giving a Jew the opportunity to perform far many more mitzvot than gentile nations are obligated to perform, thus giving a Jew a far greater role in sanctifying G-d's name in the world.

#### **Insight:**

Deeper understanding...

#### **DOING IT FOR HASHEM**

The term Kiddush Hashem – sanctifying G-d's name - is most often used to describe grand, heroic deeds, such as choosing death rather than forsaking Torah. However, the term also applies to any action that reveals G-d in the world.

Rambam explains that every move we make in this world can include the dimension of Kiddush Hashem or Chilul Hashem: "Anyone who rebelliously

transgresses any mitzva in the Torah - this is a Chilul Hashem... Likewise, anyone who stays away from a transgression or performs a mitzva, not for any reason other than for Hashem... this is a Kiddush Hashem."

The Slonimer Rebbe explains that the Rambam is teaching us a foundation of Judaism. When a Jew does Hashem's will, aside from the actual fulfillment of a mitzva, he is also accomplishing a Kiddush Hashem. It is his motivation - to become an instrument of Hashem's will - that brings his act into this realm.

For example, it is Hashem's will that one does not endanger one's life to fast on Yom Kippur. Therefore, the person who must eat on Yom Kippur is actually gaining the mitzva of Kiddush Hashem as he puts the food into his mouth.

A Jew, by virtue of his obligation to perform mitzvot, has the unique opportunity to turn every word and deed of his life into a sanctification of G-d's name. While any person of any nation can live a good and righteous life, only the Jewish people have been entrusted with this crucial role, through which they can bring the world into readiness for the final redemption.

### **Insight:**

Understanding our prayers

**BARUCH** - Blessed: We acknowledge that Hashem is blessed, meaning that He is perfect and complete. We recognize that Hashem is the Source of all blessing, and offer thanks for all that He bestows upon us.

**ATA** - You: We beseech Hashem directly. The Tzlach explains "...when a

person says ATA in his tefillah... he is speaking with the King of kings, 'face to face,' so to speak." The Chofetz Chaim points out that ATA - You [Hashem], refers to the fact that one beseeches Hashem directly in prayer.

### **Fine-tuning:**

The word GOY according to the Sages is definitely used to convey the meaning "non-Jew". Although we do find in the Torah the Jewish people being called GOY as in GOY KADOSH (Sh'mot 19:6), nevertheless, our blessings utilize the Lashon Kodesh used by the 'Men of the Great Assembly', known as the 'language of the Sages'. In the language of the Sages, a member of the non-Jewish world is simply called GOY. (Rav Schwab On Prayer)

### **Visualize:**

Images that bring the prayer to life

### **Life Without Mitzvot**

Leaving shul on the first day of Sukkot, Avraham walked down the avenue toward his home. His two small sons walked alongside him. One held Avraham's lulav and the other held his etrog. Avraham's wife walked ahead, strolling hand-in-hand with her nine-year-old daughter, discussing the preparations they would make for their meal in the sukkah.

As the family walked down the busy avenue on that Monday morning, a wave of people emerged from a nearby subway station. They were holding their shopping bags or briefcases, dressed in business clothes or jeans and T-shirts, heading to a vast variety of workaday destinations.

"It's Monday!" Avraham realized with

surprise. Suddenly, he felt extra-blessed; while the rest of the world struggled through another day of mundane enterprises, the Jewish people occupied their own little spiritual island. For them, it wasn't Monday; it was Day One, Sukkot - a day filled with mitzvot, rejoicing and holiness.

"What a gift!" Avraham thought.

Sometimes the best way to appreciate the gift of mitzvot is to imagine life without them. When Avraham saw the subway riders, he realized that if not for the Torah and mitzvot, this glorious Sukkot day would be, for him too, just another day.

Ed. note: In the Italian nusach, SHELO ASANI GOI is replaced by SHE-ASANI YISRAEL - obviously, because of pressure from the Church.


## **THE JERUSALEM INSTITUTE OF JEWISH LAW**

**Rabbi Emanuel Quint, Dean**

Lesson # 528

### **To Aid the Robber to Repent**

Much is being debated about how to rehabilitate criminals. The Talmud in tractate Bava Kama 94b relates the following story. "It once happened that a certain man was a robber who wanted to make restitution. His wife said to him " Empty-headed one; if you are going to make restitution, even the belt you are wearing

 One who has a finger in every pot does not have a hand in anything.

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will not remain with you." The robber refrained from making restitution. The Rabbis declared that if robbers or usurers are prepared to make restitution, it would not be right to accept the robbed objects from them, and he who does accept these objects from them does not obtain the approval of the Rabbis."

There are several conditions that have to be present and then Shimon is advised not to accept the return of the object that Reuven robbed from him: (1) Reuven is a known robber, Since this is his way of making a living, it would be very difficult for him to return all that he robbed which will impede his desire to repent. Not only is the object not accepted from him, a money substitute is also not accepted. But if Reuven is an occasional robber, Shimon may accept the restitution of the robbed object. (2) Reuven wants to repent on his own. But if he is compelled to repent by the community or the Beit Din in a lawsuit brought by Shimon, then Shimon may accept the return of the robbed object. (3) Reuven does not have the robbed object. There are, in halacha, many rules and regulations and exceptions in this area of law. Beit Din should use their judgment in every situation to see what would be fair to both the victim and what will help the robber repent from his ways. There are of course situations where there is no question of the stolen object being given back such as where the robber stole a beam of lumber and built it into his house. There would be an impossibility of returning the beam without imposing undue hardship on the robber. Money restitution could be made if Beit Din deems it appropriate in the circumstances. Most codifiers hold that many of the rules of returning the object does not apply to real estate. Even if Reuven has

improved the real estate that he robbed, he must return it to Shimon, but he may remove all of his materials and he may even raze the structures that he erected. This would be a situation for Beit Din to work out an equitable arrangement.

Assume that Reuven attempts to return the stolen object and Shimon declares that he will not accept the object in keeping with the advice of the Rabbis. If Reuven insists that Shimon take back the object so that he can fulfill his obligations to Heaven, Shimon may take back the object. There is a similar situation regarding the Sh'mita year, when all debts are canceled. The debtor may state that in spite of the cancellation he wishes to pay the debt. The creditor may accept payment. Although when Reuven robs an individual, Beit Din can compel him to make restitution, Beit Din will not do it when Reuven robbed the community at large, as when he was a corrupt tax collector.

## CHIZUK AND IDUD

*Divrei Torah from the weekly sedra  
with a focus on living in Eretz Yisrael -  
Chizuk for Olim & Idud for not-yet-Olim*

In Parshat Eikev, Moshe Rabeinu informs the Jewish people that God has chosen them to inherit the land of Israel - not because they are worthy of that prize, but rather because of the evil of those who presently inhabit the land, and because of the merit of the Patriarchs and the oath made to them. These are very sobering words, to say the least. Moreover, they seem to contradict the message delivered to us by Moshe Rabeinu in last week's parsha. There we were told that we were chosen not because of our great size,

but rather because God loves us. The implication is that God chose us for our "quality," not for our "quantity". This certainly implies that qualitatively we are worthy and that this worthiness expresses itself in the spiritual realm.

The Ramban resolves this difficulty in his commentary to Parshat Va'etchanan. There he explains that the Jewish people always exist on two planes. One is the Jewish people at any particular point in history. Sometimes we are worthy, sometimes we are not, all depending on the religious and spiritual level achieved by the particular generation.

But there is another plane on which we exist called "Knesset Israel". This is the totality of the Jewish people in all times, the past, the present, and the future, including the Patriarchs, the Matriarchs, and the righteous of all generations.

The Jewish people eternal are always worthy qualitatively and truly merit inheriting Eretz Israel.

Our goal must always be to make the Jewish people of our own generation as similar as possible to Knesset Israel, the Jewish people eternal.

Rabbi Menachem Schrader, Efrat

Way back in elementary school, NEWS was the mnemonic device for the four compass directions: North, East, West, South. Look at the order of the directions in Tanach: Avraham was told to look NSEW; Yaakov was told ufaratzta WENS. Moshe Rabeinu was told to look over the land WNSE. And in Divrei HaYamim we find EWNS. This was just informational - no explanations.

## Towards Better Kashrut Awareness

Articles on various aspects of kosher supervision, from the OU "home office"

Kashrut articles written by Rabbi Dovid Bistricher, Rabbinic Coordinator, OU Kashrut

The significance of kashrut to our everyday lives cannot be over-emphasized. Proper adherence to hilchot kashrut and careful vigilance from ma'acholot assurot (forbidden foods) is relevant several times throughout the course of a single day. However, while we tend to overly focus on mundane details when we grocery shop or decide which establishments to patronize, we sometimes lose sight of the deeper meaning of kashrut and the great extent it impacts us. Chazal teach us that the laws of kashrus are more than just ordinary precepts. Ma'achalot assurot can severely harm a person spiritually, and cause timtum halev.

After delineating the various forbidden sheratzim/insects, the Torah makes clear that adherence of this prohibition preserves the sanctity of the Jewish people. Our spirituality level appears to be contingent upon refraining from their consumption, as the Torah advises us, "for I am Hashem who lifted you up from the land of Mitzrayim to be your God, and you shall be holy as I am Holy". Rashi in his Chumash commentary, cites Midrash Torat Kohanim where the phrase "who lifted you up from the land of Mitzrayim" is analyzed. Numerous times in the Torah, Hashem simply speaks of redeeming us and taking the Jewish people out of Mitzrayim. Why

with regard to forbidden insects does the Torah deviate from its usual phraseology? The school of Rabbi Yishmael explained the unusual phraseology by teaching the following lesson: "Hashem declares, 'If I would have taken the Jewish people up from Mitzrayim for no other reason other than that they should not defile themselves by eating sheratzim as all other nations, that would have been sufficient.'" In other words, by virtue of this mitzva the Jewish people are raised to a unique status. Therefore the terminology, "Hashem, who lifted you up" is used. The consumption of an insect can have a detrimental effect on a person, diminishing his or her spirituality. However, vigilance from forbidden foods uplifts the Jewish nation to a higher level. Nevertheless, there are obvious questions that still need to be addressed. Why is there a correlation between yetziat mizrayim and ma'achalot assurot? For what reason would the entire exodus from mitzrayim have been worthwhile for the observance of this area of the Torah alone?

Rav Chaim Volozhiner in his commentary on Pirkei Avot, quotes Rav Chaim Vital, who explains that there are two aspects to food. One feature of food provides us physical nourishment, and is the portion that sustains us physically. However, all entities in this world also have a spiritual aspect, which exists in food as well. There is a characteristic to food, which is spiritual and provides nourishment for the soul. While we usually identify eating as a mere physical act, there is another component to eating that will always have an impact on our neshamot.

The Maharal expounds that there were two aspects of the Geula from Mitzrayim.

One portion of the Geula was freedom from the slavery and physical suffering at the hands of the Mitzrim, while a second characteristic of the redemption was our gaining spiritual freedom. Furthermore, the Maharal explains, since the Jewish people were elevated to a lofty spiritual state through leaving Mitzrayim, a transgression that directly impacts and lowers one's spiritual level is counteracting what was achieved at the time of the Geula. Consuming ma'achlot assurot is a prohibition of this nature. There is a negative spiritual characteristic to foods prohibited by the Torah, which defiles a person. Consumption of ma'achlot assurot is antithetical to Yetzi'at Mitzrayim. While leaving Mitzrayim allowed Klal Yisroel to achieve a higher state of ruchniyus, ma'achlot assurot directly defiles and damages a person spiritually.

S'fat Emet develops this concept further by explaining that the word "assurot" is not only limited to describing an entity as forbidden, but can also refer to bondage or repression. There are two fundamental components to man, the animalistic, physical and the lofty, spiritual. When a person eats forbidden foods, they defile themselves by subjugating their spiritual side to their animalistic nature. S'fat Emet explains that while the Jewish people achieved a perpetual spiritual cheirot (freedom) for generations as a result of exiting Mitzrayim, defiling oneself through eating ma'achlot assurot "enslaves" one's spiritual component to the physical, and thwarts the spiritual freedom that was received through the Geula. However, on the flip side, vigilance from forbidden foods preserves a person's spiritual freedom and purity.

The Zohar draws a comparison between King Nebuchadnezar, who ate ma'achlot assurot, and an animal. However, Yechezkel and Doniel, who were careful not to defile themselves by eating prohibited foods, are crowned with the description of Adam, which literally means, man. Why is a person who eats ma'achlot assurot viewed akin to an animal? Furthermore, why is someone who refrains from them called "man"? The answer is that ultimately, the purpose of the Jewish nation is to overcome their physical, animalistic instincts and develop their spiritual nature, each person to the fullest of their abilities. While ma'achlot assurot can lower a person's spirituality and fortify one's animalistic side, vigilance in kashrus provides a purity of the soul. Whereas succumbing to the temptation of eating forbidden foods suppresses the spiritual side of a person, proper vigilance in refraining from consuming ma'achlot assurot subjugates the physical to the spiritual. The development of man's spirituality through shemirat hamitzvot is what makes the Jewish nation unique to the rest of the world. This is why the Torah correlates Yetzi'at Mitzrayim, which reached a climax at Matan Torah, with hilchot kashrut, whose observance provides spiritual purity.

Ramchal in Mesilat Yeshraim compares ma'achlot assurot to poison. Therefore, he explains that one must be especially vigilant, no differently than how carefully one would take proper precautionary measures to protect oneself from physical danger. Each person has a responsibility to implement proper safeguards and ensure that they will not endure breaches in this area. Further-

more, the Ramchal advises that even in situations involving s'feikot or uncertainty, a person cannot let down their guard. To the contrary, one must continue to be properly vigilant in all circumstances, since negligent behavior can result in serious detrimental effects to one's soul. However, the careful observance of hilchot kashrut creates a taharat hanefesh. Ultimately, that is the goal we all strive towards.

## ParshaPix explanations

Dvarim 8:8 describes Eretz Yisrael and presents us with the famous list of the Seven Species.

- 🕒 Wheat in the upper left;
- 🕒 barley between grenade and elephant.
- 🕒 Grapes.
- 🕒 Pomegranate is the hand grenade, known as a RIMON in Hebrew. (Similar but different from calling a grenade a pineapple in American English.)
- 🕒 The olive is in the martini glass,

Dear TT, I have a question about the first joyous TU b'Av, which seemingly occurred in the final year in the Midbar. If I'm not mistaken, Aharon died on Rosh Chodesh Av, also in that final year. The Torah tells us that this was followed by 30 days of crying by everyone. How could this joyous day have occurred during the time when the Torah tells us everyone was in continuous mourning?  
Does anyone have any ideas for this question?

- 🕒 That's a date (the 31st) on the calendar.
- 🕒 And the fig is represented by FIGaro, Gepetto's pet cat, in the lower-right corner.
- 🕒 The Land is also described as being a land whose rocks are iron (Fe on the piece of rock),
- 🕒 and from whose mountains you can extract copper. Penny on the hill.
- 🕒 It is in Parshat Eikev that Moshe recounts for the people the story of the Golden Calf, the breaking of the Luchot, and the second Luchot. Pair of stone tablets and Davka Judaica ClipArt's scene of the Golden Calf are in the lower-left area of the PP.
- 🕒 The second passage of the Sh'ma is in Eikev. It contains the mitzva of Mezuzah and a reminder of the "deal" we have with G-d.
- 🕒 If we listen to the Mitzvot (preserve them, keep them, practice them), then we will receive rainfall in its proper time. That's the cloud with drops of rain.
- 🕒 But if we don't observe and preserve the mitzvot, then G-d will "lock" the heavens and there will not (G-d forbid) be rainfall, and the ground will not give up its bounty, and we will be lost...
- 🕒 Elephant is a reminder of the many times (in this sedra and elsewhere) that the Torah commands us to

*This week, THEY ARE; in Ki Tavo's, instead.*

remember and warns us never to forget.

- 📌 Yellow jacket (wasp) is the TZIR'A that G-d says He will send against our enemies.
- 📌 Loaf of bread and a key below it. The key is not on the loaf, KI LO AL HALECHEM... (as in, "man does not live by bread alone...")
- 📌 Baby is for PRI VITN'CHA (the fruit of your womb),
- 📌 UFRI ADMATECHA, the fruit of your ground (such as tomatoes).
- 📌 XL is Roman numerals for 40. ARBA'IM appears 136 times in Tanach, referring to days and nights or to years. 12 times in Eikev.
- 📌 The NC emblem is for University of North Carolina's athletics teams. The University's teams in at least these sports - Baseball, Field Hockey, Football, Men's Basketball, Men's Lacrosse, and Women's Soccer - are all nicknames the Tar Heels, after the nickname of the residents of North Carolina, which is known as the Tar Heel State. The origin of the nickname is not definitively known, although there are several legends that try to explain it. The sports teams are also known as the HEELS - hence its connection to Parshat Eikev (which means heel - among other things).
- 📌 In the upper-right corner is a bench, as in the mitzva to "bench" (that's how a lot of people say the word,

which is more correctly spelled BENTSH - or something like that). Birkat HaMazon is often called the benching.

- 📌 Just above Figaro is the logo of RIMON, an internet provider that blocks "inappropriate" sites (from a religious Jewish perspective). Here, it represents the pomegranate, one of the Seven Species. (Pomegranate is already represented by the hand granade - which is fine, since there is no rule that there cannot be more than one pictograph for the same event.)
- 📌 Okay, we'll explain one more. The baseball player under the bench is Johnny Bench, as in Birkat HaMazon.
- 📌 What's left unexplained is the basketball player with the letter U above his photo.

## Portion from the Portion

### The Land of Israel is Unique

On Tish'a b'Av, we spent a good amount of time sitting on the floor reading ten kinot about Zion. The first one of this set of Kinot, and probably the best known, TZIYON HALO TISH-ALI, was written by Rabbi Yehuda HaLevi. The Kina is based on the philosophical principles that Rabbi Yehuda HaLevi explained in depth in his profound work - The Kuzari. There he teaches how the land of Israel is unique both in a metaphysical way, but also in a

natural way. The air is cleaner and is filled with Ru'ach HaKodesh - the Divine Spirit. Nature is more beautiful and magnificent in Zion than elsewhere. The rain, the soil, the stones, are all physically different in the land of Israel.

When the Torah describes the land of Israel as a land 'flowing with milk and honey' (D'varim 26:9 and many elsewhere) it is telling us that there is a unique quality in the nature of the land of Israel.

This is something that we read about in our portion as well. Verses 8:7-10 describe the good land, ERETZ TOVA, that Hashem is bringing the nation to. It is a land blessed with sources of water that come from the BIKA UVAHAR, valley and mountain. It is blessed with seven species, with BARZEL UNCHOSHET - iron and copper. ERETZ ASHER LO B'MISKEINUT TOCHAL BAH LECHEM, bread will be plentiful. The land has everything that is needed to live there - water for agriculture, natural ores to develop tools for farming and for protection and a land that produces food for a growing nation.

Having spent Tish'a b'Av marking the anniversary of the spies' bad report about the land of Israel, we should take every opportunity to point out the special characteristics of the Holy Land. So many people complain about the land, but really there is so much good in it. Each day we should point out at least one special thing about Israel, so we won't forget how lucky we are to be

here.

**IF WE ARE TALKING** about special bread, here is a recipe for a unique Yemenite bread, which is prepared unlike any other breads. It is baked all night in a tightly covered dish - this way it is steamed (other breads are baked uncovered) at a low temperature (rather than high heat like other breads). Its preparation and taste are definitely special. It is left overnight on the plata and eaten for Shabbat breakfast or brunch. (This might not be the most low-cholesterol bread - but you can reduce the amount of margarine used for each piece that is rolled out.)

### KUBANEH - YEMINITE BREAD

- 1 kilo flour
- 1½ Tbsp yeast
- 1 tsp salt
- 500 ml water (approximately)
- ¼ cup oil
- 1 pkg margarine
- 2 Tbsp sugar
- Covered baking dish

Sprinkle yeast over lukewarm water and add 1 teaspoon sugar. Leave for 10 minutes until yeast is foamy. In a mixing bowl, combine remaining sugar, salt, five tablespoons of margarine, and boiling water. Stir until sugar and margarine are completely dissolved. Stir in yeast mixture. Add flour and mix with a wooden spoon until dough becomes difficult to stir. Knead in remaining flour. Continue kneading dough vigorously on a

lightly floured work surface, adding flour by tablespoons if necessary, until dough is very smooth but still soft (about 10 minutes). Divide dough into 8-12 pieces. Put dough in a clean, oiled bowl, cover with a damp cloth, and let rise in a warm place for 30-60 minutes or until nearly doubled in volume.

With a lightly oiled rolling pin, roll out one piece on a lightly oiled surface to a rectangle. Spread with about 2 teaspoons of margarine. Roll up like a jelly roll. Flatten resulting roll by tapping it with your knuckles and spread it with about 1 teaspoon margarine, then roll up a spiral and place it in greased baking dish so that spiral design faces up. Continue with remaining pieces of dough, placing them one next to the other and touching each other in dish. Cover with greased paper or foil placed on surface of dough and with a tight lid. Let rise for half an hour in a warm place. Bake for half an hour at 180°C. Put on plata (Shabbat hot plate) or in the oven at 100°C overnight. Serve warm.

Rabbi Weinreb's Weekly Column:

## **EIKEV**

### **Discipline and Suffering**

As a parent, grandparent, and psychologist, I am often considered to be something of an expert on parenting and child-rearing. In that capacity, I have frequently been asked to review or give an opinion about any of the plethora of books

on the subject of raising one's children.

Like in any genre, there are better books and worse books in this category. What I have noticed is that many of them fail to include a chapter on one of the most important components of child rearing: discipline. With few exceptions, the most that these books contain on the subject of discipline is a chapter on "setting limits".

In my opinion, and certainly in my experience, discipline is an essential component of all parenting and teaching relationships. And discipline is not just about "setting limits". It is also about "setting goals."

My reading on the subject of dealing with children, whether as a parent or as a teacher, has taught me of the importance of setting clear and achievable goals and objectives for children to reach, and then to show recognition of the achievement of those goals.

My experience as a parent myself, as a teacher for many years, and as a psychotherapist for much of my adult life, has borne out the wisdom of these two steps: Firstly, lay out the expectations that you have of the child and clearly define the nature of the task at hand. Secondly, when the child has accomplished the task, even if not totally successfully, give him or her feedback and recognition, whether in the form of a verbal compliment or a nonverbal gesture.

Discipline does not just involve

"setting limits". Indeed, saying "no" and issuing restrictive commands may not at all be what discipline is about.

Rather, it involves "setting goals". It is about extending a challenge, with the implicit confidence that sends that child the message, "You can do it!"

This, to me, is the essence of discipline. It is not synonymous with punishment. It is synonymous with learning and personal growth.

And this is what I think is meant by the passage in this week's Torah reading, Eikev, "Bear in mind that HaShem your God disciplines you just as a man disciplines his son" (D'varim 8:5).

The Torah has much to say, even if the parenting books don't, about discipline. It takes for granted that parents will discipline their children, and that teachers will discipline their students. After all, that is why students are called disciples.

The Torah insists, moreover, that the Almighty, too, disciplines us. And He does so in much the same way as successful parents do. He sets clear expectations for us, and He shows us His favor when we meet those expectations and His disfavor when we fail to do so. G-d really is a Father in this sense.

It is no wonder then, that the book of Proverbs cautions us to "heed the discipline of your father, and do not forsake the instruction of your mother." Notice: first discipline, and

then instruction. First "mussar", and Torah only afterwards.

As usual, there is an even deeper message in the word that the Torah uses for discipline. The root, YUD SAMACH REISH, is the root of both "discipline" and "suffering". Judaism teaches us that there is a meaning to our suffering.

Sometimes that meaning is obvious to us; more typically though, the meaning eludes us, and we desperately search for it.

But one thing is clear. We learn through discipline, and we also learn through suffering.

The words of Victor Frankl, the psychologist and Auschwitz survivor, who certainly knew a thing or two about suffering, are very instructive here:

"... On the biological plane, as we know, pain is a meaningful watcher and warder. In the psycho-spiritual realm it has a similar function.

Suffering is intended to guard man from apathy, from psychic rigor mortis.

As long as we suffer we remain psychically alive. In fact, we mature in suffering, grow because of it - it makes us richer and stronger."

It is through the processes of discipline and suffering that we develop and are transformed. Both processes are painful, sometimes profoundly so.

But through both, we widen our horizons, enhance our spirits, and

attain a deeper understanding of our life's purpose.

Discipline and suffering: important to us all as individuals, as part of the Jewish people, and as mortal humans, struggling to cope and, ultimately, to grow. □

## TRIDDLES

Last issue's (Va'etchanan) TTriddles:

### [1] know until

In Hebrew, know, as a command, is DA (DALET-AYIN). Until is AD (AYIN-DALET). These are the two words that can be formed with an AYIN and a DALET, the two letters in the first pasuk of the SH'MA that are written in a Sefer Torah extra-large. (The AYIN of SH'MA and the DALET of ECHAD.) Each of these two words is commented upon in connection to the SH'MA.

### [2] another low

We've done this one in different ways at least a couple of times before. To solve this TTriddle, one has to know that the sound a cow makes is called a LOW. That's not how the sound sounds; it's what the sound is called. Another, in Yiddish, is NAWCH. The

tough homeland security

The word that almost causes noisemaking

The last pasuk in Chayei Sara (B'reishit 25:18), tells us where Yish-ma'el and his people dwelt. That pasuk has the same gimatriya as a famous pasuk from Eikev, describing the place where Israel is to live. Eretz chita us'ora, v'gefen... (D'varim 8:8).

sound the cows make is MOO. (That is, the low of a cow is moo. The bleat of a sheep is BAA. Etc.) Put it together and you get, NACH-A-MOO.

### [3] 3,4,9,10 (to the third), 11, [12], 13, [14], 17,18

This TTriddle was triggered by the recent fast days of 17 Tammuz and 9 Av. These are the days of the month that our fast days fall on. Tzom Gedaliya is on the 3rd of Tishrei. This coming year, the fast will be postponed until Sunday, the 4th of Tishrei. 9 is for Tish'a b'Av. 10 (to the third power) is for Yom Kippur, the 10th of Tevet, and Tish'a b'Av when it is postponed because of Shabbat. When Taanit Esther is pulled back to Thursday from Shabbat (preponed), the fast is on the 11th of Adar. Regularly, it is on the 13th. The bracketed dates are for the fast of the firstborns, which is usually on Erev Pesach, the 14th of Nissan. When it is pulled back from Shabbat to Thursday, we (b'chorim, that is) fast on the 12th of Nisan. And the 17th and 18th are for Tammuz's fast - regular and postponed.

### [4] The Dutch Elbow to Wrist counter

Elbow-to-wrist counting is used when one counts the windings of the T'filin straps on that part of the arm. "Standard" custom is to use the pasuk, POTEI'ACH ET YADECHA... to count the seven turns, (the pasuk has 7 words).

The Ashkenazic community in Holland (Amsterdam, specifically) uses a

different pasuk - one that we find in Parshat Va'etchanan, V'ATEM HAD'VEIKIM... also with seven words.

### [5] The thing to remember without remember

In many Siddurim, after Shacharit of weekdays, there are different things that some people say in private, after davening. Among them is a list of six items that the Torah commands us to REMEMBER. Five of the six use the term ZACHOR (remember) or something like that with the same root. The thing to remember that doesn't use a word related to ZACHOR is the one from Va'etchanan: Only beware... lest you forget... the day you stood at Sinai, and what you witnessed there.

### [6] Called the Camellia Capital of the World

The camellia capital of the world is Sacramento, California (the state's capital, as well). In order to have called (telephoned, that is) Sacramento, one would have used its areacode, which is 916, the issue number of last week's Torah Tidbits.

### [7] It's 13 days later/earlier than itself

TU B'AV (the 15th of the month) is 13 days later than TWO B'AV, the second of the month. And vice versa.

### [8] Moshe's youngest uncle

Moshe's father, AMRAM, was the oldest of four brothers. The other three are YITZHAR (Korach's father), CHEVRON, and UZI'EL. UZI'EL, therefore, is Moshe's youngest uncle.

The gimatriya of UZIEL is 70+7+10+1+30 = 118, the number of p'sukim in VA'ETCHAHAN. UZIEL is the SIMAN of Va'etchanan, as printed right after the end of the sedra in many Chumashim.

### [9] <10 prayer replacement for a Land flowing with milk & honey

In the Torah, the first passage of the Sh'ma - beginning with the words SH'MA YISRAEL. Immediately before these words, right before the Sh'ma passage, we find one of the many occurrences of ERETZ ZAVAT CHALAV UDVASH, a land flowing with milk and honey. Less than 10 means not having a minyan. The words that precede the Sh'ma when on is davening privately are: KEIL MELECH NE'EMAN. (We won't go into the halachic dispute as to whether KEIL MELECH is to be said or not (since it constitutes an interruption between the bracha for Sh'ma and the start of the Sh'ma.

### [10] approx. 10,000 species minus 40

There are approx. 10,000 known species of birds in the world. There are about 40 species of flightless birds (including the ostrich, emu, rhea...). Moshe's warnings about potential idolatry includes the phrase, KOL TZIPOR KANAF, ASHER TA'UF BASHAMAYIM, any winged bird that flies in the heaven.

### [11] Separate there; a quintet here

Sometimes, a TTriddle's solution can be found in the sedra summary in the

# OLIVE

*The 6th mentioned of the Seven Species in the pasuk (D'varim 8:8), but the first of the five fruits among the 7, following the word ERETZ.*

...evergreen tree native to the Mediterranean, Asia and Africa... short and squat... silvery green leaves... trunk is gnarled and twisted... small white flowers... fruit is a small drupe... green to purple... symbol of peace, wisdom, glory, fertility, power and pureness...

## Response to "Yasher Ko'ach"

Torah Tidbits. The second Tablet (LU'ACH) consists of 5 prohibitions, all starting with the word LO (thou shalt not...). In the YITRO version, the 5 commandments are distinct. LO, LO, LO... But in Va'etchanan, they are joined with the conjunctve VAV. LO, V'LO, V'LO, V'LO... a virtual quintet.

**[Unexplaineds]** The building in the lower-right is LEV YERUSHALAYIM - its name comes from the haftara. The compass directions are numbered in the order in which they occur in the pasuk. It's a different order from other p'sukim elsewhere.

## TREASURES IN THE SAND

*This has been an on-and-off feature in Torah Tidbits for many years. Inspired by R' Yaakov Orbach z"l whose sefer: L'ORA SHEL TORA contains many interesting gimatria-matches (GMs), mostly of whole p'sukim, we frequently use TES's Torah Codes 2000*

Our version of Haman's "Whom would the king want to honor besides me?"

program to search for similar GMs.

The minhag to say AL NAHAROT BAVEL (Ps. 137) before Birkat HaMazon is based on the Zohar. It is appropriate that one remember the Churban in the context of having had a satisfying meal and link such a reminder with benching. (On Shabbat and Chagim when it would be inappropriate to speak of the mournful aspect of the Churban, we substitute Ps. 126, Shir HaMaalot, which speaks of the future when we will rejoice in "G-d's return to Zion", and the Complete Geula. This accomplishes the same goal of remembering Yerushalayim as we bench, but without a public display of Aveilut.)

The following gimatriya-match is not claimed to be a proof or even a demonstration of the correctness of the minhag - it is only a very nice numerical confirmation of the AL NAHAROT BAVEL connection to Birkat HaMazon.

The pasuk that contains the mitzva of Birkat HaMazon, which we quote in the benching, is D'varim 8:10 -

וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת-יְיָ אֱלֹהֶיךָ  
עַל-הָאָרֶץ אֲשֶׁר נָתַן-לְךָ:

The p'sukim in AL NAHAROT BAVEL mentioned above, that constitutes our promise to always remember Yerushalayim are IM ESHKACHEICH... and TIDBAK L'SHONI... The second of these two p'sukim -

תִּדְבַק לְשׁוֹנֵי | לְזִכְרִי אִם-לֹא אֲזַכְּרֶיךָ אִם-לֹא

אֲטַלְתָּ אֶת-יְרוּשָׁלַם עַל רֹאשׁ שְׂמֹנֶת:

has the same gimatriya - both full p'sukim - as V'ACHALTA V'SAVATA. This is extra significant because we are saying that the tongue that says the benching should also remember the destruction of Yerushalayim, and if not: May it cleave to my palate...

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**WISDOM & WIT**  
by Shmuel Himelstein

A Ba'al T'shuva complained to the Maggid of Mezeritch that even though he was now a fully observant Jew, he still had thoughts going back to the time that he had not been observant.

The Maggid said to him: "Let me tell you a story. For years, a man had a pub, which was frequented by all types of people. Finally, he decided that he had had enough, and changed occupations. Still, there were people who had not heard about the change, and they came pounding on his door and demanded a drink. He explained to each that he was no longer a pub owner. Over the course of time, fewer and fewer people came to him, until eventually no one came back to demand a drink.

"And when you have such thoughts," conclude the Maggid, "simply tell the yetzer hara that you are no longer involved in such matters as before, and gradually the yetzer hara will stop coming to you."

#####

Additional 10/10 warning

Rav Chaim of Sanz said...

A person who points out to us the dangers of a poor road is as praiseworthy as one who tells us where to find the correct road.

## MEZUZA...

With best wishes for BRACHA, HATZLACHA, and MAZAL to Yaakov Moshe & Susan in their new life together...

Here is the essence of the "vort" presented by Rabbi Benji Levene as told to him by his grandfather, Rabbi Aryeh Levin zt"l.

When asked for a single significant word to say to a new couple (of any age), Reb Aryeh Levin would say: MEZUZA!

He would then explain that MEZUZA is one of the very first mitzvot that a new couple performs in their new home. And MEZUZA has a rare and import feature in one of the details of its fulfillment.

There is a dispute in early halachic literature as to whether the MEZUZA should be affixed to the doorpost in a vertical position or lying down, in a horizontal position. Different from most resolutions of halachic disputes, which most often involve a p'sak agreeing with one of the disputants or the other, in the case of the mitzva of MEZUZA, the conclusion in the codes of law is to affix it to the doorpost in an oblique position, leaning with the top towards the inside of the house.

While leaning can be viewed as

neither vertical nor horizontal, it is actually made up of a vertical and a horizontal component. In other words, the traditional placement of the MEZUZA involve compromise between the two opinions.

What a perfect model for a married couple! Not, "Do it my way!" or "No, do it my way!", but rather an attempt at compromise, where both "sides" are satisfied that their wishes are being fulfilled - their opinions are being honored.

Ed. note: MEZUZA is commanded twice in the Torah - once in last week's sedra, and once this week. What a great time to share this D'var Torah with others. Parents should "tell it over" to their children, spouses to one another, children to their parents, friend to friend. Compromise does not always work out, but it is certainly a worthy approach to attempt.

Perhaps, we can take the teaching in Avot 2:4 - "Do His will as if it were thy will, that He may do thy will as if it

**EIKEYV** The word EIKEYV occurs 15 times in Tanach, including 5 times in the Torah (twice in B'reishit, once in Bamidbar, and twice in D'varim - both in Eikev). The word is obviously related to AKEIV, heel, and can be understood using the English expression, "on the heels of", meaning, in the wake of, as a result of. It is often translated as "reward", as fits well with the meaning of the opening pasuk of Parshat Eikev.

**G-d's name prefixed**  
When G-d's name (ADO- in either spelling) is prefixed by a KAF, LAMED, or BET, the vowel drops from the ALEF, resulting in KADO-, LADO-, and BADO-. When it is prefixed by MEM or SHIN, the vowel stays: MEI-ADO- and SHE-ADO-. (there's more)

were His will. Nullify thy will before His will, that He may nullify the will of others before thy will... and possibly apply it, not only in the relationship we have with G-d, but to our interpersonal relationships, as well. It's worth a try.

**Parsha Points to Ponder Suggested answers**

- 1) The Kli Yakar answers that Moshe wanted to teach the people that aside from the promises to the Jews as a nation, each individual Jew will be rewarded in the World to Come based on the spiritual level they achieve during their lifetimes.
- 2) The S'forno explains that HIS STRONG HAND refers to G-D punishing the Jews and HIS OUT- STRETCHED ARM refers to G-D reaching out to bring the people back when they repent.
- 3) The Ohr HaChayim explains that when the rain would not fall, the people would surely try to irrigate the land with rivers and other bodies of water. Therefore, Moshe tells them that no crops will grow regardless of how they water the land.

**Bracha Mei'ein Shalosh** a.k.a. B'racha Acharona, or "Al HaMichya".

A TTreader asked for it; we felt that others might want it too. And so, we are taking this opportunity on Shabbat Parshat Eikev - the sedra that contains the command for Birkat HaMazon, and the inspiration for the other food brachot as composed by our Sages, to provide the TTreader with a copy of the bracha, that can be carefully torn from the Torah Tidbits and folded into one's wallet, purse...

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
(עַל הַמַּחְיָה וְעַל הַכִּלְכֵּלָה) (וְעַל הַגְּפָן וְעַל פְּרֵי הַגְּפָן)  
(וְעַל הָעֵץ וְעַל פְּרֵי הָעֵץ)

וְעַל תְּנוּבַת הַשְּׂדֵה, וְעַל אֶרֶץ חֲמֹדָה טוֹבָה וּרְחֹבָה, שְׂרָצִית  
וְהַנְּחֹלֶת לְאַבוֹתֵינוּ, לְאֹכֹל מִפְּרִיָּהּ וּלְשִׁבּוֹעַ מִטוֹבָהּ. רַחֲסֵנָּא  
ה' אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמּוֹךְ, וְעַל יְרוּשָׁלַיִם עִירָךְ, וְעַל צִיּוֹן  
מְשֻׁכָּן כְּבוֹדֶךָ, וְעַל מִזְבְּחֶךָ וְעַל הַיְכָלֶךָ. וּבְנֵה יְרוּשָׁלַיִם עִיר  
הַקֹּדֶשׁ בְּמַהֲרָה בְיָמֵינוּ, וְהַעֲלֵנוּ לְתוֹכָהּ, וְשִׁמְחָנוּ בְּבִנְיָנָהּ  
וְנֹאכַל מִפְּרִיָּהּ וְנִשְׂבַּע מִטוֹבָהּ, וְנִבְרַכְךָ עָלֶיךָ בְּקֹדֶשׁ  
וּבִטְהָרָה

וּרְצֵה וְהַחֲלִיצֵנוּ בְיוֹם הַשְּׁבִיט הַזֶּה.	הַשְּׂבִיט
וְזָכְרָנוּ לְטוֹבָהּ, בְיוֹם רֵאשׁ הַחֹדֶשׁ הַזֶּה.	הַרְאֵת חוֹשֵׁן
וְשִׁמְחָנוּ בְיוֹם חַג הַמִּצּוֹת הַזֶּה.	הַפֶּסַח
וְשִׁמְחָנוּ בְיוֹם חַג הַשְּׂבָעוֹת הַזֶּה.	הַשְּׂבָעוֹת
וְזָכְרָנוּ לְטוֹבָהּ בְיוֹם הַזִּכְרוֹן הַזֶּה.	הַרְאֵת הַשֵּׁנ
וְשִׁמְחָנוּ בְיוֹם חַג הַסֻּכּוֹת הַזֶּה.	הַסֻּכּוֹת
וְשִׁמְחָנוּ בְיוֹם הַשְּׂמִינִי חַג הָעֲצֵרֶת הַזֶּה.	הַשְּׂמִינִי

כִּי אַתָּה ה' טוֹב וּמְטִיב לְכָל, וְנוֹדֶה לְךָ עַל הָאֶרֶץ  
(וְעַל הַמַּחְיָה) (וְעַל פְּרֵי גִפְנָהּ\הַגְּפָן) (וְעַל פִּירוֹתֶיהָ\הַפְּרוֹת).  
בְּרוּךְ אַתָּה ה' עַל הָאֶרֶץ (וְעַל הַמַּחְיָה)  
(וְעַל פְּרֵי גִפְנָהּ\הַגְּפָן) (וְעַל פִּירוֹתֶיהָ\הַפְּרוֹת).