

Parshas Ki Savo

This week's parsha is a continuation from last week's parsha, where you go out to war, and then (assuming you will win the war) you will enter the land which you conquered. Moshe continues with the rules of the land (that is, you will begin to farm and owe tithes). At the end of the second Aliya (26:15), we are blessed for maintaining the proper tithing, Hashem will gaze from his high abode and bless the Jews.

In Chassidus, this posuk is used in some ways to state how lofty Hashem is from us (as one may think), yet Chassidus explains, the fact that Hashem gazes (even from above to below), shows a direct connection. That is something you can see connects you to that thing, as opposed to it being a distant or conjured memory. Hashem is as close to us as we can be seen by him. Hashem and the Jews are indistinguishable as a frame of distance. Moshe prefaces all this good and blessings, prior to the fifth Aliya where the "curses" are stated.

I wrote "curses" in quotes, as there is a story that the Alter Rebbe used to read the Torah in his shul, after he passed away, and a new Ba'al Korei assumed the mantel, the Rebbe Mahrash (his son) fainted when hearing the curses. After he was resuscitated, he told his Chassidim that when he heard his father lain, the curses didn't sound like that, rather they were turned to blessings. Which means, that curses, are the opposite of blessings, in that, by heeding the words, and maintaining a light suffused with Torah these so-called curses, are in fact and can be blessings. As the Parsha concludes (29:8), "you shall

observe his words, his covenant, so that you will succeed in all that you do..."

The Haftora from Yeshayahu 60:1-22, is the 6th of 7 Haftaros of consolation, leading up to Rosh Hashana. This Haftora gives us hope for the future development of the Beis Hamikdash-much like entering the land of this weeks parsha. In 60:13 "I will bring honor to the place of my feet", Radak explains that the Beis Hamikdash is called "Hashem's feet" to say, that Hashem sits on his throne, and rests his feet on the holy site of the Beis Hamikdash. This connects to what I shared above on Hashkifa Mi'meon Kadshecha, "gaze from your loft abode". If the earth and the Jews were disconnected in distance, these descriptions wouldn't apply, rather, to me what they depict is a direct connection (in an anthropomorphized, and visual way) between our realm and the lofty realms of Hashem's abode.

Good Shabbos