used to double over the double-strap two times, making it eight times its original thickness. Eight always represents the future. He should have considered the consequences of his act. The Torah spells the word בִּן [הכוֹת הרשע] as *bin* (rather than *ben*) to allude to the fact that a judge who administers *malkus* must have a lot of *bina* (wisdom and understanding) because he must evaluate how many lashes the sinner's body can withstand. Also, Yehoshua's name was Yehoshua bin Nun (instead of *ben* Nun) because he had a lot of *binah*. Likewise, Shlomo was referred to as Agur *bin* Yekeh, because Shlomo was the wisest man whoever lived. Also, in the story of Yona, in speaking of the plant that grew over Yona's head, the posuk says, *im bin laylah hayoh* etc. The term *bin* is used to allude to the fact that Yona needed *binah* to understand why he was sent to rebuke the inhabitants of Ninveh, and why these 120,000 naïve people deserved to be saved.

כי תבא

26) והיה כי תבא אל הארץ... (כו:א)

26a) This *Sidra* begins with the *parsha* of *bikkurim* - the mitzvah to bring one's first ripened produce to the *Bais Hamikdash*. Interestingly, in this section of *bikkurim* there is no letter "ם" (*samach*), alluding to the fact that by rabbinic law, the minimum amount of *bikkurim* one may give is 1/60 of his produce (60 being the *Gematriah* of the letter ס'). [A generous person would give 1/40, and an average person would give 1/50.] Also, the posuk says that one should take the first fruits and place them in a טנא - *basket* - (instead of "סל"). The *Gematriah* of the word "טנא" is 60, which likewise alludes the minimum measure of 1/60 as above.

נפלאות התורה

27) ונתת ללוי לגר ליתום ולאלמנה וגו' (כו:יב)

27a) The Torah says that the second *masser* of the third and sixth year of the seven year *shmitah* cycle, which is called מעשר עני, should be given to the Levi, the *ger*, the *yosom* and the *almanah*. These are four catagories of needy people, starting with the most needy. The Levi is listed as the most needy since he does not, and will not, own land in Eretz Yisrael and must subsist on *masser* or other charity. He is the least fortunate of the group because his status is permanent, not only for himself but for his descendants as well, because his family will always be *Levi'im*. The *ger* (convert), who is a little less unfortunate, is listed next. He is lonely because he lost the nation of his birth when he joined Klal Yisrael. However, his status as a *ger* is only for one generation, because his child who is born as a Jew no longer is classified as a *ger,* and in this sense he is more fortunate than the Levi. The next one listed is the *yosom* (orphan), who is a little less unfortunate. Of course he is unfortunate since he lost his parents; however, his problem obviously is not transmitted to his children. Moreover, his personal problem could also be remedied to a degree because he could be adopted by someone as their child, or he can mature. The *almanah* (widow) is listed last. She is the least unfortunate of the group. Although she lost her husband, she can remarry anytime and in this sense she is the most fortunate of the four mentioned above, or the least unfortunate. That is why she is listed last (אחרון אחרון חביב).

28) וכתבת על האבנים את כל דברי התורה הזאת באר היטב (כז:ח)

28a) "And you shall inscribe on these stones all the words of the Torah, very clearly explained. "Some derive from the word "דברי" that only the עשרת הדברות were inscribed, not the entire Torah. Rashi, citing the Gemara in Sotah 32b, says that the term באר היטב (well clarified) means that the Torah was inscribed in all seventy languages. Some explain that

the number "70" is alluded to in the word "היטב" because if one adds the *gematria* of ה (5) and ה-י (5+15=20) and ה-י-ט (20+24=44) and ה-י-ט-ב, the sum total is 70 (44+26="70"). [This type of *gematria* (i.e., adding the 1st letter to the 2nd, then adding the 1st & 2nd letter to the 3rd and so on) underscores the importance of *chazarah* - constant review - in that if one repeatedly reviews his learning it will become "באר היטב" - very clear to him.] Targum Yonasson says it was inscribed actually only in one language, *Lashon HaKodesh* (which was so clear that it could be translated into seventy languages).

29) וראו כל עמי הארץ כי שם ה' נקרא עליך (כח:י)

29a) "Then all the people of the earth will see that the name of Hashem is written on you and will revere you." Where is the name of Hashem written on us? *Chazal* explain this refers to the *tefillin shel rosh*. The ראשי תיבות of the words נקרא שם י' is "שין", referring to the letter *shin* which protrudes from the *tefillin shel rosh.* This *shin* represents the *shin* from Hashem's name שדי. The two straps emanating from the *shel rosh* knot (not the knot itself – because some have an alef-shaped knot) represent the letter *daled* graphically, by creating a right angle with these two straps (not the knot which is a square according to minhag Askenaz). The tip emanating from the knot on the *shel yad* represents the letter *yud*, thus completing the full name שדי. [The reason *Chazal* say that "כי שם י' נקרא עליך" refers to the *shel rosh* (as opposed to the *shel yad*) is that the *shel rosh* has the *"rov"* (the majority / most of the three letters) since it has two letters from the name שדי, the *shin* and the *daled*, while the *shel yad* has only one, the *yud.*] The exposed knot of the *shel rosh* represents the observable natural universe, while the covered knot of the *shel yad* represents the "face" of Hashem (mysteries of the unknown world: מעשה בראשית, מעשה מרכבה, סודות הבריאה), which is unseen by any human being (see Parshas Ki Sisa כי לא יראני האדם וחי / see Targum Yonason לג-כ').