



Rabbi Reisman – Parshas Behar Bechukosai 5786

1 – Topic – A Thought on Parshas Behar

As we prepare for (שבת פרשת בהר בחוקותי) and I think it's appropriate that we'll share one thought on Parshas Behar and one on Parshas Bechukosai. Let's start of course with Parshas Behar. In Parshas Behar, Perek Chaf Hey, Pasuk Chaf the Pasuk says (וכי תאמרו מה נאכל בשנה השביעית הן לא נזרע ולא נאסף את תבואתנו). A person will say what am I going to eat in the seventh year when Shmita we have not planted? The Rishonim have a problem with this.

The kasha that they all ask is what do you mean you're going to say what are we going to eat in the seventh year we haven't planted? The food of the seventh year you eat the eighth year. The food of the sixth year you eat the seventh year. So what do you mean (מה נאכל בשנה השביעית)? Say (מה נאכל בשנה השמינית)?

For this reason the Ramban says to be mesares es hamikra, meaning to say that you should read it as if the Pasuk is saying (וכי תאמרו בשנה השביעית מה נאכל). That during the seventh year when you don't plant you'll be worried about the eighth year and mimeila the Pasuk makes sense. Even though the order of the Pasuk is (וכי תאמרו מה נאכל בשנה השביעית) as if it said (וכי תאמרו מה נאכל) comma referring to the shanah hashvi'is when a person is saying this. This is the Ramban's pshat.

The Kli Yakar has a kasha on the Ramban. He says what do you mean you're going to say in the seventh year what am I going to eat in the eighth year? The Pasuk says that Hakadosh Baruch Hu is going to give a bracha in the sixth year that the crop is going to grow many times what it normally grows. By the time the seventh year comes you're not going to say ma nochal, you've already seen the results. Now if you say v'chi somru means you're going to say it on the sixth year (מה נאכל בשנה השביעית), it makes sense. But when the Ramban is saying you're going to ask in the seventh year, you won't ask in the seventh year, you already saw in the sixth that you had the peiros. And therefore, the (כלי יקר בלייב שווער) on the Ramban's pshat.

What I'd like to do is to defend moreinu haramban, explain the Ramban. Again the Ramban says you're going to say in the seventh year ma nochal. The Kli Yakar asks that in the seventh year you've already seen the extra growth of the sixth year.

There's an old rule that I once heard. The way its put is that the word money and the word enough don't usually appear in the same sentence. Meaning to say that there's never enough money, what do you mean there's enough money, there's never enough money. Money and enough don't go together. Mitzvos and enough, Chesed and enough, there are certain things that people say I did enough. But money and enough doesn't usually go together. So mimeila the Kli Yakar's kasha is not really shver because v'chi somru you're going to say in the seventh year ma nochal what are we going to eat? We're not planting this year we're going to be short. (זאגט דער כלי יקר) but last year

you had such an abundance. No such thing. You had an abundance, still when I had an abundance I had an abundance, but now what am I going to do next year? This is the question, this is the pshat, pshat mamash in the Ramban.

I've noticed by people that let's say you have a man who's making a salary, he's getting along, and his boss says okay I'm giving you a raise of ten thousand dollars. He comes home and he tells his wife we're getting a raise, actually a bonus even of ten thousand dollars, maybe one shot I'm getting the ten thousand dollars. The wife says wow ten thousand dollars we can go for Yom Tov to Eretz Yisrael. And the husband says well maybe we could do some work on the house. And the wife says well maybe we could upgrade the car that we use. So suddenly we're getting one ten thousand dollars and they have three new needs. The trip to Eretz Yisrael for Pesach, the fixing up of the house, and the upgrade of the car. But they can't afford all three, they can only afford one. This is a trap. A person made ten thousand dollars less, now he's getting a ten thousand dollar raise and he's short twenty thousand dollars. There's never enough money. Money and enough don't go together. And therefore, the Ramban's pshat is chai vekayam.

Now, someone told me, how could you say money and enough are never in the same sentence? It says in Parshas Ki Sisa when they made an appeal for the Mishkan, hamelacha haysa dayam. That there was enough. It refers there to the money that they raised for the Mishkan. It does appear together, that there was enough money. The answer is it's not a kasha. I said for people money and enough don't go in the same sentence. I mean their money. Tzedakah money, oh, of course, I gave enough, they have enough. Money and enough go together when it's tzedakah's money. When it's the money you raised for the Mishkan, of course it goes together. But your money, then the two words don't go together. And therefore, the Ramban is taitching up bechachmasai correctly. (כי (תאמרו מה נאכל בשנה השביעית). Oh, you already have extra tevuah? Never mind. Whatever money you had is in the bank. That's planned and spoken for. What are we going to do next year? That is human nature. And so much for the thought on Parshas Behar talking about money.

2 – Topic – A Thought on Parshas Bechukosai

Let's go to Parshas Bechukosai and talk about something else. Of course Parshas Bechukosai is the tochachah. Perek chaf vav. You go towards the end of the tochachah, pasuk mem. It says (והתוודו את עונם ואת עון אבתם במעלם אשר מעלו בי). Referring to a time when the Jews, under the yoke of the punishment, (והתוודו את עונם), they will concede, they will admit their sins and the sins of the generations before them (במעלם אשר מעלו בי) in their rebellion against Hakadosh Baruch Hu. The Pasuk says (אף אני אלך עמם בקרי). Hashem said, oh, I'm going to punish them. What is the order here? What's going on over here? If they're going to admit their aveiros, so what follows that Hakadosh Baruch Hu says that (אף אני אלך עמם בקרי)? What's going on? This is something good, it should be rewarded, it shouldn't be punished. This is an issue.

A number of meforshim do talk about it. I'd like to share with you the Chasam Sofer's teretz. The Chasam Sofer says the following. Saying viduy has many faces. The pasuk is referring to people, and there are many people this way, and in the Chasam Sofer's generation there were people this way. There are people who groan, who sigh, and they say our generation is so weak. The generations are shvach. We can't possibly serve Hakadosh Baruch Hu like the doros that were before us. They say it in a lashon of surrender, a lashon of giving up, as an excuse. It's really an excuse. They say who has koach nowadays to stand up against the yetzer hara? Such people, they're sort of holding the concept in two directions.

In other words, they're saying we recognize that we're weak, we recognize that we don't serve Hashem properly, but then they use it as an excuse to say what do you expect in today's generation? What do you expect, there is such a yeridas hadoros? And they're (אוהזין את החבל בשני ראשים). They sort of try to have it both ways, they're saying a viduy and they're using it as an excuse for their weakness.

Hakadosh Baruch Hu says such a person, (אף אני אלך עמם בקרי). Not bad enough that you have a yetzer hara, but you justify it in such a way, you take a viduy, being modeh on your aveiros, and you use it to continue in your ways? That's a bad thing.

It fits in very well. It says (והתוודו את עונם ואת עון אבתם במעלם אשר מעלו בי). Meilah is when someone uses something holy for his personal use. Viduy is something holy. Recognizing the aveiros, that's something holy. (והתוודו את עונם ואת עון אבותם) but they're using it as an excuse, as their own excuse. Using it as your own excuse. Ay ay ay, that's me'ilah, that's using something kodesh and using it for devarim shel chol. You're saying, "Oh we're modeh that we did aveiros, great!" And therefore we say, "Look, it's a shvach generation, it's a weak generation, what are we going to do?"

According to this, we understand the semichos that right after the tochacha is the parsha of eruchin. And what does eruchin have to do with the tochacha? It may be that the concept of eruchin is that when a Jew wants to give hekdesch, a pidyon for his own neshama, so he could do as the Gemara says, he says dami alai. My value, I want to give my value to hekdesch. Different people have different value, and you're talking about the value on the market as someone who will be a servant for others. There, people are different. One is strong, one sings well, one is capable, and one is less so. The Torah says the parsha of eruchin, eruchin everyone's the same. At each age bracket, each person has the same erech value.

Not only that, but those who lived in the dor hamidbar, in the great generation of Dovid Hamelech or Shlomo Hamelech, they have the same erech value as someone in today's generation. Eruchin is constant. Every Jew has a value that is not changed by circumstances. Because the subjective value, that depends on what you could do. This is an objective value, and that value is equal for everybody. And therefore, the excuse of yeridas hadoros, the excuse that it's a weak generation, that's an excuse, just the opposite.

In our generation, how much more chashuv is it when a person rises above the generation, rises above the challenge and does the things that he has to do. That's the challenge as we come from Parshas Bechukosai to Bamidbar to Matan Torah, b'ezras Hashem heading towards the extraordinary and wonderful period of time that we're going to come to Chodesh Sivan, to Shloshes Yemei Hagbalah, and we will prepare properly for a proper Kabbalas HaTorah.

And with that, I've shared with you two wonderful thoughts. At the same time. I do want to excuse myself, my usually elegant voice has somehow turned a little hoarse, but I assure you it's me. Im yirtzeh Hashem, we should be able to use our voices, our kocho to serve Hakadosh Baruch Hu and may it be an absolutely wonderful Shabbos Kodesh. Chazak chazak venischazek. Strengthen yourself on the way to Kabbalas HaTorah.

Rabbi Reisman – Parshas Behar-Bechukosai 5785

1 – Topic – A Kasha on the Ramban in the Tochacha

As we prepare for Shabbos Parshas Behar-Bechukosai, we're up to Chazak, Chazak V'nischazek. We're so close to Shavuos, which comes after Bamidbar, amazing. So, let's have a vort on the parsha and one regarding Shavuos. But before that, I have a kasha that I had. I haven't noticed this before. I was innocently sitting at a chasunah with a little Chumash in my pocket, and learning Parshas Bechukosai. And there, the Chumash has the Ramban. And at the beginning of the tochacha, it says regarding Klal Yisrael in 26:15, (וְאֵם-בְּחֻקֹתַי תִּמְאַסוּ, וְאֵם אֶת-מִשְׁפָּטֵי תִגְעַל בְּפִשְׁכֶם). It talked about misbehavior of Klal Yisrael. It says bechukosai you will be me'us, (אֶת-מִשְׁפָּטֵי תִגְעַל (בְּפִשְׁכֶם)). The Ramban on that explains the choice of words. He says, (חוקים) are mitzvos without reasons, without reasons that we know. So that's (תמאסו). The lashon me'us applies to something a person doesn't have any understanding of at all. And therefore, they use the lashon ma'us. (משפטי), the different mishpatim, (תגעל בפשכם). The Ramban says there, you'll have a yetzer hara, hard for you to do, and you won't do it, but it won't be (תמאסו). (תמאסו) is on (חוקים). Okay, a beautiful up'teich by a Rishon, teitching a pasuk, each word is meduyak. Bechukosai is (תמאסו), and (משפטי) is (תגעל בפשכם). All is fine and well.

Then you get to the end of the tochacha in 26:43. Pasuk mem gimmel, when it sums up the tochacha, it says (יֵעַן וְיִגְעֹן) (יֵעַן וְיִגְעֹן), why is this? (בְּמִשְׁפָּטֵי מְאָסוּ, וְאֶת-חֻקֹתַי גָּעַלְתֶּם בְּפִשְׁכֶם). It switches language. It says mishpatai, me'us. Chukosai ga'ala nafsham. The Ramban just finished explaining what's appropriate about the language. So, tzarich iyun, we have to find the Ramban with a peirush. Maybe the ArtScroll Ramban will have a something on it, I don't know. But it's a kasha for the parsha.

2 – Topic – A Vort on the Parsha

This week's parsha has erchin. It tells us the different erkei alai, a mysterious way of pledging money to tzedakah. Damei alai means my value in the marketplace. Erkei alai is a unique assessment of people, not based on the individual, based on the gender and the age.

So for example, a man between ages 20 and 60, when he's still a young man, his erch is 50 zuz. A woman at that age has an erch of 30 zuz. Once he turns 60 and he gets to middle age, then a man plummets from 50 to 15. A woman from 30 to 10. Those are the erchin.

So asks the Gemara in Maseches Erchin 19a (top line), (מאי שנא נקבה דכי מיוזקנא קיימא אתילתא), A female when she goes from below 60 to over 60 goes from 30 to 10, exactly a third. (ומאי שנא זכר) (דלא קאי אתילתא)? But a man who is 50 goes down more than a third, he goes down to 15. Why does a man go down in erch value proportionally more than a woman?

The Gemara answers, (אמר בזוקיה אמרי אינשי), people say, (סבא בביתא פאהא בביתא). When you have a man that gets old and he's home, he's a destruction to the house. (סבתא בביתא), you have grandma in the house, an old woman, (סימא בביתא), it's like a treasure in the house. So the Gemara says old men are a pain, and old women are a pleasure, azoi shteit in the Gemara.

Two problems with the Gemara. What bothered me is that over 60, the man is still 15 at erech and the woman is still at 10. How is he a pain and she's a pleasure, and he's still more than she is. Question number two. The Gemara in Shabbos 152a (12 lines from the bottom) says (תלמידי חכמים) (כל זמן שמזקינין חכמה נתוספת בהם). (Ed note: The Mishna in Kinnim 3:6 makes this point as well). Talmidei chachamim when they get older, they get wiser. So it doesn't say chachamim, talmidei chachamim, people who learn, they get wiser. So why are you saying they're a pain?

I saw a teretz from one of the Baalei Machshava. He says, gevaldig, it's extraordinary. He says old men are wonderful. They can shteig, they can learn, they're worth more than old women in the erech value. The Gemara doesn't say it about old men. It says (סבא בביתא). When an old man is at home, he's a pain. The man retires, he hangs around the house all the day, he's a pain in the neck. He's a difficulty. He becomes grouchy, he becomes picky, he becomes very temperamental. You're sitting home all day. Men are not meant to be home. Men are meant to be in the beis medrash. They have to earn a parnassah, they go earn a parnassah, otherwise they should be in the beis medrash, or at the very least in a place doing chesed. They don't belong (בביתא). So (סבא בביתא) is a pain. (סבתא בביתא) is a pleasure. Grandma makes delicious cookies, she does wonderful things, she makes people smile, she chatchkes the grandchildren and gives them a warmth for Yiddishkeit. So that's the lesson. The lesson is when you get a little older, you have to know you don't belong (בביתא). Men belong in the beis medrash. (בביתא) you're a pain. You get on everybody's nerves. (סבתא בביתא), grandma's in the house, that's a treasure in the house. Nekorim divrei emes. What a beautiful vort.

3 – Topic - Shavuos

And now for a vort regarding Chag HaShavuos. The Rambam in Hilchos Talmud Torah counts two mitzvos. One is the mitzvah to teach. Teaching and learning is one mitzvah lot the Rambam. So there's one mitzvah to learn and to teach. And the other mitzvah is to give respect to talmidei chachamim.

Question: Why are both in Hilchos Talmud Torah? The mitzva of giving respect, and there are numerous dinim of giving respect, the Rambam brings in Hilchos Mamrim in a different section. Why does he bring the dinim of kavod in Hilchos Talmud Torah? And the answer is because someone who gives kavod to talmidei chachamim will learn better. Somebody who shows respect, b'yadayim, he actually goes out and shows kavod to talmidei chachamim, he'll have more hatzlacha in his learning.

Shlomo HaMelech says in Mishlei 13:13, (בְּזוֹ לְדַבֵּר, יִחָקֵל לוֹ). If you treat something (בְּזוֹ) with disdain, you treat something disrespectful, (בְּזוֹ לְדַבֵּר, יִחָקֵל לוֹ), it's going to hurt you. It's not going to come through for you. You show respect, then it should. So it belongs in Hilchos Talmud Torah. This is a vort that I saw many years ago, about 30 years ago when I said a Shavuos night shiur on the Rambam Hilchos Talmud Torah, I saw this vort.

I'd like to add a nekudah. The Gemara says in Kiddushin 32b, (רב שמחל על כבודו כבודו מחול). A Rebbi who is mochel on his kavod, is forgiven. Then the Gemara says, (אפ"ה הידור מיעבד ליה). The Gemara says even though he is forgiven, you don't have to stand up when he walks in. You have to show some hidur. What is hidur? Rashi says, (לנוע מעט כאילו רוצה לעמוד מפניו). To move yourself a little bit. This is what people do. A Talmid Chacham walks in, they assume he's mochal standing

up for him, but they do a little bit of kavod. They show by standing up a little bit, he moves himself a little bit. That's what Rashi says, (לנוע מעט).

The Griz al HaRambam in Hilchos Talmud Torah explains that Rashi and the Rambam argue. Rashi holds it's a hanhaga tova, it's not a chiyuv. You're not obligated. It's a hanhaga tova to be (לנוע מעט). Because after all, it needs a hesber. If Talmid Chacham (שמחל על כבודו כבודו מחול), and you don't have to stand up for him, so why do you have to show a little bit of kavod?

The Brisker Rav answers this kasha based on the Rambam. He doesn't come back to explain it like Rashi, but based on shitas HaRambam, ayin sham, the Brisker Rav says a pshat in why if he's not mochel you stand up for him, if he is mochel you're (לנוע מעט). Where does that come from?

However, like Rashi, you still need to answer it. Now Rashi says it's a hanhaga tova, it's not a chiyuv. In other words, the chiyuv is forgiven, hanhaga tova is to be (לנוע מעט). Tzarich iyun gadol. What does it mean hanhaga tova lanoa k'tzas? The Gemara says Rava ikpid. Rava got upset if someone didn't do it. So Rava ikpid, how can you say it's just a hanhaga tova?

The answer may be based on the vort with which I began. Als the din of kavod talmidei chachamim, talmid chacham (שמחל על כבודו כבודו מחול). Mechila works. Zero chiyuv of kavod once he's mochal. Als the chiyuv of Talmud Torah, that when you're mechabed talmidei chachamim it's mechazek your limud and makes your limud even better. Als that you need a hidur k'tzas. You don't need to stand up that it should be noticeable to other people to show him respect that other people see. But you yourself have to hold a talmid chacham as one who is worthy of respect. You're respecting the Torah when you respect him. Now of course he's mochel his Kavod. He personally, nothing. But what about the Torah itself? The Torah shebo. There's no chiyuv. The Torah says you can be mochel. But it's a hanhaga to show a hidur, to be mechazek kavod haTorah in your heart. When someone is mechazek kavod haTorah, someone shows strength in kavod haTorah, then the idea of learning becomes chashuv to a person.

We live in a generation with a very, very small amount of proper kavod haTorah, proper respect for Torah, respect for anything. It's the nature of the generation. Every generation has its things. The informality of our generation makes it that people don't stand up. They don't stand up for talmidei chachamim, they don't stand up for zekainim. Somebody, a talmid chacham, you could assume he's mochel al kevodo. Every man over 70 is mochel al kevodo? You really think so? No. Every man over 70 is not mochel al kevodo. For him you got to stand up, more than no'eh k'tzas. But at least no'eh k'tzas.

Showing kavod is mechazek in a person his proper attitudes to Torah, to zikna. And certainly Matan Torah, it keeps on saying that they stood by Matan Torah. Everybody stood. Why did they all stand? It was a big, long ma'amad. Anyhow, this is the idea of kavod haTorah being part of the mitzvah of Talmud Torah. And with that I want to wish everyone a wonderful Shabbos, a wonderful hachana for the zman Matan Toraseinu, upcoming Rosh Chodesh Sivan and the Yemei Hagbalah. A guten Shabbos to one and all!

1 – Topic – Ribbis

As we prepare for Shabbos Behar, getting ready for Mattan Torah, Lag B'omer, what a busy day. Let us begin with Hilchos Ribbis which is one of my favorite topics. It is something we try to remind people. It is a serious issue and it comes up in ways that people are not so aware. In this week's Parsha, it says as is found in 25:36 (אַל-תִּקַּח מֵאִתּוֹ נֶשֶׁךְ וְתַרְבִּית, וַיִּרְאֶת מֵאֲלֹרֵיךָ) don't take Ribbis from anybody and fear G-d. Why does it say and fear G-d, you should always fear G-d?

Rashi tells us we can't fool HKB"Y, you can't say things that are just not true. (הָרִי זֶה דְּבַר הַמְסוּר (לְלַבּוֹ שֶׁל אָדָם וּמִחֲשָׁבוֹתָיו). This depends on what is going on in your heart. People tell me oh I can't pay with Ribbis, okay I won't pay Ribbis. I will just give a gift. I will pay him back what I owe him and I will send him a gift. When people tell me that I say why don't you send me a gift? Why are you sending him a gift?

The answer is (וַיִּרְאֶת מֵאֲלֹרֵיךָ) you have to know that Ribbis is Assur. There are many situations of Ribbis that people are not aware of. The most common is when individuals let's say Reuven gets a credit card on behalf of Shimon. He is doing Shimon a Tovah, Shimon can't get a credit card. Reuven says I will get you a credit card and I will even put your name as an authorized user. I will give you the credit card and you take the bills and you pay it every other month or every few months. You pay it. There is a problem here.

If he pays before there is interest there is no problem. However, if interest accrues, the bank or credit card company is lending money to Reuven, they don't know Shimon. You may have put Shimon's name on the credit card but the account holder, the one responsible for the loan is Reuven. Shimon is now borrowing from Reuven. Shimon can't Reuven Ribbis. Even if Shimon doesn't give Reuven a penny but he pays his bills, that is also Ribbis. If I lend you money and tell you don't give me any extra just pay my electric bill, that is Ribbis.

If I lend you money and I tell you don't give me anything extra and I tell you to pay my credit card bill, that is Ribbis. (וַיִּרְאֶת מֵאֲלֹרֵיךָ). You have to be aware that it is Ribbis and that is I guess the first Nekuda that I want to mention. Whenever Parshas Behar comes around, I feel Achro'i to tell people to watch what you are doing.

2 – Topic – Kabbalas Hatorah

Coming now to Chag Hashavuos, Zman Mattan Torasainu. I have a Kasha to ask you. Why is it called Zman Mattan Torasainu, our Torah. We don't refer to the Torah as our Torah I don't believe anywhere else. In Shacharis we say (לְשִׁמְרָה וְלִשְׁמֹרָה וְלִשְׁמֹרָה וְלִשְׁמֹרָה) (כָּל דְּבָרֵי תִלְמוּד תּוֹרָתָהּ). By Maariv in (אֶהְבֶּת עוֹלָם) we say (וְנִשְׁמַח בְּדְבָרֵי תִלְמוּד תּוֹרָתָהּ). We refer to it as HKB"Y's Torah. We always call it Hashem Torah. We say Birchas Hatorah in the morning (אֶת דְּבָרֵי תּוֹרָתָהּ בְּפִינוּ). In (וְהַעֲרַב נָא) we say (אֶת דְּבָרֵי תּוֹרָתָהּ בְּפִינוּ). In the second Beracha by an Aliyah we say (אֶת דְּבָרֵי תּוֹרָתָהּ אֲמַת). We never say Torasainu. Halo Davar Hu! Why when we talk about Shavuos do we say Zman Mattan Torasainu?

The answer would seem to be that there is a Gemara in Avodah Zora 19a which goes on the Posuk in Tehillim 1:2 (כִּי אִם בְּתוֹרַת יְרֵנָה, חֲפָצוֹ; וּבְתוֹרַתוֹ יִהְיֶה, יוֹמָם וְלַיְלָה). Talking about a righteous person,

it is talking about a praiseworthy person (בְּתוֹרַת יְרוּרָה, הַפְּצוֹן), in G-d's Torah is his desire, (וּבְתוֹרַתוֹ) and in his Torah (יְהִיגָה, יוֹמָם וְלַיְלָה). Zagt the Gemara, (בְּתַחֲלִילָה נִקְרְאָתָא עַל שְׁמוֹ שֶׁל הַקָּב"ה) it is Hashem's Torah, Toras Hashem, Toras Emes, Torasecha. (וּלְבַסּוּף) after a person is Amal Batorah, (נִקְרְאָתָא עַל שְׁמוֹ).

Shavuos you should know, is a time of Kabbalas Ameilus B'torah. Of being Mekabeil not just to observe the Torah, of course we have to, not just to be Mavir Sedra, and to read Mishnayos, and to learn Gemara, but to Hurava in Learning. To work hard in Learning. That is the idea of Shavuos. How do I know? Maybe not. Maybe Shavuos is a Zman of learn Torah?

In the Hakdama to the Shev Shmaita, he says the following. The Gemara says in Shabbos 88 that when Moshe Rabbeinu came to be Mekabeil the Torah, the Malachim said what is a human being doing here. They said people shouldn't get the Torah. Freigt the Shev Shmaita among many others, what were the Malachim thinking, it says in the Torah (כִּבְדֹּ אֶת-אֲבִיךָ, וְאֶת-אִמְךָ). Obviously it is being given to people. Zagt the Shev Shmaita Pshat in the whole Hemshech HaGemara based on this.

He says that Yidden would get Torah it was known to the Malachim. But that Yidden would get the ability to create Torah, say Chiddushim in Torah, to have Kashas and Teirutzim, to Pasken Halachos in Torah that doesn't belong to people. We will give them instructions and they will do what they do. They will work hard to learn it and know what to do. No! Mattan Torah the Malachim said what, it is more than that? Mattan Torah is that you are giving over the Torah that the Yidden should be Mechadeish Chiddushai Torah and it should be Emes L'amito? Wow! That they complained. Moshe Rabbeinu answered and HKB"Y agreed that the Torah that was given at Har Sinai was the Torah that requires (וּבְתוֹרַתוֹ יְהִיגָה, יוֹמָם וְלַיְלָה). We need to work hard on Torah. A person is working, he is tired. He listens to a Daf Yomi, where does he have to work hard, where does he have to Hurava? What does it mean to Hurava?

There are two parts in Huraving. They both come from one Nekuda. The Nekuda of Hurvania in Torah is to give over your brain, your thinking, your mind to Learning. To be alert, to pay attention. It doesn't happen every time. Sometimes when you go to learn you are Far'shlufen and you are tired, you still have to try. Sometimes you go and the Gemara is very confusing to you. You still have to try. The goal is to have an understanding and apply yourself, to ask yourself what is going on here and why is it this way. what does it mean?

To apply your brain. There are two parts to applying your brain. There is to understand it well and to be able to figure the Yesod of the Gemara, the idea of the Gemara, the Gemara that is behind you. When you have a Machlokes Abaya and Rava, you stop a minute and you say I am not Abaya and I am not Rava but let's say little old me would think about this Shaila. If there would be no such Gemara and someone would say (יְאוּשׁ שְׁלֵא מַדְעָתָא), what happens if someone is Meya'ish but he doesn't know about it, if he would know he would be Meya'ish. What do you think should be the Din? You think it through. To you it is logical one way. Ah, now you start to try to understand the other Man D'omar, try to understand what he holds. Why does he hold differently? Now you are thinking. Now you are applying yourself. Now it looks like you are just applying yourself. Actually what you are doing is trying to understand Abaya and Rava. To understand Abaya and Rava that is an Ameilus B'torah.

Shavuot is Zman Mattan Torasainu. HKB”H didn’t just give Torah. He gave Torasainu. He gave us a Torah that we should apply ourselves and we should push ourselves for. That includes pushing yourself to go to the Beis Medrash when it feels like I am too tired. It includes that. It also includes when you are sitting there, to sit forward and not to sit back. To think about the Learning. It also includes looking things up if you don’t understand. It certainly includes applying yourself to the Limud Hatorah and doing it in a very proper and an appropriate way.

3 – Topic - Lag B’omer

Lag B’omer is a Yom Tov on Meiron and Tzfas which unfortunately because of the war in Eretz Yisrael will this coming Lag B’omer not be well attended. I would like to share a thought with you. I had a Kasha for a long time. It is a good Kasha. The Bartenura visited Eretz Yisrael and he described his visit to Tzfas and Meiron and he says that he visited the Kevarim of Hillel and Shammai. He doesn’t even mention Rav Shimon Bar Yochai. Interesting.

I recently saw an Igeres from the Shlah Hakadosh, I saw it in the Yeshurun volume Mem where it was quoted in a place by Rav Sroya Deblinsky. He says the Ohr Hachaim Hakadosh he went to Meron and Tzfas and said I went to Shammai, Hillel, Talmidei’hem and Rav Shimon Bar Yochai and Rav Elazar. Shammai and Hillel get top billing. Today it is all about Rav Shimon Bar Yochai and his son Rav Elazar. Why is that so?

I don’t know. Everything needs Siyata Dish’maya. Kevarim also need Siyata Dish’maya. But I will share with you. I saw in Divrei Yoel. They bring there the Drasha he gave when he visited the Kevarim in Eretz Yisrael. The Satmar Rebbe spoke to his Chasidim before he went to Kevarim. He told them a Sod about visiting Kevarim. He said the Kevar that is meaningful is the Kevar of the Tzaddik you learn, who influenced you, whose Halachos you follow, whose Derech in Avoda has a connection to you. Of course to go to every Tzaddik is Kedai. But the really meaningful Kivrei Tzaddikim are the Kivrei Tzaddikim you have a Shaychus to. If you are Chassidish you go to Chassidishe ones. If you are somebody who is a Baal Halacha you go to the Baalei Halacha. I learn the Seforim of the Chida very often, I go every summer Bli Neder to the Kevar of the Chida. The one that you have a connection to, that is the one that matters.

What has happened of the last few hundred years, is that with the Gilui of the Zohar and the Ari Hakadosh, so much of the Divrei Kabbalah of the writings of Rav Shimon Bar Yochai have been incorporated into Halacha and the Poskim. The Poskim quote the Zohar. It has become so much or Torasainu Hakedosha. Maybe that is why the world has changed in that the Kevarim of Rav Shimon Bar Yochai and Rav Elazar have so much meaning. Again, the Ikkur is not the Kevarim, the Ikkur is Div’raihem, Heim Heim Zichronom. To follow the teachings, the Halachos that we learn. You want to connect to Rav Shimon Bar Yochai, Stam Rav Shimon, when you learn a Mishna that has Rav Shimon that is Rav Shimon Bar Yochai. Ashrecha. Now we are ready IY”H to walk forward in our Avodas Hashem. Hatzlacha to everybody. A Gutten wonderful Shabbos!

1 – Topic – A Thought on the Beginning of the Parsha

As we prepare for Shabbos Parshas Bechukosai, a Shabbos of Chazak Chazak Venischazeik and hope to be Mechazeik ourselves towards the upcoming Chag Hashavuos which is within sight. We will Bentch Rosh Chodesh Sivan B'ezras Hashem. Today, I got the Levi Aliya which is something that often happens in Shul, and I noticed that surprise it seems that every year they add some new words to the Parsha that I didn't notice the year before. I noticed the following.

HKB"H promises 26:3 (אם-בְּחֻקְתִּי, תִּלְכוּ), Hashem promises 26:6 (וְנִתְתִּי שְׁלוֹם בְּאַרְצְךָ) peace in the land. Which of course Rashi says (אם אין שלום אין כלום). Shalom is very important. Then it says 26:8 (וְרָדְפוּ מִכֶּם חֲמִשָּׁה מֵאָה) That 5 of you will chase after 100 of the enemy. Now, that seems to be inconsistent. If there is going to be peace, why do 5 of you have to run after 100 of the enemy? After my Aliya I asked the Baal Korei. He said he didn't know. I said, you just read it! So, we opened up a Mikraos Gedolos and of course there are Peshatim. The Ohr Hachaim Hakadosh does mention something.

Let me first tell you (וְנִתְתִּי שְׁלוֹם בְּאַרְצְךָ) both the Ramban and the Ohr Hachaim Hakadosh say, the main (וְנִתְתִּי שְׁלוֹם בְּאַרְצְכֶם). (אם אין) is between Yidden. That is the main Beracha of Klal Yisrael there has to be Shalom. Now, that is an Emes Pshat as the Ramban says it. It is one of the Peshatim in the Ohr Hachaim Hakadosh. However, we also know that the Gemara Darshuns in Taanis 22b (13 lines from the top) (וְחָרַב לָא) (תעבור בארצכם מאי חרב אילימא חרב שאינה של שלום והכתיב ונתתי שלום בארץ אלא אפילו של שלום). It is talking about other nation's swords. So L'maysa it is true that (וְנִתְתִּי שְׁלוֹם בְּאַרְצְכֶם) is primarily among Jews, but still there is a promise that (אם-בְּחֻקְתִּי, תִּלְכוּ) that there won't be enemy armies by Klal Yisrael. Therefore, the question still begs an answer.

I would like to offer an answer by mentioning something from Parshas Behar. There we had a similar Kasha. In Parshas Behar it tells Klal Yisrael that if you are going to keep Shemittah properly, so HKB"H is going to bless you. (אוכל קמעה והוא מתברך במעיו). Even if you will have the same amount of Tevua for 3 years that you would normally have for 1 year, don't worry about it (אוכל קמעה והוא מתברך במעיו). It will stretch, it will last. There will be Beracha in the amount that you have. Then the Posuk tells us that maybe you are going to say 25:20 (מה-נאכל בשנה השביעית), you are going to be worried. So HKB"H says 25:21 (וְעֵשֶׂת, אֶת-הַתְּבוּאָה, לְשֵׁלֶשׁ, הַשָּׁנִים). You are going to have Tevua that will last for 3 years. So it is a similar question. The first Rashi explains that the Posuk is telling us you will have the Beracha of not needing more, and then the Posuk itself says (וְעֵשֶׂת, אֶת-הַתְּבוּאָה, לְשֵׁלֶשׁ, הַשָּׁנִים).

The well-known answer which is given there is the following. There are two levels of Klal Yisrael. Someone who is a Baal Betachon, on a higher Madreiga, he is going to have the Zechus of (אוכל) (קמעה והוא מתברך במעיו). He may have less but it will have more of a Beracha. He will have more than adequate for what he needs. If someone is going to ask (מה-נאכל), he is not quite on that Madreiga, then there is a second level Schar and that is the Schar (וְעֵשֶׂת, אֶת-הַתְּבוּאָה, לְשֵׁלֶשׁ, הַשָּׁנִים). Now both level people are going to have plenty to eat, plenty to live on, but the second one is going to have to work 3 times as hard if it is for 3 years. He is going to have to work 2 times as hard if it is for 2 years, and he is going to have to work harder for it. So we learn from there that

there is the higher level promise (אוכל קמעה והוא מתברר במעיו) and there is the lower level promise which is that you will have plenty.

Returning to our Parsha, it may be that it is the same thing. (אם-בְּחַקְתִּי, תֵּלְכוּ) if you will be (עַמְלִים) then (וְנִתְתִּי שְׁלוֹם בְּאַרְצְכֶם). The ideal thing is there don't have to be any wars, there won't have to be any battles. (וְנִתְתִּי שְׁלוֹם בְּאַרְצְכֶם), you are going to have a peace in your land. There are some people who are not on that Madreiga. They may be good people but they are not on that Madreiga. For them, (וְרָדְפוּ מִכֶּם חֲמִשָּׁה מְאָה). We are saying okay, not everyone is on the Madreiga of (וְנִתְתִּי שְׁלוֹם בְּאַרְצְכֶם), so for you I will give you a second level Beracha. A level Beracha of you will go to war but you will win your wars. This is a Bi'yur in the 2 Berachos in this week's Parsha.

Whether you go with this or with a different Teretz, the Yesod is Emes. The Yesod is true. That when Klal Yisrael is Zoche, we avoid war. We don't have to go to war. When Klal Yisrael are (עַמְלִים בְּתוֹרָה), when normal Yidden work hard in their learning and they are Osek in Milchamto Shel Torah, then Klal Yisrael is Zoche to periods of peace. Sometimes we are not on that level and we have to go to war. We go to war, we ask HKB"H for a blessing. We Daven that all the soldiers that go to war should succeed in helping Klal Yisrael. We Daven for the protection of our soldiers.

We have to not forget that there are two aspects of serving HKB"H. There is the aspect of those who are Ameilim B'torah, whose Zechus should help to avoid war, there should be periods of peace and prosperity, and then there is the second level the level of people who are Zoche that they should have Hatzlacha when going to battle. Both are very significant. We hope that Eretz Yisrael with its Zechus of so many Bnei Torah and so many Kollel Yungerleit should have the Zechus of (וְנִתְתִּי שְׁלוֹם בְּאַרְצְכֶם) going to battle with all of the challenges that they have to do now and Nebach the Korbanos is not wonderful. Even when you win the battle it is not wonderful. War is a terrible thing. We hope that we are Zoche to the higher level of (וְנִתְתִּי שְׁלוֹם בְּאַרְצְכֶם) which will come when more and more Yidden in Eretz Yisrael will be in the Kollelim with Ameilim B'torah, but really putting in their time, putting in their effort to be Matzliach in the learning.

2 – Topic – A Touch of a Sugya from the Yeshiva Days

This thought takes us back to our yeshiva years. 27:9 (אם-בְּהִמָּה--אֲשֶׁר יִקְרִיבוּ מִמֶּנָּה קֶרְבָּנו, לִירוֹר: פֶּל) (אֲשֶׁר יִתֵּן מִמֶּנּוּ לִירוֹר, יִהְיֶה-קֹדֶשׁ). The Gemara learns from this in Eiruchin Daf Hei, a Chiddush. If someone says the head of my animal should be Hekdish, he is only Makdish the head of the animal. Or any Eiver She'haneshama Te'luya Bah. Any part of the animal which the life of the animal is dependent upon, so then there is something called Hispashtus (התפשטות), the Kedusha spreads to the whole animal. The whole animal becomes Kadosh. If you are Mekadeish just a foot or a leg or a hand, that is a separate dispute in the Gemara.

In Kiddushin 7a we have a Chiddush Gadol. The Gemara says that if a man says to a woman (חַיִּיךְ לִי (מקודשת לי וניפשוטו לה קידושי בכולה) that there should be (התפשטות), the woman should be totally married to him. (מי לא תניא) Didn't we learn, (האומר רגלה של זו עולה תהא כולה עולה ואפ"ל מ"ד אין כולה עולה ה"מ היכא דמקדיש דבר שאין הנשמה), (תלויה בו אבל מקדיש דבר שהנשמה תלויה בו היא כולה עולה)? A Pele! The Gemara is taking a Halacha that is says by animals of Hekdesh and asking that it should apply to Kiddushin as well. Tosafos asks that it doesn't say a Posuk by Isha, the Posuk in this week's Parsha from where we learn (התפשטות) is talking about an animal?

Therefore, actually Rashi is already Medakdeik that it depends. If a man marries a woman B'lashon Kiddushin. You can say Arei At Mikudeshes Li or Arei At Miureses Li, there are different languages, Arei At Li L'isha. If he uses a Lashon Arei At Mikudeshes and does it that way, then the Gemara is suggesting that there is a Din of (התפשטות). This is what it says in the Gemara.

In the Yeshiva years when we were learning this Sugya we learned the Sharei Yosher, Rav Shimon in Nedarim Siman Tes Zayin, Rav Elchanan. We learned that there are two ways to learn the concept of (התפשטות). What happens, you have an animal and you say the head should be Hekdesh. One way to learn is it is a Din in the Chalos Hakedusha. When the head of the animal becomes Hekdesh is sort of spreads to the whole animal. When the main part of the animal is Kodesh so then the whole animal becomes Kodesh. That is one way to learn, it is a Din of (התפשטות) in the animal. The second way to learn and that is that (התפשטות) is a Din in the Dibbur. Meaning, when a person says the head is Kodesh, we understand his words since he is talking about the head but that itself has the (התפשטות) to the whole animal as if he said the whole animal is Kodesh. So it could be that (התפשטות) is in the animal and it could be (התפשטות) is in the Dibbur. These are two ways to learn.

A Nafka Mina, the Avnei Miluim says does Hataras Nedarim help by (התפשטות). If you say the animal is Kodesh, then Hataras Nedarim helps if you have a good reason. What about if you say the head is Kodesh and it spreads, so the Avnei Miluim holds that you can't do that, it doesn't help. Why? Because he learned it is (התפשטות) in the Chalos. Meaning you are Makdish only the head, the rest of it is His'pasheit because the Torah says it is Hispasheit.

Rav Shimon in Chiddushai Rav Shimon in Nedarim Tes Zayin disagrees. Presumably but not certainly, he holds there is a Din (התפשטות) in the Dibbur itself. L'mayseh, it is a difficult Sugya. One thing is very clear. That is that the Kedusha, the holiness has a special ability to spread. In whatever manner you learn that it spreads, it spreads because there is a special ability of Kedusha to spread only under limited circumstances. When we say that it applies to marriage, we are making the Dinim of marriage similar to holiness. We are making it similar to Kedusha. The Koach (התפשטות) should apply to marriage as well. But Rashi and Tosafos say it doesn't apply to everybody who gets married. It depends in what language you get married. If you get married in a Lashon of Kiddushin, if you understand that marriage is holiness, then there is a (התפשטות). Then there is a spread of the Kedusha. There is something very meaningful in this idea, in this concept. At the very least, I hope that I have reminded you of this Geshmake Sugya in Kiddushin Daf Zayin.

Once upon we used to got there. As a matter of fact we got there usually two months into the Zman and it was a very Geshmake Sugya of (התפשטות). With that, I want to wish everyone a wonderful Shabbos Kodesh Parshas Bechukosai, Shabbos Mevorchim Chodesh Sivan and we Daven for (שְׁלוֹם בְּאַרְצְכֶם), we Daven for Sholom in Artzeinu Hakedusha. A Gutten Shabbos to one and all!

1 – Topic – Shemittah

As we continue our march towards Kabbalas Hatorah which occurs every year on Shavuos, and prepare at the same time for Shabbos Parshas Behar – Bechukosai and the upcoming Chazak Chazak V'nischazeik which is also appropriate for right before Kabbalas Hatorah.

This week's Parsha begins of course with the Parsha of Shemittah. The Medrash in Vayikra Rabbah 1:1 says (גְּבֵרֵי כַח עֲשֵׂי דְבָרוֹ). This is a Posuk in Tehillim 103:20. When it says in Tehillim that those who are mighty people do Hashem's Ratzon, who are they? (בְּמָה הַפְּתוּב מִדְבָּר, אָמַר רַבִּי) (יִצְחָק בְּשׁוֹמְרֵי שְׁבִיעֵית הַפְּתוּב מִדְבָּר). The ones who keep Shemittah. It is explained as follows.

(בְּנֵהֶג שְׁבַע עוֹלָם אָדָם עוֹשֶׂה מְצוּה לְיוֹם אֶחָד, לְשָׁבַת אֶחָד, לְחֹדֶשׁ אֶחָד) (שָׁמָּה לְשָׂאָר יְמוֹת הַשָּׁנָה)? Could it be for a whole year? (וְדִין חָמֵי חֲקָלֶיהָ בְּיָרֵה), and a man sees his field is empty, could it be? (כְּרֵמֶיהָ בְּיָרֵה), his vineyard is empty. (וְיָהֵב אֶרְנוֹנָא), and he has to pay taxes, (וְשָׂחִיק), and he doesn't complain? (יֵשׁ לָהּ גְבוּר גְּדוֹל מְזָה)? That is (גְּבֵרֵי כַח, עֲשֵׂי דְבָרוֹ) where (דְּבָרוֹ) is הַשְּׂמִטָּה (וְזָה, דְּבַר הַשְּׂמִטָּה). We are Makish Davar to Davar, and we say that is the Gevurah of Shemittah. That is certainly so. The Gevurah of Shemittah is that a farmer was able to withstand a whole year of seeing his source of Parnasa lay fallow and not be able to be busy with

Rav Gedaliah Schorr in the Ohr Gedalyahu (page 68) explains what the Ikkur Nekuda of (גְּבֵרֵי כַח, עֲשֵׂי דְבָרוֹ) is. He says the following all-important Pshat. He says that Chazal don't mean that the Shemittah farmer, he is quiet like a person who is Mekabeil Yissurin on himself, so he believes that HKB"Y does for the best and Rachmana Litz'lon a person who is sick and he has to go through Lo Aleinu a surgery or a treatment and he takes it and says it is all for the best. That is a Frum Yid, that is a Baal Emunah. That is not עֲשֵׂי דְבָרוֹ (גְּבֵרֵי כַח, עֲשֵׂי דְבָרוֹ). The Medrash doesn't call that a Gibo אֵיזְהוּ (הַכּוֹבֵשׁ אֶת יִצְרוֹ) (גְּבוּר). What does that mean? What is the Gevura that it is referring to?

He says a person who goes through something and is (דהשתיקה היא בהרגש של מנוחה) (גְּבֵרֵי כַח). That the situation he is in it doesn't cause him Behala at all. It doesn't Far'tumul him. He says that this is what HKB"Y wants, but not because he has to fight himself and convince himself, but because he really believes it and he has a calmness all about him, all around him everything is calm. Such a person, that is (גְּבֵרֵי כַח)

Pirkei Avos 1:17 (ולא מצאתי לגוף טוב אלא שתיקה) (ולא מצאתי לגוף טוב אלא שתיקה). What is silence? Zagt the Sfas Emes, quoted by Rav Schorr, (ולא מצאתי לגוף טוב אלא שתיקה) you have to be Shoseik the Guf part of the person. The part of the person that wants to relax, to take it easy, to have everything calm. No! You have to Shoseik that because life is not calm. Things happen in life.

A person who can put aside all of his Guf things and have a clear Avodas Hashem, he is calmer on Shemittah. When he is a working Yid, he is busy with the need to plant and fertilize and work with the animals. Not this year. This year he is calm. It is an Avodah. (מָה עָנִין שְׂמִטָּה אֶצֶל הַר סִינַי)? Just like Har Sinai, Kabbalas Hatorah was putting aside all of the mundane worries and cares of individuals and focusing only on Mattan Torah, that is the Nekudah Ha'ikris, that is the main point of Shemittah.

As we approach Mattan Torah, the Nekudah, the point, the lesson, the strength of the Baalei Shemittah is just that. There are things in life that we would rather be different if we can do it. To have a calmness and be able to say no this is how it should be.

One of my favorite Chofetz Chaim stories is a story they say about him as a boy. The boys in town were playing if I was G-d. So one boy said if I was G-d I would give this homeless lady and family a home. The other one said if I was G-d I would take old Yankel who is missing a leg and give him his leg back. And so on and so forth. The Chofetz Chaim said if I was G-d I would leave things as they are. Because G-d put things this way and that is the way they are supposed to be. That is the calmness. That is the calmness of (גַּבְרֵי כַח, עֲשֵׂי דְבָרוֹ וְלֹא מִצְאָתִי לְגוֹף טוֹב אֵלָא שְׂתִיקָה). The whole idea of being Shoseik the person and having a calmness in a person's life, that is the Avodah of the Shemittah.

2 – Topic – A Thought on Kabbalas Hatorah

Soon we are going to learn Parshas Bamidbar and Naso, we are going to learn about the Shevatim. Achdus of Klal Yisrael is fundamental, it is something that every Jew holds is very important. The Achdus of Klal Yisrael. Yet, we don't seem to have that. The Torah divides Klal Yisrael into 12 Shevatim and each Shevet traveled with its own Sheivet, rested with their own Sheivet, lived in Eretz Yisrael with its own Sheivet, each family with its own family.

Rav Chaim Volozhiner in Nefesh Hachaim, Shaar Aleph in a Haga to Perek Vav, says that the result of the sin of the Eitz Ha'daas which is the source of all Aveiros, and is the source of the Koach of Amaleik, is an Irvuv of Tov and Ra. Which means to say that it should have been that it should be very clear what is Tov and what is Ra, what is good and what is bad. The Yeitzer Tov says do good and the Yeitzer Hara says bad. That would be the battle of a person. After the sin of the Eitz Ha'daas there is an Irvuv, it is not always clear to us what is Tov and what is Ra.

Says Rav Chaim Volozhiner, is a Bittul of boundaries. A Bittul of walls of separation. That idea, that Bittul of the walls around us, that is what the Cheit of the Eitz Ha'daas does. Our Avoda is Havdala. Havdala Bein Kodesh L'chol, Bein Ohr L'choshech, Bein Yisrael L'amim, Bein Yom Hash'vi L'sheishes Yimai Beraishis. Our Avoda is just that. Havdala. Knowing where we are, where we belong, where we are supposed to be. By Havdala, Davka on Motzei Shabbos we say the Posuk of the Nitzachon of Klal Yisrael against Amaleik. Where do we do that in Havdala?

We say as is found in Esther 8:17 (לְיִהוּדִים, הָיְתָה אוֹרְהָ וְשִׂמְחָהּ, וְשֵׁן, וִיקָר). Isn't that interesting? Why are we mentioning something from the Megillah by Havdala? Not only that, the Tur says that we smell Besomim which is a Remez to as is found in Yeshaya 58:14 (תַּחַת הַפֶּרֶףֶד יַעֲלֶה הַדָּמָם). It is a Remez to the Hadas which is Esther. What does Havdala have to do with Amaleik? What does it have to do with Purim? The answer is it is all about Havdala. Havdala is the ability to know separation, to know boundaries

We live in a generation that doesn't know boundaries. We live in a generation that doesn't know how to accept that there are limits. There is no clarity as to what is good and what is bad. What a generation ago was considered evil, today is considered normal Rachmana Litzlon. It is an awful thing. What is going to be the next thing? Do you think that it is stopping here? It is a constant battle of recognizing Tov and Ra.

So what does that got to do with the separating of the Shevatim? A lot to do. Each person has to recognize where he has to be. The Yeitzer Hora wants to tell you to be a Rasha. If he is not successful then he tells you to be a Tzaddik, a big big Tzaddik. That is not your Milchama. Your Milchama is to be a big big Tzaddik? Your Milchama is in those things that you are capable of achieving and that Nekuda, that idea, that separation, that point, where your job is and where your job is not, that is the Irvuv Tov V'ra.

Yissachor has to know he is Yissachor and Zevulun has to know he is Zevulun. You have to know you are you. If you are going to think your test is to learn 5 times as many hours a week, that is the Yeitzer Hora. If you know your test is to sneak in another 15 minutes, to get to Shul a few minutes earlier. If you know that this is your Nisayon, that is when you will be Matzliach. The Havdalos.

Guess what, what was the commandment at Mattan Torah? The command at Mattan Torah was which was repeated over and over, that there be a boundary, a line around the mountain. Al Yif'ritzu Ha'am, don't let the people break through their boundaries. What is so terrible? They are breaking through trying to climb Har Sinai. No! There are Gevulin, that is the Yeitzer Hora.

The Nefesh Hachaim tells us that the Cheit of Eitz Ha'daas, the result of Eitz Ha'daas was this Irvuv, this Tumult. As we march towards Mattan Torah, we have to see where we can grow incrementally, grow a step at a time. At a little bit of more time to our learning. Show up a little earlier for Shacharis every morning. Just a little more Kavana in another sentence of Shemoneh Esrei, that is our mission. That is our Avodah and that is our preparation as we head to Mattan Torah with the Chazak Chazak V'nischazeik of this week's Parsha. With that, I want to wish everybody an absolutely wonderful best ever Shabbos Kodesh!

Rabbi Reisman – Parshas Bechukosai 5782

1 – Topic – A Machshava for Shvauos

As we prepare simultaneously for Shabbos Parshas Bechukosai and for the Chag Hashavuos which is almost upon us. Let me start with a Machshava for Shvauos. In the Kol Rom (Moadim, Mamarei Shevuos, Maimar Daled, Page Mem Hei) Rav Moshe asks a Kasha. He asks why is it that Mattan Torah was in Chutz L'aretz? Mattan Torah was on Har Sinai which is not part of Eretz Yisrael. We know that HKB"Y is Mashreh Shechinaso primarily in Eretz Yisrael. As a matter of fact, once Klal Yisrael entered Eretz Yisrael no one could become a Navi unless he started in Eretz Yisrael. Here there was Nevua for 600,000 people that was Chal Davka in Chutz L'aretz. Halo Davar Hu! Why is Mattan Torah in Chutz L'aretz?

Not only that, but we find two other M'ain of Kabbalas Hatorah. We find Mishna Torah where Moshe Rabbeinu gets together with Klal Yisrael and reviews the Torah, and then we find Kimu V'kiblu the new Kabbalas Hatorah and all of this is Davka in Chutz L'aretz. Halo Davar Hu! Everything with Kabbalas Hatorah in Chutz L'aretz. It needs an explanation.

Rav Moshe brings from the Mechilta who asks why was it in Chutz L'aretz? (שלא ליתן פתחון פה) (לאומות העולם לומר לפי שנתנה בארצו לפיכך לא קבלנו since Mattan Torah was in Eretz Yisrael we weren't Mekabeil).

Rav Moshe says that it is very difficult to say that that reason is enough of a reason. Because Shelo Yomru Goyim, therefore, Klal Yisrael should have a loss that they shouldn't be in Eretz Yisrael. It must be that there is some depth, some Omeik to what this Medrash is saying.

Rav Moshe answers with a very Yesodosdika idea, a very important theme. Rav Moshe says we know that Eretz Yisrael is Gevoah Mikol Ho'aratzos, it is Kadosh Mikol Ho'aratzos. Eretz Yisrael is the primary spot on this world, a place that is K'negged facing the opening, sort of the portal from Olam Hazeih to the spiritual world. Anywhere else in the world is not Eretz Yisrael. HKB"Y is telling us that through Koach HaTorah a person could make any place in the world have the Maila, the benefit of Eretz Yisrael. One of the nations of the world would say we are not Mekabeil the Torah, that doesn't mean we are not Mekabeil the Torah because it was given in Eretz Yisrael. It means to say that we can't be Mekabeil the Torah because we don't live in Eretz Yisrael. The Torah is for Eretz Yisrael.

The answer is no. The Torah is for everyone, however, in a place that is the primary suitable place for the resting of the Shechina, that is Eretz Yisrael. But anywhere in Chutz L'aretz where you sit and learn, sitting and learning raises that place to have the benefit of Eretz Yisrael, a place where the Shechina is Sheruya.

We know that Rav Yochanan said (Ed. Note: Berachos 8a (Similar theme in Megillah 29a)) (למען) (יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה). Arichas Yamim is Eretz Yisrael. He said in Bavel the places where people sit and learn that is also Eretz Yisrael.

With this Rav Moshe explains a puzzling Rashi (מורא לעובדי כוכבים) and Tosafos (הר שיצאה ממנו) (הוראה לישראל) in Taanis 16a where they refer to Har Hamoriah and Har Sinai somehow as the same place. (המוריה זה סיני) Tosafos says. It is funny, it is strange as Har Hamoriah is the Makom of the Akeida and Har Sinai is the Makom of Kabbalas Hatorah. But it has a dimension of sameness and that is that Har Sinai when the Torah is given, has the same Koach of Hashro'as Hashechina and that is the way it has been for generations. Wherever we sit and learn it raises the place to a Maila of Har Sinai.

With this Vort perhaps we can understand the Minhag of thousands of years that Klal Yisrael learns all night Shavuos. The Minhag goes back at least 2,000 years that Yidden have learned all night Shavuos by night. It adds a dimension to Shacharis. Normally Shacharis in Chutz L'aretz is a regular Shacharis in Chutz L'aretz. When you sit and learn before Shacharis you are Maila this place in Chutz L'aretz to have that Maila of Eretz Yisrael just like Har Sinai. Then the Shacharis which is the Makom of the place that you were learned all night, that becomes raised to a Shacharis in Eretz Yisrael or the equivalent in Eretz Yisrael, a Shacharis on Har Sinai.

This Minhag that goes back a very long time definitely many centuries, is a Minhag that today people are lazy to keep. We live in a weak generation. The Chofetz Chaim said our generation is too weak to be Gozeir Taanis, to have fast days. When I read that I understand and I am Mekabeil that we don't fast Stam Azoi to do Teshuva. What does it mean that we are weak, we are physically much stronger than other generations. We are well fed.

The answer is that emotionally we are not so strong. It is hard for us to fast, it is hard for us to stay up all night. Everything is hard, everything is difficult. Half the Chosson and Kallahs ask if on the

day of their Chasunah they have to fast. It used to be that a Chosson and Kallah were eager to fast on their Chasunah day because it is a day that has an extra special meaning.

We have to be Mechazeik ourselves and find the strength and the Koach to do the things that we have to do and not to be lazy. Shavuos by night is a night when of all nights of the year to give ourselves this very special Chizuk.

2 – Topic – A Thought on the end of the Parsha

I would like to talk about the end of the Parsha. The last Posuk 27:34 (אֵלֶּה הַמִּצְוֹת) which Chazal Darshun that (שׂאִין נְבִיא רִשְׁאֵי לְחֹדֶשׁ דְּבַר מַעֲתָה). That after Moshe Rabbeinu no Navi has a right to be Mechadeish new Mitzvos. Whatever Yehoshua did needs explanation but that is the Gizairas Hakasuv. (שׂאִין נְבִיא רִשְׁאֵי לְחֹדֶשׁ דְּבַר מַעֲתָה אֵלֶּה הַמִּצְוֹת). It is fascinating that the last Posuk in Vayikra and the last Posuk in Bamidbar 36:13 is (אֵלֶּה הַמִּצְוֹת) and Chazal Darshun and this seems to be a Tumul by the Achronim as to whether they are Darshuning the Posuk in Vayikra or the Posuk in Bamidbar.

I once asked Rav Moshe Shapiro Zatzal (אֵלֶּה הַמִּצְוֹת) is the Posuk in Vayikra or the Posuk in Bamidbar? If I recall correctly he said Muz Zain the last Posuk in Vayikra and not the last Posuk in Bamidbar. Why Muz Zain, I am not sure. Maybe because at the end of Bamidbar it would be a normal Posuk and we wouldn't have to Darshun it at the end of the Torah. At the end of Vayikra it is a Drasha. I am not sure why. But at any rate, (שׂאִין נְבִיא רִשְׁאֵי לְחֹדֶשׁ דְּבַר מַעֲתָה אֵלֶּה הַמִּצְוֹת) and that is how Bechukosai ends.

Then we say Chazak Chazak V'nischazeik. Again Klal Yisrael is doing this for hundreds of years. Your father did, your Zeide did it and his father and Zeide before him. They all said Chazak Chazak V'nischazeik. It has become something of a nursery rhyme Rachmana Litzlon. The children have rhymes for it. It has somehow become meaningless. How you say it is fine, it doesn't mean anything. No!

There is a reason why we say Chazak Chazak V'nischazeik. Because when we finish one of the Seforim of the Torah we have to be Mechazeik ourselves. We have to stop and pause and say look we are traveling from Simchas Torah to Rosh Hashana, Chazak Chazak V'nischazeik. We did another milestone. This is the third Sefer that is finished. Chazak Chazak V'nischazeik. So when you say it in Shul, say it with meaning, say it with feeling, say it with thought. Chazak Chazak V'nischazeik.

Have in mind Chazak, let us be strong. We should have the Koach to stay up all night on Shavuos, stay up late learning. To do what we need to do in our Avodas Hashem. Not to be soft people who we unfortunately are with Yeridas Hadoros. It is a fact that it is more difficult. It is not Rishus, it is a fact. Still we can do better. So everybody Chazak Chazak V'nischazeik. Be strong and strengthen everybody around you and we will all become stronger in our Avodas Hashem as we march B'ezras Hashem towards Kabbalas Hatorah Kulanu Yachad. A Gutten Shabbos to one and all!

Rabbi Reisman – Parshas Behar 5782

As we prepare on this Lag B'omer day for Shabbos Parshas Behar and marching towards Mattan Torah. Rav Gedalya Schorr has an important Yesod that the 49 days of Sefira are divided into three groups. The first, second and third thirds of the Sefira are the three Amudim Sh'behem Nivra Ha'olam. The Amud Torah, Avodah and Chesed are the three Amudim. The first third which includes Pesach is the Amud of Avodah as there are Korbanos in the Beis Hamikdash, the second third which includes Pesach Sheini is the time of Chesed. The biggest Chesed is that Hashem gave a second chance to those who didn't bring the Korban Pesach. The third third which begins on Lag B'omer is Torah. Torah, Avodah and Gemilus Chasadim.

Rabbi Akiva's Talmidim didn't die in the third third. The Zechus of Torah that they certainly had. Rabbi Yochanan Ben Zakkai was the Sar of Toras Hakabbalah. Therefore, the third third is the time to work on our Cheilek in Torah and naturally that means that for these 16 days leading up to Shavuos we should be preparing for Shavuos with a Cheishek Gadol by increasing our learning and being honest to our Sedarim and of course by devoting Thursday night to a time of extra Limud, extra devotion to Limud Hatorah as we approach the Chag Hashavuos.

1 - Topic – A thought on Shemitta

On Parshas Behar let me share with you a Pilpula D'oraissa that has to do with Shemitta. Of course this is the Shemitta year and Parshas Behar begins with Shemitta so naturally we would start with a Dvar Halacha. This comes from the Minchos Shlomo, Rav Shlomo Zalman Auerbach Cheilek Aleph, Teshuva Mem Daled and this is the piece that I would like to share with you.

The Nidon that Rav Shlomo Zalman deals with is whether a person is allowed to buy produce (fruits) from someone who relies on a Heter Mechirah in Eretz Yisrael. As you know, the Rabbanut in Eretz Yisrael relies on a Heter Mechirah to sell the land to non-Jews and then to grow crops. It is a Heter that is questionable as a lot of Gedolei Yisrael held that it doesn't work. The question is if someone else relied on his Rav and did the Heter Mechirah whether there is any downside in me buying from him once the Peiros have been harvested and he did business with them, whether there is any problem with me using those Peiros or not. This is the Nidon and Rav Shlomo Zalman deals with a few aspects of it.

Rav Moshe in the first volume of Orach Chaim (page Shin Yud Tes in Siman Kuf Pei Vav) deals with it in regards to buying an Esrog if someone relied on the Heter Mechirah. The primary issue is #1 whether Ne'evad is Assur. B'dieved once land has been worked if it is Shelo K'din on Shemitta, does the produce become Assur and that Rav Moshe shows and I think the Poskim generally hold that we Pasken that the produce is not Ne'sar. Ne'evad is not Assur.

The question now is what about doing Sechora with the Issur because the Posuk says (לְכֶם, לְאֶכְלָהּ) and the Gemara in Avodah Zora 62a (5 lines from the bottom) Darshuns (לְאֶכְלָהּ וְלֹא לְסַחֲוֹרָה). You are not allowed to do business with Peiros Sheviis. So the question becomes this, if I don't hold of the Heter Mechirah, am I violating the Issur by purchasing from the Yid the Peiros of Sheviis by relying on those doing the Heter Mechira?

Rav Shlomo Zalman brings a Chiddush. That the Issur Sechora of Peiros Sheviis is an Issur on the seller and not on the buyer. In other words, the Issur Sechora is not a Maiseh of buying that is

Assur it is having a business that is Assur. The Issur Sechora goes on the seller only and he is relying on his Heter and if I go and buy it from him there is no Issur Sechora on the purchases. So what is happening is there is an Issur D'oraissa of (לאכלה ולא לסחורה), I don't want to rely on the Heter Mechira, Rav Shlomo Zalman is telling me a Chiddush Gadol that the Issur Sechora doesn't apply to the buyer only to the seller. What about Lifnei Iver? He deals with it. But as far as the Issur Sechora this is his Chiddush (לאכלה ולא לסחורה) is only on the seller and not on the buyer.

What is the Makar, what is the source for this? I would like to share with you a Yesod which those of you who were in Shiur certainly bumped into it at one point or another. It is a Machlokes that I love to discuss in Shiur, a very Geshmake Machlokes between the Noda B'yehuda and his Mechutan Rav Yitzchok Halevi Horowitz who I believe is the author of the Yad Hamelech and they had the following Machlokes. It is a Geshmake case.

(Ed. Note: The Simanim in the Node B'yehuda seem to be in Even Ha'ezer, Cheilek Beis, Mahadura Kamma, Siman Ayin Hei on page Kuf Zayin and Siman Ayin Vav on page Kuf Yud Aleph) A woman refused to accept a Get. 10 years went by and she refused to accept it. It was a reverse case of unfortunately the Agunos we know that the men refuse to give, here she refused to accept it. The man decided that he was going to force her to take the Get. You are not strong enough to force her to take the Get, so he hired some strong handed people and he paid them to go and force her to take the Get. They forced her to take it and they stuffed the Get into her clothing in between her blouse and her back, and however that works, that was the Nesinas HaGet. What is the Shaila? The Shaila is there is a Cheirem D'rabbeinu Gershom against giving a woman a Get against her will. It is an Aveira to give a Get against her will. However, Rabbeinu Gershom said you are not allowed to do it but once it is done it is Chal. Okay, so it is done. The Tumul was Ain Shaliach B'dvar Aveira. If the husband himself had forced her to take the Get so he did something wrong when he forced her but the Get once it is given is Chal. Here the husband took other people to be a Shaliach to give the Get and Ain Shaliach B'dvar Aveira. So the question is whether it is a valid Get. This becomes a Yesodosdika Machlokes.

The Yad Hamelech held Ain Shaliach B'dvar Aveira means that the punishment goes on the person who did it and not on the one who sent him. But it doesn't affect the validity of the Get. Once the Get is given it is a good Get. Ain Shaliach B'dvar Aveira doesn't affect the validity. If someone sends someone to buy something on Shabbos, Ain Shaliach B'dvar Aveira it is his Onesh. What he bought for me is it mine? Yes. The Chalos is Chal.

The Node B'yehuda said it is not true. Ain Shaliach B'dvar Aveira means that the whole Shelichus is Bateil. That not only is the Aveira not attributed to the sender, meaning it the Shaliach's Aveira, but the Chalos is also not Chal. You don't become the owner. If someone sends someone to buy something on Shabbos and he buys it, it belongs to the Shaliach it doesn't belong to the one who sent him. The Chalos is not Chal. This was the dispute between the Yad Hamelech and the Node B'yehuda. Rov Achronim hold like the Node B'yehuda that Ain Shaliach B'dvar Aveira is Mevateil the Shelichus. There are some who hold like the Yad Hamelech that Ain Shaliach B'dvar Aveira is just a Din in who gets the Aveira but the Chalos is Chal. What in the world does this have to do with Shemittah?

The Yad Hamelech said I can prove my Shittah. There is a case in Masechetes Kiddushin (Ed. Note: 50b in the Mishnah says (ומעשה בחמש נשים ובהן שתי אחיות וליקט אדם אחד כלכלה של תאנים ושלחן) and the Gemara (היתה ושל שביעית היתה ואמר הרי כולכם מקודשות לי בכלכלה זו וקיבלה אחת מהן ע"י כולן

on 52a, 14 lines from the top says (ש"מ המקדש בפירות שביעית מקודשת), where a man was Mekadeish 5 women with fruit from the Shemittah year and it says that it is Chal. How can you give it to 5 women? It says that the 5 women made one Shaliach and he gave them the Peiros Sheviis and the Mishnah talks about it that it is Chal. Shma Mina many Dinim, and whatever the Sugyos HaGemara is, but the case that 5 women made one Shaliach and a man took Peiros Sheviis and was Mekadeish all 5 of them by giving them to the Shaliach.

Says the Yad Hamelech Ain Shaliach B'dvar Aveira. You are not allowed to do Sechora with Peiros Sheviis. You are not allowed to be Mekadiesh an Isha with Peiros Sheviis. Zagt the Yad Hamelech that it is a Raya that when Ain Shaliach B'dvar Aveira the Chalos is Chal.

Says the Noda B'yehuda that this is incorrect. The Issur Sechora is only on the one doing business with it. On the one buying it, on the one getting it, there is no Issur Sechora. So Mimeila for the 5 women to this woman it is not a case of Ain Shaliach B'dvar Aveira, as it is not an Aveira for the buyer, and Mimeila your Raya is Bateil.

And so, what did I tell you in this long Dvar Torah. 1) Reminding you of the Yesodosdika Machlokes of Ain Shaliach B'dvar Aveira, 2) Pshat in the Issur Sechora on Shemittah, and the Issur Sechora is not on the buyer and only on the seller. There are other Nekudos to discuss, but this is the Nekuda of the Minchas Shlomo.

2 – Topic – A Thought from Rav Chaim Kanievsky

Rav Chaim Kanievsky in Taima Dikra constantly Darshuns Malei and Choseir. Explains when the Torah spells a word Malei or Choseir, the depth of it. In previous years (Parshas Behar 5774 and Parshas Ki Savo 5776) I have told you about a Diyuk on Yovel which is spelled in this week's Parsha sometimes Malei and sometimes Choseir (page Kuf Nun Aleph).

Today I want to tell you what he says about the following. (Page Kuf Nun on Posuk 21). It says the word (שמינת), (שביעית), or (תשיעית) the 7th, 8th or 9th year is always spelled without a Yud before the Saf. That is called Choseir. (שמינת) the letter before the Saf is a Nun, it is a Chirik that should be a Malei and the Yud is missing. The same thing by (שביעית) should have a Yud before the Saf and it is missing. The same thing with (תשיעית). The word (ששית) the 6th year is spelled Malei. It has a Yud before the Saf. Why is this?

Zagt Rav Chaim Kanievsky, to symbolize to us that the (שנה הששית) is Malei. (וצויתי את-ברכתי לכם, (בשנה הששית)). It is sending a Remez, a message that the (שנה הששית) is going to be the special Malei year and that is Merumaz in this really beautiful Remez. It depends how you learn a Parsha. If you learn a Parsha the right way you see the Gadlus in it.

3 – Topic – Koach Hatefilla

A quick thought that I heard that is not related to the Parsha but is related to the Koach Hatefilla. How it is that in a lifetime sometimes a person Lo Aleinu has a Tzara and he Davens all his life and he feels that Hashem is not answering his Tefillos. He cries for something and it takes a long time to be answered. It could be that those Tefillos are his legacy. How so?

I heard this beautiful Vort I don't remember B'sheim Hu. Leah cried to be able to marry Yaakov. The Posuk tells us in Beraishis 29:17 (וַעֲיַי לְאֵהָ, רַבּוֹת). Leah cried it doesn't say for how long. She Davened and wept to be able to marry Yaakov Avinu. She never cried for children because as it says in 49:3 (רָאִשִּׁית אֹנִי) as soon as she got married she had children. So she wept for her Shidduch and never wept for children.

Rachel on the other hand never wept for the Shidduch because it was understood that she would marry Yaakov. However, she cried for children. She wept and Davened to have children. The Koach Hatefila is so great that L'netzach Netzachim, forever, Leah is with Yaakov in Meoras Hamachpeila and not Rachel. Leah wept in her lifetime and was Zoche to it for eternity to be with Yaakov.

On the other hand, Rachel who wept for children, it says in Yirmiya 31:14 (רַחֵל, מִבְּכָה עַל-בְּנֵיהָ). Rachel for eternity is buried in a place where Klal Yisrael comes to weep and Klal Yisrael comes to Daven. Rachel is the Aim of all the Imahos. Is the most (מִבְּכָה עַל-בְּנֵיהָ). What a person Davens for could be his legacy for eternity.

So when you Daven for something and you feel like you have to Daven again and again and it is very difficult, just know that it could be that those Tefillos are what you are going take with you as your eternal legacy. A legacy not of a fame of Olam Hazeh, but in the meaning of the Ruchnios world. Koach Hatefila, don't give up and always Daven.

And with that, may HKB"H give us all a wonderful Shabbos. You have such a beautiful Vort, you have a Diyuk on the Peskuim and then a nice Shtikl Torah. Ready to go to Shabbos. A Gevaldige Shabbos to one and all!

Rabbi Reisman - Parshas Behar - Bechukosai 5781

1 – Topic – A thought on the beginning of Parshas Behar. The lesson of (יִזְבֵּל הוּא)

As we prepare for Shabbos Parshas Behar – Bechukosai and the excitement is building as we march towards Kabbalas Hatorah. A Leil Shavuos like non-other. A Leil Shavuos that follows a Shavuos where most of us at least were homebound or on lockdown and Boruch Hashem we will be able to return to our Batei Medrashim.

I would like to begin with a thought on Parshas Behar. The beginning of Parshas Behar which we Lained this morning says as is found in 25:11 (יִזְבֵּל הוּא) it is Yovel. The Gemara Rosh Hashana 9b (top of the Amud) Darshuns it as a Mi'ut. The Gemara says there are three conditions to Yovel. This is of course in addition to the fact that Yovel only applies when the Jewish people are in Eretz Yisrael. When Rov Yisrael are Al Admanasan. There are three conditions and each one is M'akeiv. First of all you have to have a central Sanhedrin blowing Shofar, there have to be lands that are returning to their original Nachala or the current Nachala the way that Eretz Yisrael is divided and you have to have an Eved Ivri that is going free. But when Moshiach will come we have none of these three today. Even if all Jews would return to Eretz Yisrael there would be no Yovel at all.

When Moshiach will come we will have a Sanhedrin that will blow Shofar. No problem. We will have land in Eretz Yisrael that will be divided according to the Shevatim and the Batei Av. No

problem. However, we will need an Eved Ivri going free on Yovel. Since slavery (Avdus) today is considered inappropriate, it is not likely that there will be any Avadim at all and it seems that Yovel will not apply. This is because if you don't have at least one Eved Ivri going free, the Rambam says that it is M'akeiv and it is not Yovel.

Rav Zilberstein in his Chashukai Chemed on Rosh Hashana 9 suggests that when Moshiach comes we are going to have to look for one volunteer. Somebody to sell himself to be an Eved Ivri in order that Klal Yisrael, all the Jewish people are going to depend on that one volunteer who is going to sell himself as an Eved Ivri in order to be able to go free at Yovel and Klal Yisrael will then be able to have a Yovel. Even though you are not supposed to sell yourself as an Eved, Rav Zilberstein brings Rayos that for a Dvar Mitzvah you are allowed to because the Gemara says in the end of the third Perek of Rosh Hashana that a Mamzer can have children who are not Mamzeirim if he sells himself as an Eved Ivri and marries a Shifcha. So we see that a person is allowed to sell himself as an Eved Ivri to facilitate a Mitzvah. So the same thing Zagt Rav Zilberstein we are going to have volunteers as when Moshiach is going to come we will call out that we need a volunteer to be an Eved Ivri so that he can go free on Yovel and Klal Yisrael will have a Yovel.

As an aside I want to tell you something. When they make that announcement and they are looking for a volunteer and you will tell yourself that it is going to take a lot of Mesiras Nefesh. I want to tell you a secret, it won't be so bad. This is because a person can sell himself as an Eved Ivri just days before the beginning of Yovel and on Yovel he goes free. There is a Parsha called Hanaka where significant gifts are given to an Eved Ivri when he goes free. So whoever it is that volunteers, you should know that when you go out you will get your Mat'nas Secharam B'tzida. We are eager to see Moshiach and wait for all of this to happen.

2 – Topic – A thought on the beginning of Parshas Bechukosai. The lesson of (וְאֲשַׁבֵּר מִטַּת עֲלֵיכֶם)

Let's move on to the beginning Bechukosai. The beginning of Parshas Bechukosai has as is found in 26:3 (אֵם-בְּחֻקֹּתַי, תֵּלְכוּ) . Before the Tochacha it has the Berachos, the blessings that will come when Klal Yisrael goes in the way of the Torah. The Ramban says they are Berachos of L'asid Lavo, IY"Y in the Yemos Hamoshiach. It is beautiful Berachos to read. (וְנִתְתִי שְׁלוֹם בְּאַרְצְךָ) . (וְיִרְדְּפוּתְּם,) . (אֶת-אֲיִבֶיכֶם; וְנִפְּלוּ לְפָנֶיכֶם, לְהִרְבֵּ) . The Berachos end with Hashem saying (וְאֲשַׁבֵּר מִטַּת עֲלֵיכֶם) . I will break the yoke that weighs down upon you. If you read the Pesukim in order it is very difficult to understand.

The Chasam Sofer asks, it already said (וְנִתְתִי שְׁלוֹם) . It already said (וְנִפְּלוּ לְפָנֶיכֶם; וְנִפְּלוּ לְפָנֶיכֶם) . There will be peace. Your enemies will fall before you. So which yoke remains? (וְאֲשַׁבֵּר מִטַּת עֲלֵיכֶם) . I understand that in Galus we have the yoke of our enemies. But once there is Shalom B'aretz and (וְנִפְּלוּ לְפָנֶיכֶם) and Klal Yisrael is in control, what (מִטַּת עֲלֵיכֶם) will remain?

In the Toras Moshe the Chasam Sofer says an extraordinary Pshat. It says earlier in 25:42 in Parshas Behar that the Jewish people are called (עֲבָדֵי הֵם) the servants of HKB"Y. Rashi says (שְׂרֵי) . My document of servitude comes first. The Derech of serving Hashem is that a person is supposed to say Rotze Ani (I would love) to wear Shatnez, I would love to eat Treif, however, what should I do Hashem made a Gezaira that I can't. That means to say the way it says in the Medrash as is brought in the Rambam. When it comes to a logical Mitzvah like stealing, a person

should say Uch, who wants to steal. When it comes to eating non-Kosher food a person should say delicious, I would love to eat non-Kosher food. But I am an Eved Hashem who made a Gizaira that I can't eat that.

As an aside it is interesting that today people seem to be the other way around. When it comes to eating non-Kosher food people say Uch who is going to eat Chazeir. When it comes to stealing they say I would love to but what should I do HKB"H said don't do it so I will not do it. It shouldn't be that way. It is supposed to be that when it comes to taking something that is not yours you are supposed to say Uch, and Trief you should say Ah. Mitzvos Sich'lius you are supposed to abhor, but the Mitzvos that are Chukim like not eating Treif, the Rambam brings from the Medrash a person should say Rotzeh Ani (I want to eat it) U'ma E'esa Avinu Shebashamayim Gazeir Olai (Hashem said I can't eat it). The point here being (עֲבָדֵי הָאֱלֹהִים). HKB"H says there are things that you would like to do that are Averiros and don't it because HKB"H said don't do it.

(וְאֶשְׁבֵר מִטַּח עֲלֵיכֶם). There is an extraordinary Chasam Sofer. You know what he says? Moshiach will come, you will do Mitzvos, it will be a good time. Klal Yisrael will be in charge. The Ol of Mitzvos are difficult. Rotzeh Ani, I would love to do an Aveira, U'ma E'esa Avinu Shebashamayim Gazeir Olai. That is the Ol.

When a person is Zoche and has in purity of thought, it brings himself to a M'ain Olam Habo. He sees himself as doing the Ratzon Hashem because he wants to. (וְאֶשְׁבֵר מִטַּח עֲלֵיכֶם). The heavy weight, the Ol of Mitzvos will be broken.

The Gemara in Rosh Hashana 28a (21 lines from the bottom) says that (מצות לאו ליהנות ניתנו) Mitzvos Lav L'he'nos Nitnu, Mitzvos were not given for pleasure. Rashi says in Dibbur Hamaschil (לא ליהנות ניתנו) that (אלא לעול על צוاریהם ניתנו). We have a Yeitzer Hora and we say yes we are going to do it because Hashem wants. It is an Ol, it is a yoke on our neck and we are going to do it. But there is a higher level. A level of (וְאֶשְׁבֵר מִטַּח עֲלֵיכֶם) to break the yoke and train to be somebody who wants to do the Ratzon Hashem. If a person does it with great joy that is something else.

Rav Pam used to say about the learning of Hilchos Lashon Hora with the Sefer Chofetz Chaim that it is wonderful but it is treating the symptoms. If you want to treat the cause of the disease learn Sefer Ahavas Chesed. Ahavas Chesed tells you to love doing kindness, it tells you to love other members of Klal Yisrael. If you love members of Klal Yisrael you don't have a desire to say Lashon Hora. So while Hilchos Lashon Hora is very important to know how to treat the symptoms, but to know how to get at the disease be an Oheiv Chesed. (וְאֶשְׁבֵר מִטַּח עֲלֵיכֶם). It is hard to not say Lashon Hora, it is a yoke. Zagt HKB"H I will give you a blessing of Ahavas Chesed (וְאֶשְׁבֵר מִטַּח עֲלֵיכֶם). You Jews will love one the other and it won't be a battle not to say Lashon Hora. It won't be a battle not to say things that hurt other people. That is a dream. Don't wait for Moshiach, do it now. Grab onto Ahavas Chesed, grab onto the Ahava of doing Mitzvos, grab onto a pride of doing Mitzvos and you will be Zoche to Mai'ain Olam Habo. (וְאֶשְׁבֵר מִטַּח עֲלֵיכֶם).

3 – Topic - The lesson of (ולא תזנו איש את-עמיתו)

There is a Lav of 25:17 (ולא תזנו איש את-עמיתו, וְגֵרָאתָ מֵאֱלֵרִיד). Don't do Ono'as Devarim. What is Ono'as Devarim? Words that cause pain to other human beings. There is a Lav not to say words that cause other people Tzar. It is not easy. In life you interact with people and it happens that

people say things that cause other people Tzar. That is Ono'as Devarim. We are all afraid. Anybody who is an active human being, who is involved with real things is sometimes going to cause people Tzar.

So I want to tell you some good news. The good news is and maybe I shouldn't let too many people know about this but those listening won't mind and they are on the right Madreiga, is that in Choshen Mishpat, Siman 228 where the rules of Ona'a are brought, the rules of cheating someone in business are brought and the Shulchan Aruch brings also (אסור להונות בדברים). The prohibition against saying words that cause other people pain.

There the Rama says an incredible thing. He says Yeish Omrim Mi'she'ain Lo Yir'as Cheit Muttar L'ho'niyu. The Issur of saying words that cause other people pain applies to a Yid who has Yir'as Chait, who has fear of sin. Somebody who doesn't have fear of sin, to him (ולא תונו איש את-עמיתו) does not apply. That is a Chiddush. Think about it for a minute. The Rama says Mi'she'ain Lo Yir'as Cheit, someone who doesn't have fear of sin. Who is that?

In the second Perek of Pirkei Avos in Mishna Hei it says (אין בור ירא הטא). An Am Ha'aretz, somebody who doesn't learn can't possibly be a Yir'ai Cheit, have fear of sin. Which means that you can have a Jew who does all the Mitzvos, keeps Shabbos, does no Aveiros, Davens a good Davening. He is a Boor, unfortunately he is an Am Ha'aretz, he never learned. To such a person the Issur of Ono'as Devarim doesn't apply. It only applies (ולא תונו איש את-עמיתו) if you are a (יְרֵאָתָהּ) (מְאֻלְרֵיךָ). Someone who is in the Parsha of Yir'as Cheit it applies to him.

So am I telling you something good? Yes, because L'asid Lavo you will defend yourself. If you cause people Tzar you will defend yourself that the Rama says it only applies to somebody who is a Yir'ai Cheit. It doesn't apply necessarily to everybody else. But that needs an explanation. Not causing people pain is a simple obligation of every human being. Why is the Rama making it Muttar for so many people? What is going on here?

The answer is this. When the Torah says in Vayikra 19:18 (וְאָהַבְתָּ לְרֵעֶךָ כְּמוֹךָ). It means that you have to show love for every Jew. That is every Jew. If they are a Yir'ai Cheit or not it applies to everybody. You have to show love to every other Jew. No exceptions. However, you should be aware that the Torah tells you that when it comes to people who are Yir'ai Cheit, people who are careful in the way they behave. They are afraid of sinning. There has to be a higher bar of interaction with them. A higher level of interaction with them. There has to be greater care. We say Ono'as Devarim, don't cause people pain. People think of it like baseball and apple pie, be a good American. Be a nice decent human being. No. It is much more than that. (ולא תונו איש את-) (עמיתו) is a much higher level of obligation. As much as (וְאָהַבְתָּ לְרֵעֶךָ כְּמוֹךָ), you have to be good, kind, pleasant to every human being. But to somebody who is a Yir'ai Cheit you have to respect them, you have to look at him, you have to see him in a different way. Such a person, be careful in every word you say. (ולא תונו איש את-עמיתו).

So it is a lesson, a Kula? Yes. But it is a Kula that comes with a greater obligation in being extra careful to people who are Yir'ai Cheit, people who are Talmidai Chachamim in the way you treat them.

And with these three lessons for the week, the lesson of (יִוָּבֵל הוּא), the lesson of (וְאָשְׁבֵר מִטַּח עֵלְקָם) and the lesson of (ולא תונו איש את-עמיתו) we are ready to go into Parshas Behar – Bechukosai looking

B'ezras Hashem, Klal Yisrael looks for a week of Nechama as we prepare for Kabbalas Hatorah. May it be a wonderful Shabbos for one and all!

Rabbi Reisman - Parshas Behar Bechukosai 5780

1 - Topic - A thought on the beginning of Parshas Bechukosai

As we prepare for Shabbos Parshas Behar Bechukosai. I would like to speak today one Vort on the beginning of Parshas Bechukosai on the Berachos, and one on the end which are not the Berachos. Let me begin with a thought on the beginning of Parshas Bechukosai. We find right at the beginning 26:3 (אם-בְּהִקְתִּי, תִּלְכוּ). The Posuk promises rain and the growing of Tevuah and 26:5 (וְהִשִּׁיג לְכֶם דִּישׁ אֶת-בְּצִיר). There will be so much to harvest that you will go straight from the threshing season to the harvesting season and (וְאָכַלְתֶּם לְחֶמְקְכֶם לְשִׁבְעַת) you will have plenty to eat.

Says Rashi, what is (וְאָכַלְתֶּם לְחֶמְקְכֶם לְשִׁבְעַת)? (אוכל קמעא והוא מתברך במעיו). Even if you eat a little you will be satisfied. You are not going to have to eat too much. The problem with this Rashi is that in the Posuk right before it says (וְהִשִּׁיג לְכֶם דִּישׁ אֶת-בְּצִיר, וּבְצִיר יִשִּׁיג אֶת-זֶרַע). That you will have such an abundance of produce that you will be busy with it all of the time, there will be so much. The question is why do we need a Beracha that if you will eat a little it will be enough. If you have a little I understand, but why do we need a Beracha that you will eat less than normal and that you will be satisfied. That is Kasha # 1. I am not going to answer it yet.

I would like to ask a few more Kashas on this Parsha. The next Posuk which is Posuk Vav says (וְנָתַתִּי שְׁלוֹם בְּאֶרֶץ). Hashem says I will put peace in the land. So again says Rashi (שמה תאמר הרי). (מאכל והרי משתה, אם אין שלום אין כלום). I have what to eat and what to drink without peace we have nothing. (תלמוד לומר אחר כל זאת ונתתי שלום בארץ, מכאן שהשלום שקול כנגד הכל). Therefore, it says (וְנָתַתִּי). Rashi as you know, doesn't usually employ the language of (שמה תאמר) maybe you will say this so therefore that.

Rashi's style is to say (וְנָתַתִּי שְׁלוֹם בְּאֶרֶץ) to say you will have peace because peace is of great value and you can't be happy even with a lot of harvest if you don't have peace. (שמה תאמר) maybe you will say. That idea also needs an explanation. That is Kasha # 2.

A third Kasha and I think that this is from the Kehillas Yitzchok. He asks, in the second Parsha of Kriyas Shema that we say every morning and evening it talks about Devarim 11:14 (וְאָסַפְתָּ דְגָנְךָ, וְיִצְהָרְךָ). It also talks about an abundance of harvest, that things will go well. But there it doesn't say Shalom, it says (וְאָסַפְתָּ דְגָנְךָ) and (וְנָתַתִּי עֵשֶׂב) and (וְאָכַלְתָּ, וְשִׁבַּעְתָּ). It doesn't say anything about Shalom. Rashi here says that without Shalom there is nothing. So if you must have Shalom as part of a Beracha, the question is why is it not there as well?

So we have a Kasha on Posuk Hei, (וְאָכַלְתֶּם לְחֶמְקְכֶם לְשִׁבְעַת). Two questions on Posuk Vav which is regarding Shalom. In Posuk Zayin which is the Posuk that follows, still talking about the Berachos of Klal Yisrael, it says (וְרַדְפְתֶּם, אֶת-אֹיְבֵיכֶם; וְנָפְלוּ לְפָנֵיכֶם, לְחֶרֶב). You will run after your enemies and kill them with the sword. I thought we just said (וְנָתַתִּי שְׁלוֹם בְּאֶרֶץ). We said in the previous Posuk that you are going to have Shalom. So what is this business of running after your enemies and they are going to fall by the sword. The Posuk follows by saying in Posuk Ches (וְרַדְפוּ מִמֶּם חֲמִשָּׁה מְאֹד)

that you will run after your enemies and five will pursue 100. Who needs to pursue, I thought there is going to be Shalom?

The answer is that there are two Parshios of Beracha. There is the Parsha of Devarim 11:13 (וְהָיָה הַיּוֹם (אִם-שָׁמַעְתֶּם תִּשְׁמְעוּ אֶל-מִצְוֹתַי, אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם, הַיּוֹם) which is in Shema the Parsha Sheni'ya. Then there is the Parsha of (אִם-בָּהֲקִיתִי, תִּלְכּוּ) The Parsha of Shema is said to the ordinary folk. To the regular Ehrliche Yidden who keep Mitzvos and they are going to get Olam Habo. They have a Beracha, and that Beracha is the Beracha of (וְהָיָה, אִם-שָׁמַעְתֶּם) which is a big harvest and it doesn't mention Shalom. If there will be a war there will be a war.

Then we have (אִם-בָּהֲקִיתִי, תִּלְכּוּ) which is talking about Omlei Torah. People who sit and learn and they have a Geshmak in their Limud Hatorah. For people who appreciate Torah there is a different level of Beracha. How so?

To have lots and lots of Tevu'a is a Beracha. For us it takes time. People are busy with it. For Omlei Torah, he is happy with less, he is happy with a smaller lifestyle and less of a need to go out and earn money. His Beracha is (אוֹכֵל קִמְעָא) if he eats a little bit (וְהוּא מְתַבְרֵךְ בְּמַעֲיוֹ). It has a Beracha. His Beracha is what do you know? He can make small Chasunahs, small Bar Mitzvos and he can be happy.

I will never forget, I made a Bar Mitzvah, Boruch Hashem we have 7 boys and we made 7 Bar Mitzvahs. Hashem blessed me. At our Bar Mitzvahs we had family, we had usually 3 tables of men, 3 tables of women and that was the whole Bar Mitzvah with some friends. A cousin of mine who had made an elaborate Bar Mitzvah with a Seuda for his whole Shul. I believe it was in one of the large halls in Flatbush, and I knew that it was hard for him. He came over to me and said Oy you can do it, I can't do it. There is a certain Beracha for somebody who at least tries to be an Amal Batorah, that he is happier with a smaller and simpler lifestyle. (אוֹכֵל קִמְעָא וְהוּא מְתַבְרֵךְ בְּמַעֲיוֹ).

So that, the Parsha has two Berachos Takeh. The Beracha that starts (וְהִשִּׁיג לְכֶם דִּישׁ אֶת-בְּצִיר, וּבְצִיר) (יִשְׁיג אֶת-זֶרַע) which is a Beracha for the Hamon Am, the Ehrliche Yidden in Klal Yisrael and then there is a Beracha for the Omlei Torah, for those who are Ameilim BaTorah and they are happy with (אוֹכֵל קִמְעָא וְהוּא מְתַבְרֵךְ בְּמַעֲיוֹ). (שמא תאמרו הרי מאכל והרי משתה, אם אין שלום אין כלום) What does that mean? What do you mean that (אם אין שלום אין כלום)? If we are going to fight a war and 5 of us are going to run after 100 and they will all die, so why is Shalom so important? If you know that you can go to war and be so successful, what does it mean (אם אין שלום אין כלום)?

For the ordinary folk that is certainly true. Here also we have two Berachos. (וְרָדְפוּ מִכֶּם חֲמִשָּׁה מְאַה). That is for the Ribui Am of Klal Yisrael. It is a blessing that you will go to war and you will win in extraordinary numbers. However, (שמא תאמרו) if you are going to be a person who says (אם אין שלום אין כלום). So what do you mean, I don't want to be busy going to war, I will be an (אוֹכֵל קִמְעָא), I am happy with what I have. I don't need the glory of winning the war, capturing a country. I am Omlei Torah. For those people (אם אין שלום אין כלום), for those who say it (וְנִתְתִּי שְׁלוֹם) (בְּאֶרֶץ). You will have the blessing of Shalom.

So that, there are two Berachos. Even though none of us are really on the Madreiga of true Omlei Torah, we all have the Zechus, we should be worthy to be called ordinary folk in Klal Yisrael, but a little little bit of this Beracha of (אוֹכֵל קִמְעָא וְהוּא מְתַבְרֵךְ בְּמַעֲיוֹ) of being satisfied with less, with simpler, that would be an extraordinary accomplishment.

There is a Taanis Ha'raivad. The Raivad said that we are not on the Madreiga to take on Taanaisim just to do Teshuva. Taanis Ha'raivad is something and do with less in something. Take one thing and do with less of it. That itself has a certain Schar of a Taanis. I understand that many people have done that with broccoli or asparagus, but I think he means with something you want. Be an (אוכל קמעא והוא מתברך) in one aspect of your life. That is the Madreiga of Omlei Torah. This is my thought for the beginning of the Parsha.

2 - Topic - The Tochacha

The utter destruction of the Tochacha is of course quite depressing and when we look at Jewish history it is really a prophecy. I wanted to share with you a Yesod of the Maharal. The Maharal is in numerous places. In Netzach Yisroel it is in Pereks Chaf Gimmel, Chaf Vav, Lamed Hei and Lamed Tes if you want to pursue it. His Yesod is the following. (העדר הוא סבת הווייתו). Ha'eder, when you are lacking something, that is the cause of accomplishment. That is the cause of achieving. (ואם אין כאן העדר אז לא תחול שום הויה). If you are not missing anything you are never going to accomplish anything. The Maharal in his style brings many examples. Beraishis 1:2 (וְהָאָרֶץ, תְּהִי נֹבְהָ) and then (וְנִהְיֶה-אוֹר) (וְהָאָרֶץ, תְּהִי נֹבְהָ). In order for creation to happen you have to start with (תְּהִי נֹבְהָ). That is how the Torah starts. (וְהָאָרֶץ, תְּהִי נֹבְהָ). The first rule of the Torah is if you don't have that is a Siba for a Beracha for accomplishment to follow.

This explains the Gemara at the end of Makkos (24b). If any of you plan on making a Siyum and plan on having a Dvar Torah it says (תלה הכתוב נבואתו של זכריה) that we make the Nevuah L'tov of Zecharya Talui (בנבואתו של אוריה) in the Nevua of (ציון שדה תחרש), the Nevua of destruction. (עכשיו). (שנתקיימה נבואתו של אוריה, בידוע שתתקיים נבואתו של זכריה). It seems to say that the Nevua L'tov and the Nevua L'ra are Talui one in the other.

Now there are problems with this because Nevua L'ra is Chozeir, meaning a Nevua L'ra doesn't have to happen. Nevua L'tov does. So how can it be that the Nevua of Zecharya L'tov is dependent on the Kiyum of the Nevua L'ra of Uri'ah?

The answer is that the source of Beracha is destruction. (העדר הוא סבת הווייתו). When you are lacking something then you can accomplish something. When you feel you are missing something then you can work on it. If you feel you are not missing anything then how are you going to work on it, how are you going to accomplish? So the Nevua of Zecharya was L'tov. In order to get to Tov, a person has to experience an experience of Nefila.

As a matter of fact, the Gemara in Sanhedrin 96b (on the bottom) says (אמר ליה רב נחמן לרבי יצחק) (מי שמיע לך אימת אתי בר נפלי אמר ליה מאן בר נפלי א"ל משיח משיח בר נפלי קרית ליה א"ל אין דכתיב ביום ההוא) that Rav Nachman used to refer to Moshiach as Bar Nafli, the one of the fallings. Rav Yitzchok said what, that is not a nice name? Bar Nafli, the one who falls, the one who stumbles? He answered that Hashem will rebuild the Sukkas Dovid Hano'fales, which fell.

How does that prove that Moshiach is called Bar Nafli? Says the Maharal, because Nefila is the Sibah for Kiyum. When a person has a time of down, that's when a person can accomplish an accomplishment. So he brings (וְהָאָרֶץ, תְּהִי נֹבְהָ), the end of Makkos, this Gemara in Sanhedrin.

He says that is the reason that Kol Hamis'abeil Al Yerushalayim Zoche V'ra Es Nechamaso. Poshut it means Schar, if you are Misabeil you get Schar and then Zoche V'ra Es Nechamaso. Zagt the Maharal no, the Vort is as it brought in Perek Chaf Gimmel, that if you are not Misabeil, you don't feel something is missing, then the meaning of the later accomplishments is nothing.

If I had to give a good example, if you have a person who Lo Aleinu lost his sight, when he gets his sight back it is a Beracha. For everybody else there is no big Beracha in having sight. The Vort is that the Heder is the Sibah for what comes later. It sounds mystical and I am sure it is as it is a Maharal, but if you look around the world it is always that way. In order to make a wooden utensil you have to cut down a tree and take a saw to the wood.

In order to make a metal utensil you have to have a very hot fire that could break stones, that could melt apart stones. In order to make a leather item, you have to Shect the animal and skin it. The whole world is a world where from Heder comes Aliyah.

I remember what must be 30 years ago, when Mendelson's pizza store on 18th avenue had a fire and it destroyed the store. Mr. Mendelson Alav Hashalom who was a friend of mine, he was Tzu'brachen. He rented a non-Jewish pizza store two blocks away on 18th avenue if you remember that, and had a small little pizza store that was sort of like a half a store and he rebuilt. It was very hard, very difficult.

I told him then, you will see that in a year from now it will be the best thing that ever happened to you. You will have a much nicer store, a much more attractive store, and your business will grow. That is exactly what happened. Mitoch Ha'heder is the Siba to get into a better situation. From falling you can pick up the pieces and make something of it. But on one condition. Kol Hamis'abeil Al Yerushalayim. You have to realize that you are missing something, and then you can pick up the pieces and make something positive of it.

So that, the Tochacha, the Onshim of Klal Yisrael, they are all B'heder which is the Sibas Havaya. It is our job when we go through traumatic experiences, when we go through unusual experiences, and Boruch Hashem HKB"H brings us out of the darkness into the light, we have to pause and make note of it. It is a Sibah for Aliyah, a rare opportunity. There is a big price to pay.

A whole world stops, so many families lost loved ones. Gedolei Yisrael passed away. A lot of pain and a lot of Tzar. It is a big price to pay. It is a Tochacha. But the Tochacha is Heder, HaHeder Hu Sibas Ha'havaya. It is what can make something become bigger and better as you try to rebuild.

We have to put our minds to it individually and the community. We should be Zoche to go out Mai'afaila L'ora B'karov B'yameinu. We should all get back to the Batei Midrashim we love, hopefully in Yerushalayim Ir Hakodesh but at least very soon in our individual Batei Midrashim with a new Cheishek and a new Ahava. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Behar 5779

1 - Topic - A thought on the word Chaim.

As we prepare for Shabbos Kodesh Parshas Behar. For Parshas Behar let me start with talking about some words. Words are always interesting. The Netziv in his Pirush on Chumash has on numerous occasions certain topics or certain explanations of words which he talks about throughout his Sefer the Hameik Davar in numerous places. What I noticed in Parshas Behar was on 25:35 and 36 where in both Pesukim it talks about Chai or Chei. In Posuk 35 is the Mitzvah of (וְהִחֲזַקְתָּ בוֹ) of giving someone a Parnasa. There it says (גֵּר וְתוֹשֵׁב וְחַי עִמָּךְ). There, it gives you a Mitzvah to help them live with you and it refers specifically to a (גֵּר וְתוֹשֵׁב). It is somebody who is not Jewish but is expected to live properly among the Jews.

Posuk 36 which is the Posuk on the Issur of Ribbis it says (וְחַי אֶחָיִךְ, עִמָּךְ). There it says he will live with you but it adds (אֶחָיִךְ) your brother as opposed to (גֵּר וְתוֹשֵׁב). Says the Netziv, I want to tell you a rule, the word Chaim or Chai for living or life appears throughout Chumash in one of two different meanings. Sometimes it means Chaim and not Maves, it means alive as opposed to someone who is dead. Other times it means Chai V'lo Atzeiv, alive and not depressed. His explanation is that there is being alive, the heart is beating and the blood is pumping, and there is being alive Bish'laimus, in a certain completion, in a complete life, a complete living that a person has. There are two different ideas, two different concepts.

In Parshas Beraishis 2:7 it mentions life twice in regards to man. (וַיִּפַּח בְּאַפָּיו, נְשֵׁמַת חַיִּים) and G-d blew into his nostrils a soul of life, (וַיְהִי הָאָדָם, לְנֶפֶשׁ חַיָּה) and man became a living creature. Rashi says that a Nefesh Chaya is as the Targum says Nefesh Mimalala, a speaking soul. Where do you see that in the Posuk?

Says the Netziv because we are referring to two aspects of life. There is being alive and not dead, that is (נְשֵׁמַת חַיִּים), and being alive and functioning completely. That is the Nefesh Mimalala, the functioning Nefesh of Chai V'lo Atzeiv.

In its root, one is Ches Yud Yud, Chai as in Chaim alive and not dead, and one is Ches Yud Hei very alive, fully alive, a Chaya. Such a person is also alive.

We know that in Hebrew a midwife is called a Chaya, somebody who is not only personally alive but brings life to people. Sh'leimos Ha'adam is the full Chiyus of a person. Chavakuk 2:4 (וְצַדִּיק, בְּאֵמֶן יִחְיֶה). Tzadik B'emunaso, a Tzadik who has faith, Yichyeh, he lives a full life. A Ches Yud Hei type of a life.

The Rambam in Hilchos Rotzeiach talks about someone who goes to Galus because he is a Rotzeiach, in Perek Zayin Halacha Aleph, there the Rambam says (שְׂנֵאמַר וְחַי, עֲשֵׂה לוֹ כְּדֵי שִׂיחִיה וְחַי). It says that he should run to the Ir Miklat and live there. Chazal Darshun, do for him so that he can truly live. (בְּעֵלֵי חֲכָמָה וּמְבַקְשִׁיהָ בְּלֹא תִלְמוּד תּוֹרָה כְּמִיתָה חֲשׂוּבִין). Therefore, he has to have in the place he is a full Chaim and a full life which includes his Rebbi and Chavrusos.

Once you realize these two meanings of Chaim you already understand as it says in Devarim 4:4 (וְאַתֶּם, הַדְּבָקִים, בִּירְרֹךְ, אֲלֹרֵיכֶם--חַיִּים כְּלָכֶם, הַיּוֹם). You who connect to G-d are alive. Of course you are

alive. The people who don't connect to G-d also are alive. No. It means (חַיִּים כְּלָקָם, הַיּוֹם) a complete true full life that a person has.

Chazal say Ma Yaaseh Ha'adam V'yich'yeh, Ki Yamus Es Atzmo. Kill himself? It means he should give himself over and devote himself. That is a different aspect of Chaim. A very important message regarding what it means to be alive.

Mimeila it comes back to our Parsha says the Netziv, in the first case where there is a Mitzvah of (וְהִחְיֶינָהּ בָּיָד) giving a person physical life, it says (גַּר וְתוֹשֵׁב) even someone who does not have all of the Mitzvos. Later when it talks about (וְחַיֵּי אֲחִיךָ, עִמָּךְ), where it talks about having a happy and a complete life, there it is talking about not charging Ribbis, so there it says Achicha. That is a complete Chaim, somebody who is obligated to all of the Taryag Mitzvos. A beautiful concept.

I would add, the Netziv talks about it in numerous places. In Shemini 11:2, Eikev 8:1, Netzavim 30:6. Enough for the moment, but that is the Yesod Hadevarim. In Pirkei Avos, it says Marbeh Torah Marbe Chaim. A person who adds Torah to his life, he adds life to his life. He adds Chiyus to his life. A beautiful thought especially since he is learning it into the meaning of the Pesukim of the Torah, that Chaim is a complete life, a meaningful life a life of accomplishment.

2 - Topic - A thought on the word (לְצַמְתָּת)

25:23 (וְהָאָרֶץ, לֹא תִמְכַר לְצַמְתָּת). You should not sell the land of Eretz Yisrael permanently. All land in Eretz Yisrael comes back on Yovel to its original owner and a sale is not permanent. (לְצַמְתָּת) I guess means permanent. It is interesting that in the Sefer Hak'sav V'hakabala he says Shorsho, the root of (לְצַמְתָּת) is similar to the word Tzimtzum which really means to limit something, to contract, to restrict. For example, he says the word Tzom or fasting comes from the idea of restricting or contracting. Something that is restricted, if you restrict yourself from eating, it is a Tzom and you sort of shrivel up a little bit. That is the Lashon of Tzom or L'tzamtzeim is to limit someone.

This is what it says in the Sefer Hak'sav V'hakabala. So you will ask what has that got to do with (וְהָאָרֶץ, לֹא תִמְכַר לְצַמְתָּת) which means permanent? It doesn't mean restriction it means permanent which is just the opposite. It is a mystery. I looked in the Hak'sav V'hakabala and it needs an explanation. (לְצַמְתָּת) means forever and it comes from the word Tzom which means restrict.

At first glance I thought that this might be a contranym. A contranym are words that have opposite meanings. In every language there are words that are contranym. Like clip in English. You clip things. You can clip an article which means to cut it out, to detach or you can clip together two pieces of paper, to attach. A clip is a contranym.

In Lashon Kodesh there are many words that are contranym. Words that we find are used both ways. L'dashein could mean to remove ashes and it can mean to place ashes. L'sakeil could mean to remove stones or to throw stones. (לְצַמְתָּת) maybe it is used both ways as a contranym. I wonder. But then I thought into it.

I remembered a Maisch I once heard which has a tremendous Mussar. The story is told about the Chozeh of Lublin. One of his Talmidim, I am not sure which one but someone who went on to become a great Rebbe came as a Bachur and he made a list of his daily schedule. He said this is his schedule. He had a very ambitious daily schedule. He was going to learn 10 Perakim of

Mishnayos, a Blatt of Gemara maybe even Tanach, I don't know. He gave it to his Rebbi the Rebbe for approval. The Rebbe looked at it and said marvelous. Then he added on every line with his pen U'lipi'amim L'hepach. Or the Yiddish version he added Un A'mal Farkert, and sometimes the opposite, on every line. 10 Perakim of Mishnayos, U'lipi'amim L'hepach. A Blatt Gemara, U'lipi'amim L'hepach, and so on. The perplexed Talmid said what is going on here?

The Rebbe told him, this is a great schedule, but there are people that get so into their schedule they don't realize that sometimes it is necessary to make changes, U'lipi'amim L'hepach. If you will be so sold that you have to learn 10 Perakim of Mishnayos, there will be a time that there will be somebody with a need and you are not going to participate in that need. There will be an Almanah that needs help or there will be someone who needs to be married and they will need a Minyan for a Chuppah and you will say no I can't. No matter Kabbalah you make no matter how great, U'lipi'amim L'hepach. You have to know that (לְצַמְחָת) is a Tzintzum. The permanence is a restriction. Doing something permanently really restricts a person. (וְהָאֵרֶץ, לֹא תִמְכַּר לְצַמְחָת). Your father's land, you inherited it. Don't sell it permanently. Don't restrict yourself. By selling it permanently, you are restricting yourself, you are limiting yourself. Even if you have to sell it for Parnasa reasons, sell it wisely. What an insight.

3 - Topic - An insight from Rav Schwab on the Parsha (page 295 on 25:38).

It says in this week's Parsha by the Lo Sasei of taking Ribbis, the Posuk ends in 25:38 (אָנִי, יְרוּר אֱלֹרִיכֶם, אֲשֶׁר-הוֹצֵאתִי אֶתְכֶם, מֵאֶרֶץ מִצְרַיִם--לְהַת לָכֶם אֶת-אֶרֶץ כְּנָעַן, לְהִיּוֹת לָכֶם לְאֱלֹרִים). The Gemara in Eizehu Neshech (Baba Metzvia 61b) learns if somebody will look the other way and pretend that he is taking money from a non-Jew and he is paying interest but he is really a Jew. So G-d says to him, don't pretend. Don't think that you are fooling me. (אָנִי, יְרוּר אֱלֹרִיכֶם, אֲשֶׁר-הוֹצֵאתִי אֶתְכֶם, מֵאֶרֶץ). (מִצְרַיִם). When we left Egypt I was able to tell the difference G-d says between a Bechor who is a Bechor from his father and one who was not. Something that has to do with knowing secrets. Don't think that you can fool me.

We find the same thing at the end of Parshas Shelach with the Mitzvah of Tzitzis where it says 15:41 (אָנִי, יְרוּר אֱלֹרִיכֶם, אֲשֶׁר-הוֹצֵאתִי אֶתְכֶם, מֵאֶרֶץ מִצְרַיִם). Chazal Darshun too, don't pretend that you have Techeilas and you have a cheap blue color and use it for Techeilas. Don't think that you can fool me. You can't G-d. Ani Hashem in Mitzrayim. I could tell the difference between someone who is a Bechor to his father and one who is not and I can tell what you are doing.

A third place at the end of Parshas Kedoshim by having honest weights in business. 19:36 (אָנִי, יְרוּר אֱלֹרִיכֶם, אֲשֶׁר-הוֹצֵאתִי אֶתְכֶם, מֵאֶרֶץ מִצְרַיִם). The same thing. Don't think that you can fool by using dishonest weights and pretending they are honest. (אָנִי, יְרוּר אֱלֹרִיכֶם). In Mitzrayim I can tell the difference between a Tipah Shel Bechor and a Tipah not from a Bechor and I can tell the difference here too.

So we have three places where a person would be moved to be dishonest and feign honesty, and in these three places we have in all three the comparison to Yetzias Mitzrayim.

Zagt Rav Schwab, this is what Rashi is saying on Parshas Re'eh 6:3 (לֹא נִוְדַעְתִּי לָהֶם). (וְשָׁמִי יְרוּר, לֹא נִוְדַעְתִּי לָהֶם). Hashem said Yetzias Mitzrayim is with the Middah of Emes. A lot of things happened before the Yidden left Mitzrayim. The miracle of being able to tell the difference between this Bechor and that Bechor seems to be a small piece. Hashem says no.

Yetzias Mitzrayim is for Emes. For Jewish people that are founded fundamentally on Emes. Therefore, the honesty is fundamental. When Hashem says be honest He says (אָנִי, יְרוּר אֱלֹרִיכֶם, אֶשֶׁר-הוֹצֵאתִי אֶתְכֶם, מֵאֶרֶץ מִצְרַיִם). Honesty.

It brings to mind what Rav Schwab wrote elsewhere. Someone once overheard the Chofetz Chaim learning the Parsha and saying that Lavan kissed the children of Yaakov but Yaakov he couldn't kiss. Yaakov is Kulo Emes. Rav Schwab says who knows that the Yeitzer Hora for dishonesty if it comes from Lavan's kiss to the children. A Yid Daf Zein Emes! (אָנִי, יְרוּר אֱלֹרִיכֶם, אֶשֶׁר-הוֹצֵאתִי). We finish Kabbalas Ol Malchus Shamayim and even Kabbalas Ol Mitzvos and we say Emes, truth.

With these three thoughts I want to wish everyone a wonderful Shabbos. I want to thank the so many of you who are participating in the 100th anniversary dinner of Yeshiva Torah Vodaath. Part of Emes is to be Makir Tov. It is hard to go to a dinner but a 100th year dinner it is a time to recognize the contribution of the Yeshiva. We appreciate all of you who will participate. Boruch Hashem we have tremendous participation. Who is the guest of honor? The Yeshiva. Please part of it. I look forward to seeing you there. IY"H lets be Zoche the Yeshiva should continue to grow, continue to rise and continue to be a vehicle for K'vod Shamayim. A wonderful Shabbos to one and all!

Rabbi Reisman - Parshas Bechukosai 5779

1 - Topic - A thought on the beginning of the Parsha from Rav Chaim Kanievsky.

As we prepare for Shabbos Parshas Bechukosai, a Shabbos Chazak, a Shabbos of preparation for Kabbalas HaTorah. Let me begin with a piece on the first part of Bechukosai which talks about 26:3 (אִם-בְּהִקְדָּמִי, תִּלְכוּ) about those who do go in the ways of Hashem and the promises that the Torah offers. It says as is found in 26:5 (וְאָכַלְתֶּם לֶחְמֵכֶם לְשִׂבְעָה) you will be Zoche to eat your bread (לְשִׂבְעָה) to satisfaction which of course is wonderful. Rashi says (אוכל קמעה והוא מתברך במעיו) you eat a little and you are satisfied. Now, of course there is a better way of doing it. You have plenty to eat and you get the pleasure of eating and then you are full. Rashi says the Beracha is (אוכל קמעה והוא מתברך במעיו) you eat a little and you are blessed with being satisfied.

The Chasam Sofer on this Rashi brings the Medrash which is quoted in Tosafos on Kesuvos 104a (Dibbur Hamaschil (לא נהנית אפילו באצבע קטנה) and it is a Medrash that is always somewhat disturbing to me. The Medrash says (עד שאדם מתפלל שיכנס תורה לתוך גופו יתפלל שלא יכנסו מעדנים לתוך) (גופו). As much as a person Davens that Torah should be absorbed by himself, he should Daven that he should not have fancy food (שלא יכנסו מעדנים לתוך גופו). It brings a Maiseh where Rabbi raised his fingers to Hashem and said, my hands and my body had no pleasure from this world.

It is a very tough Medrash, not to have any permitted pleasure in this world. I remember once that there once was an Asifa and one of the speakers who I won't mention by name said that the Yeshiva'leit have too many pleasures in this world. (עד שאדם מתפלל שיכנס תורה לתוך גופו יתפלל שלא יכנסו מעדנים לתוך גופו).

Rav Shmuel Birnbaum got up to speak afterwards, and Rav Shmuel Birnbaum said that he disagrees with the previous speaker. What is wrong with Maadanin, good things to eat? He said a

Yeshiva Bochur who puts in hours at a Seder, stays up late learning at night and afterwards he gets himself an ice cream (which is what I think was Rav Shmuel Birnbaum's example of Maadanin, of a fancy food). So of course he deserves it. Why was ice cream created? For the purpose that a person should have pleasure. Therefore, he was Moche so to speak in the idea. But the idea is a Medrash and it needs some sort of an explanation.

I have heard often in the name of Rav Shamshon Refael Hirsch, that when a person comes upstairs, G-d will say, you didn't see my Alps? As if there is some Avodah, some serving of Hashem to go see the Swiss Alps. I don't know.

I was once at a wedding in Switzerland and my return flight was delayed for two days, I didn't go to the Alps. I went to the Swiss Kollel and actually learned in the Zurich Kollel for two days. Was I wrong? Should I have better seen the Alps? I don't know.

To answer these questions, let me share with you something that Rav Chaim Kanievsky writes in Taima Dik'ra (page 152) not in this Posuk but on the previous Posuk. The previous Posuk says that if you go Bechukosai, if you follow the Mitzvos in the Torah (וְעַץ הַשָּׂדֶה יִתֵּן פְּרִיּוֹ) the land will give its produce, the trees will give its fruit.

Rav Chaim asks why here in Parshas Bechukosai it says if you do the right thing the land will give its normal fruit. In Ki Savo it talks about Shefa, it talks about somebody who does Ratzon Hashem gets extra blessings. 28:8 (יֵצֵא יְרֵנָה אֲתָהּ, אֶת-הַבְּרָכָה, בְּאַסְמִיךָ) it says there. That a person will have a Beracha with a multiple of 10 times as much as normal. Here in this Parsha what is the Beracha (וְנִתְּנָה הָאָרֶץ יְבוּלָהּ). The land will give its normal crop. That is the Beracha for (אִם-בְּחֻקֹּתַי, תֵּלְכוּ)?

Enfert Rav Chaim Kanievsky, the Berachos of Parshas Ki Savo is talking to the Tzibbur of Klal Yisrael. The Berachos in Parshas Bechukosai is talking to those who are Ameilim B'torah, those who work hard on learning. (אִם-בְּחֻקֹּתַי, תֵּלְכוּ) as Rashi says (שֶׁתְּהִיוּ עֹמְלִים בַּתּוֹרָה). For a Tzaddik, for a righteous person, for a Talmid Chochom the Beracha is that he should have everything he needs, he should be missing nothing. Does he need wealth? Does he need to spend time on his bank account, on his investments and on everything else?

No! It is true for a simple Jew, it is true that the Jew is allowed to work beyond what he needs to have Ashirus. It is certainly okay. But for the Talmid Chochom the blessing of the Talmid Chochom is that you should have everything you need. (וְנִתְּנָה הָאָרֶץ יְבוּלָהּ, וְעַץ הַשָּׂדֶה יִתֵּן פְּרִיּוֹ) that is adequate. This is what Rav Chaim Kanievsky says on this Posuk.

Mimeilla, I come to the next Posuk. (וְאֶכְלֵתֶם לֶחֶמְכֶם לְשִׂבְעָה) the Chasam Sofer says you should have what you need, you should have your bread. (אוֹכֵל קִמְעָא וְהוּא מִתְּבַרְךְ בְּמַעֲיוֹ). Not Maadanim, not fancy foods. Before you Daven that Torah should come into you, Daven that fancy foods should not go into you. What is the Pshat?

We are talking to Talmidai Chachamim. We are talking to Baalei Madreiga. Baalei Madreiga are worthy of such a life. If a Baal Madreiga said G-d will ask you did you see the Alps, what are you going to answer?

A Baal Madreiga is afraid if I didn't see the Alps okay I don't know how much of an Onesh there is for that. But if G-d will ask me did you see Masechtas Tamid, did you see Masechtas Meilah, did you see Sefer Yechezkel and Sefer Yeshaya and Yirmiya?

He is scared stiff. That is a much harsher demand. So for someone who can't learn all day and he is a Kovei'a Itim, it is true that he should go see the wonders of HKB"H's world, but someone who is a Talmid Chochom or aspires to be a Talmid Chochom the Beracha is a different Beracha. (אוכל אכיל). Don't go with Maadanim.

Someone who is Davening that Torah should go into his body is a Baal Madreiga. When is the last time you asked for that in Shema Koleinu or Ata Chonein L'adam Daas. Someone who is on the level to Daven for that (אוכל קמעא והוא מתברך במעיו). A beautiful understanding of the first part of this week's Parsha, Parshas Bechukosai.

2 - Topic - A thought on Kiddush Hashem from Rav Moshe.

The other famous part of Bechukosai are the punishments, the Tochacha. Here I would like to share with you a question. The Kiddush Hashem happens when? Is it true that when HKB"H punishes that is Kiddush Hashem. When HKB"H singles out Klal Yisrael. Is punishment Kiddush Hashem because it shows that HKB"H keeps an accounting. It would seem that way.

Moshe Rabbeinu said to Aharon after the death of Nadav and Avihu as it says in Vayikra 10:3 (בְּקִרְבֵי אֶקְדָּשׁ). By the fact that HKB"H gives an accounting that is Kiddush Hashem. Yisro said that the Kiddush Hashem was that HKB"H punishes Middah K'negged Middah when he punished the Mitzrim. Rashi at the beginning of Yisro brings that Yisro said that it is a Kiddush Hashem that HKB"H keeps an accounting. On the other hand we say (וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא) which is from a Posuk in Yechezkel 38:23. (וְהִתְגַּדַּלְתִּי, וְהִתְקַדַּשְׁתִּי). When does the name of Hashem have Kiddush Sheim Shamayim when HKB"H rescues Klal Yisrael. (וַיִּקְרַב מְשִׁיחָהּ). When Moshiach comes.

On the Yomim Noraim we say (וְהַקֵּל הַקְדוּשׁ נִקְדַּשׁ בְּצַדִּיקָה) Ha'keil Hakadosh Nikdash Bitz'daka. Kiddush Sheim Shamayim is when Hashem does Tzedek, does kindness. Which one is it? Is Kiddush Hashem when Hashem rewards Tzadikim or is Kiddush Hashem when Hashem shows an accounting for bad deeds? It needs an answer.

Rav Moshe in the Darash Moshe in the second volume on page Kuf Ches to Kuf Tes which is on the Yomim Noraim asks this question (Ed. Note: this topic was discussed Parshas Shemini 5779 as well), and he is puzzled by this question.

I once heard a beautiful Teretz. A Yesod in life. Whatever comes your way in life that is unusual and makes you stop and take notice, that is an opportunity for recognizing HKB"H. The opportunity for seeing G-d, the opportunity for seeing that HKB"H runs the world, there are many opportunities. It is what you make of it. When life goes in the regular way, it is hard to see Hashem. The idea of Kiddush Hashem is difficult. When life has turns and twists, when things happen in a person's life that are unusual. Tov Ul'mutav, for the good or for the better. A person looks heavenward, it is an opportunity. A person wins the lottery and looks to G-d, it is an opportunity. A person Lo Aleinu gets a flat tire on a rainy day and he looks to G-d, it is an opportunity. It is always an opportunity. Life is what you make of it. Life is full of challenges. It is what you make of the challenge.

It is true (והקל הקדוש נקדש בצדקה) Ha'keil Hakadosh Nikdash Bitzdaka. It is also equally true (בְּקִרְבֵי אֶקְדָּשׁ), it is true. Bichukosai is a reminder, there are two ways to have Kiddush Hashem, to have the opportunity to recognize Hashem. (אם-בְּהִקְדָּמֵי, תִּלְכּוּ) with the Berachos or with the Tochacha G-d forbid. Whatever comes your way in life and we usually have a mixture, make it an opportunity. If you are challenged with a Tochacha like challenge, have it as your goal that when the challenge ends you will look back and say that I grew from it. Let it not be wasted.

A Gut Gebenched Shabbos to one and all as you prepare for the wonderful first week of Sivan, the preparation for Mattan Torah. Why don't we say Tachanun, most of us don't say Tachanun the first week of Sivan. To have an extra five minutes of Davening, to be able learn a Mishna or two. Why take the extra five minutes to Shmooze? Take those five minutes and use them. That is why they are there. Days of Hachana, days of preparation and a Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Behar Bechukosai 5778

1 - Topic - A thought on Parshas Bechukosai from the Satmar Rebbe.

As we prepare for Shabbos Parshas Behar Bechukosai, really even more so preparing for Kabbalas Hatorah as in the coming week is Rosh Chodesh Sivan followed by the days of preparation. What a wonderful week coming up. Since we are going to be talking about Mattan Torah, let me at least at the moment begin by talking about an idea of Hilchisa, of Halacha, something to do very much with the ideas of Kabbalas Hatorah and related to Parshas Bechukosai.

As you know or should know, the Rambam in his Sefer Yad Hachazakah brings all Halachos not only Halachos that are Nogea Biz'man Hazez but even what we call Hilchisa L'mishicha. Even those Halachos that are not Nogea except in Moshiach's times.

The Rif on the other hand, and the Rosh who follows in the style of the Rif, does not bring Hilchisa L'mishicha. He only brings those Halachos that are Nogea today like Hilchos Shabbos and Hilchos Berachos etc. Now simply, there is no Machlokes here it is just a style. The Rambam brings Hilchos of Meshicha that is the Sefer that he chose to write and the Rif doesn't.

In the Shailos U'teshuvos Marik, Shores Kuf Samech Hei, he says that the reason that we are not Kovea Hilchisa L'mishicha is because the rules of Psak will change Bizman of Moshiach. Chas V'shalom the Torah doesn't change. The Klalei Hap'sak that we have is only for Dinnim that are Noheig Bizmaneinu. The Dinim that are Noheig L'asid Lavo go based on different rules.

The Chida writes in a number of places including in his Sefer Ya'ir Ozen, Mareches Hei in Hilchosa, Os Yud Gimmel says that it is a Machlokes Rambam against the Rif and the Rosh. The Rambam disagrees with the Maharik's rule and says that Hilchisa doesn't change not Biz'man Hazez and not Biz'man Moshiach and the Rif and Rosh hold like the Maharik who says that Hilchisa will or might change and V'zeh Hu. This is a Hakdama to what I want to discuss today because this has no direct connection to Parshas Behar Bechukosai.

Let us turn to a thought on Parshas Bechukosai and a thought from the Satmar Rebbe in Divrei Yoel on page Taf Yud in Bechukosai and we will see an amazing insight not only to the technical question of Hilchisa L'mishicha but into human nature as well.

In the beginning of Bechukosai before the Tochacha there are the promises for a time that Klal Yisrael does what it is supposed to do as it says in 26:5 (וַיִּשְׁבְּתֶם לְבִטָּח בְּאַרְצְכֶם). You will sit in your land with security. 26:6 (וַנִּתְּתִי שְׁלוֹם בְּאַרְצֵי) and you will have peace in the land. (וַיִּשְׁכַּבְתֶּם וְאֵין מִחְרִיד) you will be there with no fear. (וְהִשְׁבַּתִּי חַיָּה רָעָה, מִן-הָאַרְיֵן) and I will cause the bad animals to be Shoveis, to rest in the land. What does (וְהִשְׁבַּתִּי חַיָּה רָעָה) mean?

Says the Ramban, (ר' יהודה שאמר מעבירן מן העולם). Rav Yehuda Omer there won't be any bad animals in the world. No more wild animals in the days of Moshiach. (רבי שמעון שאמר משביתן שלא יזיקו). Rav Shimon says that the animals will exist but they will not harm anybody. Says Rav Shimon Bar Yochai, what is a bigger praise from Hashem, that there are no wild animals or that the wild animals will exist but they don't disturb people?

He says that the time of (וַיִּשְׁבְּתֶם לְבִטָּח בְּאַרְצְכֶם), the promises are a change in the natural world order, that is Rav Shimon Bar Yochai's Shittah. That in the times of Moshiach, in the times of (וַיִּשְׁבְּתֶם לְבִטָּח בְּאַרְצְכֶם) there will be a Shinui, a change, and the world will behave differently.

Zagt the Satmar Rebbe, what is that promise? The promise of Shalom. We find throughout that HKB"H promises (וַיִּרְוּ, וַיִּרְוּ, וַיִּרְוּ אֶת-עַמּוֹ בְּשָׁלוֹם). That in the days of Moshiach there will be peace. We understand peace to mean no war. He says no, it is something else. It is a positive sense of Menuchas Hanefesh, a positive sense of peace. Not peace in that there is no war, but a person sitting peacefully.

If it has ever happened to you and I certainly hope it has, that one summer day you sat on a porch and you really got yourself into a Sugya. The bliss that you feel. The detachment from the worries of Olam Hazeh. It is Mai'ain Olam Habo.

Olam Habo is a change in the world order. It is a certain strength that comes from being without worry, without side thoughts, without detachment, a Menuchas Hanefesh. The Gemara says both in Kiddushin and in Sof Eduyos in 8:7 that (אֵל-אֱלִיָּהוּ בָּא לְטַמֵּא וּלְטַהֵר, לְרַחֵק וּלְקַרְבֵּי. רַבִּי יְהוּדָה אָמַר,) לקרב, אבל לא לרחק. רבי שמעון אומר, להשוות את המחלוקת. וחכמים אומרים, לא לרחק ולא לקרב, אלא לעשות שלום (בעולם). Eliyahu Hanavi's purpose in the days of Moshiach is to bring a sense of peace, a sense of Shalom to all people. As it says in Malachai 3:23 (הִנֵּה אֲנֹכִי שְׁלֹחַ לְכֶם, אֶת אֱלֹהֵי הַנְּבִיאַת). Eliyahu will come and what does it say in that Posuk, does it say peace? 3:24 (וְהָשִׁיב לְב-אֲבוֹת עַל-בְּנֵיהֶם, וְלֵב בְּנֵיהֶם) (עַל-אֲבוֹתָם). It doesn't say peace. It does say peace, because peace is a certain sense of peace. That sense of peace is a type of sense where a Chaya Ra doesn't start up with people. The world is a tranquil place. It is a different world. It is a world of tranquility.

At that time, the Eisek of Torah will be with a different mindset. (וַיִּרְוּ--עַז, לְעַמּוֹ יִתֵּן; וַיִּרְוּ, וַיִּבְרַךְ אֶת-). Hashem will give strength to his people and give them peace. Give strength means that you could win a war. What does that have to do with peace? No. (וַיִּרְוּ--עַז, לְעַמּוֹ יִתֵּן). Hashem will give strength of character. Strength of the mind. It is a whole different life. When we say Mai'ain Olam Habo we talk about that type of Shalom, a Menuchas Hanefesh Shalom. This is an explanation, of the promise of (וַיִּשְׁבְּתֶם לְבִטָּח בְּאַרְצְכֶם), the promise of Shalom. The dream that we have. Shabbos Mai'ain Olam Habo is a Mai'ain of that.

Now we return. What does the Marik mean that when Moshiach comes Klali Psak will be different? The answer is the whole mindset of Limud Hatorah will be different. The whole focus, the whole pleasure, the whole sense of the Ribbono Shel Olam. It will be a different mindset of people. The Torah doesn't change, human beings will be different.

The Gemara says about Rav Meir that Rav Meir was greater than anybody else in his generation. Why don't we Pasken like him? Lo Amdu Al Sof Dai'to, because others could not understand him.

The Gemara says in Eiruvim 13b (5 lines from the top) (א"ר אחא בר חנינא גלוי וידוע לפני מי שאמר) (והיה העולם שאין בדורו של רבי מאיר כמותו ומפני מה לא קבעו הלכה כמותו שלא יכלו חביריו לעמוד על סוף דעתו). Rav Meir was a Mai'ain Olam Habo. In this world he had that Shalom of Menuchas Hanefesh and Mimeila the Klali Psak will change.

The entire sense, the entire thought, the entire understanding that we in this world living lives of stress takes away from our ability to have Gadlus in Torah. We have to find peaceful moments. Sometimes it is easier to learn at midnight when the world is quiet than in the evening when things are bustling all around you. People wake up early in the morning to learn, it is a different sense. It is a little Mai'ain.

People who have a hard time learning should know to look for those moments, for those opportunities, for places to be detached from Olam Hazeih.

2 - Topic - Be very careful with your words.

Let me go to a second topic. Let me tell you a Dvar Torah on the end of Bechukosai. We have the Lo Sasei and Asei of Temurah. What is Temurah? It is a Lav and an Asei. It is a Lav that the Torah forbids taking a Korban, an animal that has Kedusha, that has holiness and trying to transfer the holiness onto a second animal. 27:10 (לא יִקְלִיפְנֶנּוּ). You can't. It is not Chal. (לא יִקְלִיפְנֶנּוּ, וְלֹא-יִמִּיר אֹתוֹ). You can't change Kedusha from one animal to another. It is a Lav if someone tries to do it. That is a Lav.

Then there is an Asei. (הוא ותמורתו יקנה-קדש). If someone transfers Kedusha from animal one to animal two, both of them remain holy. This is the Din of Temurah which appears not once but twice. Why does it appear twice in the Parsha? (Look in Darash Moshe that has a beautiful Vort). Anyway, when I learned Maseches Temurah, I had a thought, I had a Machshava. As I was learning the Masechta I tried to take a theme to see if it fits.

I had a Kasha. Why is the second animal Kadosh. You have a farmer that doesn't know better and he has a Korban Olah. It could be it is an ox that he plans to bring as a Korban Olah and he says let me change the Kedusha to another ox. Maybe the other one is already in Yerushalayim and I don't want to travel and Shlep this one. Maybe the other is better or maybe the other one is inferior. So let me transfer Kedusha from this ox to the next. It doesn't work as you can't take Kedusha off of ox A. Why is ox B Kadosh?

We have Beis Hillel's rule that Hekdesh B'taus is not Hekdesh. If you give Kedusha to something in error it is not Chal. This person did it in error. He tried to transfer Kedusha from animal one to animal two erroneously. He thought that it would work. He didn't want to give Kedusha to animal two except if it falls off of animal one. If it doesn't fall off of animal one then number two should not be Kadosh. According to the rules, the second one should not be Kadosh.

It seemed from learning the Gemara, that it is an Onesh, it is a punishment. You are right, based on the rules of Kedusha the second one should not be Kadosh. The Torah gives a punishment, an Onesh to a person who tries to transfer Kedusha. The punishment is that the Dibbur that you gave on the second animal, the words that you said on the second one is Chal, it happens. When you say words that are wrong, don't think that they just disappear. There is a Chalos. There is a result. It is a rule for Kol Hatorah Kulah. Words spoken improperly even if they are done in error, even if they are done innocently, those words have an effect. We say, Al Tiftach Peh L'satan. Don't say improper things.

We say when you Daven and ask G-d for something, say Hatov B'einecha Asei. When you ask for something, say Hashem I want it but only if it is good. Dibbur has power. (הוֹא וְתִמְנִיתוּ יְהִי-הָ קִדְשׁ). You said words, you shouldn't have said them. It is an Onesh and the words are Chal. You lose the second animal as well.

What is my source for saying that it is Kadosh. I guess you will have to wait until I give a Shiur on Maseches Temurah. For those learning Temurah or planning on learning Temurah on Beis Amud Beis the Gemara has a question if a non-Jew could create a Temurah. The language of the Gemara is (9 lines from the bottom) (דְּלִמָּא כִּיּוֹן דְּלֵא אַתִּי לְכֻלְל עוֹנְשִׁין כִּי עֲבִיד תְּמוּרָה לֹא קִדְשָׁה). The Gemara relates it to concepts of Onesh and that is one possible source. But be that as it may, the message is the message.

If you said something, you have an excuse and it shouldn't be Chal because you didn't mean it that way. Be careful with words. The essence of a human being, the uniqueness of a human being is his ability to speak and you have got to be careful when you speak. Be very Gebentched. Kol Tuv!

Rabbi Reisman - Parshas Behar - Bechukosai 5777

1 - Topic - Teshuvah

As we prepare for Shabbos Parshas Behar - Bechukosai and we watch with excitement as Chag Hashavuos is coming closer. In Parshas Behar we have the Mitzvah of Yovel. Yovel is a year just as Shemitta is a year. Yet, the Posuk says clearly that when Yovel comes as it states in 25:9 (וְהֵעֲבַרְתָּ (שׁוֹפֵר תְּרוּעָה, בַּחֹדֶשׁ הַשְּׁבַעִי, בְּעֶשְׂוֹר, לַחֹדֶשׁ; בְּיוֹם, הַכַּפָּרִים, תַּעֲבִירוּ שׁוֹפֵר, בְּכָל-אַרְצְכֶם וְהֵעֲבַרְתָּ). Somehow the Kedusha of Yovel is related to Yom Hakkipurim. There is a Gemara that says in Maseches Rosh Hashana that the Avadim although they stopped working on Rosh Hashana they didn't actually go free until Yom Hakkipurim. What a strange thing it is. Why until Yom Hakkipurim?

The Maharal says on this Gedola Teshuva Shemekareves Es Hageulah. That it is coming to tell us that Yom Hakkipurim, the Yom Hateshuva is related to Geulah, to going free, to redemption. Poshut, I guess you would learn, that it is a Schar. You do Teshuva so Mimeila you get Geulah and Mimeila that is the Remez here that the Avadim go free at this point. However, that in and of itself is not really an adequate lesson as to why it should take until Yom Hakkipurim.

Rav Hutner in the Pachad Yitzchok on Yom Hakkipurim, Maimar 11 explains very beautifully. A person who knows he did something wrong and behaves as most people behave would go out and apologize for what he did wrong. He will try to make good to the person that he did wrong. It is a very normal behavior. That is not a behavior that we would call Geulah. We don't call that Geulah, you are not Nig'al. What happened is that you did something wrong and you atoned for it.

Zagt Rav Hutner, the idea of Geulah is that you get back to as if you didn't do anything wrong. It is not that you did something wrong and you tried to make up for it to a certain degree. A person who did something wrong should not let up in his Teshuva, in his regret, in his making amends until it is complete, until he gets back to where it was originally.

The lesson of Gedolah Teshuva Shemekareves Es Hageulah is a lesson not in Geula, it is a lesson in Yom Kippur and Teshuva. The Teshuva of Yom Hakkipurim should be such that it brings a person back to a state of perfection.

Zagt Rav Hutner, that is what it means by Dovid Hamelech when it says Ashrei Hagever Hukam Ol. Praised is Dovid Hamelech who set up a yoke. Zu Olah Shel Teshuva. That is the yoke of Teshuva. Dovid is not the first one to have done Teshuva. Adam Harishon did Teshuva, the Bnei Yisrael in the Midbar did Teshuva, Shaul did Teshuvah.

Zagt Rav Hutner, Adam did Teshuva but he did not get back in Gan Eden to where he was. Klal Yisrael in the Midbar did Teshuva but they did not get back to the level of Luchos Rishonos. Shaul did Teshuvah but he didn't return to his Malchus. It was a Teshuva that is more typical of a good person. Dovid Hamelech Hukam Ol. Dovid Hamelech taught us that it is possible to do a Teshuva that is Mekareves Es Hageulah, a level of Teshuva that brings a person back to Geulah, back to where he was as if nothing had gone wrong in the first place. It is a different level of Teshuva.

Zagt Rav Hutner, Pshat in the Maharal. The reason that Yovel and Yom Kippur is not a lesson in Geulah, it is a lesson in Yom Kippur, it is a lesson in Teshuva. The Teshuva has to be so great Shemekareves Es Hageulah. That it brings a person back, a person should not let up until he gets to a point where he is back to where he wanted to be in the first place. A beautiful lesson in Teshuva and that will explain why we still blow Shofar on Motzoei Yom Kippur to remember the Shofar of Yovel. Even though Yovel is once in 50 years we blow it every year, but the Shofar of Yom Kippur on Yovel is not a lesson of Yovel it is a lesson of Yom Kippur. It is a lesson of the level of Teshuva to which a person should aspire.

2 - Topic - Kiddush Hashem

Let's move on to a topic of Bechukosai. Parshas Bechukosai has of course the Tochacha 26:27 (וְהִלַּכְתֶּם עִמִּי, בְּקָרִי). There is a Taina that a person behaves with HKB"H (בְּקָרִי). There are many Drashos on (קָרִי). In Poskim, in the Taz we find the idea of (וְהִלַּכְתֶּם עִמִּי, בְּקָרִי) of dealing with Mitzvos of Hashem (בְּקָרִי) as if they are not Ikkur but they are Tofel.

The Shulchan Aruch in Siman 191:3 in the Halachos of Bentching it says that you are not allowed to do other things while you Bentch (or by any Beracha). While you are Bentching don't be busy clearing the table, while you are Bentching don't be busy opening the mail.

Zagt the Taz from the Yerushalmi this is because it is (וְהִלַּכְתֶּם עִמִּי, בְּקָרִי). In doing the Mitzvos Hashem as if they are Derech Agav. They are not important enough to be in total focus. They are sort of a secondary focus. That is not good. You don't do other things while you Bentch. You don't do other things while you do Mitzvos.

The Chofetz Chaim's son writes regarding a list of recollections from his father which is printed in the Kol Kisvei Chofetz Chaim and there he writes that he once traveled with his father from town to town with a taxi (not a yellow taxi but a wagon with a wagon driver). He took the taxi and when he got to town and was getting off he was busy with the packages and with the luggage and as he was unloading he paid the taxi man. The Chofetz Chaim said to his son that is how you are Mekayeim four Mitzvos D'oraissa? Kil'acheir Yad? When you pay the taxi driver you are Mekayeim four Mitzvos.

Rav Pam used to talk about what the four Mitzvos are. As is found in Devarim 24:15 (בְּיוֹמוֹ תִּתֵּן (שְׂכָרָו), as is found in Vayikra 19:13 (לֹא-תִלִּין). Some of them we can understand and as is found in Vayikra 25:35 (וְהִחֲזַקְתָּ בּוֹ), he was an Oni. Hard to know what the fourth one was but at any rate the Chofetz Chaim said that is how you are Mekayeim a Mitzvah? Most of us don't think of paying a taxi driver as a Mitzvah. It is a lack of being Machshiv the Mitzva. When we do things that are Mitzvos we should do them with an understanding and a Chashivus of what we are doing. Mitzvos Tzerichos Kavana means that you have to be aware that you are doing a Mitzvah.

One example of this is answering Amen or Amen Yehei Sh'mei Rabbah or Kedusha. When you answer Kedusha or Kaddish with a Minyan, the Rosh in Berachos says you are Mekayeim the D'oraissa of Kiddush Hashem as it says in Vayikra 22:32 (וְנִקְדַּשְׁתִּי, בְּתוֹךְ בְּנֵי יִשְׂרָאֵל). The Mitzvah of Kiddush Hashem B'rabim. It is a Chashuve Mitzvah. Every Mitzvah is Chashuv. Being Mekadeish Shamayim B'rabim, we don't think of it that way and we answer Yehei Sh'mei Rabbah Kil'acheir Yad. Kedusha it is part of Davening. It is more than part of Davening. It is a Kiddush Hashem. What a Mitzvah!

And so, a lesson in Parshas Behar about Teshuvah and a lesson in Parshas Bechukosai about Kiddush Hashem.

3 - Topic - Mishmar

My third lesson for the day is in relation to our Mishmar. As you know, we have Mishmar in the Shul and some people come from 10 - 11, 10:30 - 11:30, 10 - 11:30, 10 - 12. People come at night except for you, you are in bed. When Moshiach will come he will speak at the Mishmar but they are only going to let people in who attended previously. You better watch out. At any rate, after the 11:45 Maariv which ends at midnight there is a Chabura that has undertaken Mishmar 2 and that is that they learn a Perek of Nach every week. They have already completed learning Ezra, Nechemiah, Daniel and Chaggai. Tonight they will B'ezras Hashem make a Siyum on Sefer Zecharya all 14 Perakim. Something to which we should all aspire.

I would like to share with you a thought on Zecharya Perek 14 which has a Posuk that is mentioned by Baalei Machshava in many many instances and because the lesson is very appropriate for the Parshas HaTochacha I would like to share it with you.

In Zecharya the Navi talks about the coming of a day that is Kulo Yom V'lo Layla as it says in Zecharya 14:6 (לֹא-יֹום וְלֹא-לַיְלָה; וְהָיָה לַעֲתָ-עָרָב, יְהִי־הָאֵר). When Moshiach comes there will come a time that is not day and is not night and in the evening there will be light.

The Biur Hadavar, the Hesber Hadavar in the Maharal is an extraordinary lesson. The Maharal says regarding Sippur Yetzias Mitzrayim in Tiferes Yisrael. Where Sippur Yetzias Mitzrayim begins with Genai and ends with Shvach. The Maharal has a theme which Rav Tzadok explains often, that in Olam Hazeh the Pesoles, the difficulty always precedes the wonderful end, the wonderful goal of something good.

As Rav Tzadok writes, a seed rots before it turns into a tree. The egg rots before it turns into a chicken. Things go down in order to be able to go up. For a Yid, night is before day because difficulties have to be turned into success, into Hatzlacha. Bumps in the road are there so that

something good could be made of it. Sippur Yetzias Mitzrayim says the Maharal is Maschil Big'nus and Mesayeim Bish'vach. You start with the negatives and not with the positives because that is Olam Hazeh. Ki Hashvach Ha'kodem L'ha'gnus Hu Yoseir Shvach, famous words of the Maharal. Praise which is preceded by difficulty is truly praise.

A person who is unable to walk Lo Aleinu and then can walk, he appreciates walking. Someone who never had the Nisayon and difficulty doesn't appreciate it. Hag'nus causes Yoser Shvach. Ki Hashvach Ha'kodem L'ha'gnus Hu Yoseir Shvach. Sunrise is beautiful because there is darkness during the night. This is one of the Yesodos of Olam Hazeh which is an Olam Hattikun, an Olam to repair, to fix things, to make things better.

Zecharya tells us there will be a day (לא-יום ולא-לילה). There will be a time where we will appreciate good for the sake of good. (וְהָיָה לְעַת-עָרֵב, יְהִיָּה-אֹר). Moshiach's time is a time where we won't need the bad in order to appreciate the good. We will appreciate the good directly. It is a Moshiach Zach. It is a Darga, it is a Madreiga, it is a level to aspire to. To be able to appreciate the good without having to go through the bad. A M'ain Olam Haba in this world is to be able to do that in this world. To be able in this world to appreciate the things we have before HKB"H has to threaten us Chalila with something negative. That is why we read the Tochacha. We read the Tochacha to appreciate what we could have, what we could be, what we could do. We shouldn't need Chalila the experiences of the Tochacha. It should be a day (לא-יום ולא-לילה). What a beautiful expression for people who are learning well past midnight. (לא-יום ולא-לילה). Don't tell me about day and don't tell me about night. I want to be in the Bais Medrash.

You are all invited to join us and learn Perek 14 with us. From midnight it will probably take a half hour or so. Enjoy the Siyum at that hour and IY"H next week we begin Chaggai which is only 3 Perakim long. You can manage 3 Thursday nights. Please join us at the Mishmar you will be the better for it. Wishing everyone a wonderful Shabbos. Kol Tuv!

Rabbi Reisman - Parshas Behar 5776

1. Some thoughts on this week's Parsha beginning with the Parsha of the Avadim. More importantly, at the end of Perek 25 in Posuk 55 (כִּי-לִי בְנֵי-יִשְׂרָאֵל, עֲבָדִים). We learn the Parsha of Avadim, we remember that we are Avadim to the Ribbono Shel Olam. The Gemara says in Maseches Kiddushin 22b (12 lines from the top) that it is this Posuk that is the source or the reason for the Tzavaa of the Torah that an Eved Ivri that wants to remain an Eved has to have his ear drilled. (אֶזְנוֹ שִׁשְׁמָעָה קוֹלִי עַל הָרִי שִׁינִי בְשָׁעָה שֶׁאִמַּרְתִּי כִּי לִי בְנֵי יִשְׂרָאֵל עֲבָדִים). This ear that heard (כִּי-לִי) will have his ear drilled if he wants to remain an Eved to a person.

There is a known Kasha. If that is the reason, every Aveira was heard at Sinai and just like (כִּי-לִי) is a reason to drill the ear which didn't observe it, so too, Lo Signov, or speaking Lashon Hora, or eating non-Kosher food, by all of them we could say (אֶזְנוֹ שִׁשְׁמָעָה קוֹלִי עַל הָרִי שִׁינִי). Why is this Posuk (כִּי-לִי בְנֵי-יִשְׂרָאֵל, עֲבָדִים) connected to drilling the ear more than any other?

I saw a beautiful Pshat, I believe it is in the Pachad Yitzchok on Sukkos where he says an absolutely wonderful Pshat based on a Rabbeinu Yonah. That is, what is worse, someone who Lo Aleinu is blind or someone who is Lo Aleinu deaf. Which is considered a worse Mum?

There seems to be a contradiction in Shas. On the one hand, Suma K'meis. A blind person is as if he is dead. That sounds far worse than someone who is deaf where we don't find that type of an expression. On the other hand, the Gemara says in Maseches Bava Kamma 85b that if someone Lo Aleinu blinds someone else he has to pay him a certain amount of money. (**סימא את עינו נותן לו**) (**דמי עינו**) he pays the value. The Gemara then says (**חירשו**) if someone makes someone else deaf G-d forbid, (**וייהיב ליה דמי כוליה**) he has to pay the entire value of the person in whatever way that value is estimated there in the Gemara. But there the Gemara is saying that a Cheires, someone who is deaf is in a worse condition than someone who is blind which contradicts the Gemara of Suma K'meis?

Rabbeinu Yonah in Shaarei Teshuva, Shaar Sheini, Derech HaShlishi, Os Yud Bais, says a beautiful answer. Inherently sight is more important. A Suma is K'meis, somebody who is blind is like he is dead. However, when it comes to the Halachos of Mazikin, those Halachos are tied to the value of a person to be sold in the market place as an Eved. In other words, when we talk about blinding or making someone deaf, we estimate the value based on being an Eved. To be able to be an Eved (a servant), hearing is the most important tool because if you can't hear instructions he is not an Eved. If he can't see, there are things he can do and the master can instruct him. So that for the average person sight is more important. But someone who is an Eved hearing is more important.

If so, we come back to our Parsha (**כי-לי בְּנֵי-יִשְׂרָאֵל, עֲבָדִים**). We are talking here about Klal Yisrael the Yiddishe Kinder being Avadim to the Ribbono Shel Olam. To be an Eved, hearing is the most important thing. Listening and accepting that is the most important thing. So Dafka here when it comes to being able to be Mekabeil Avdus, being an Eved, we say if you don't understand (**כי-לי**) (**בְּנֵי-יִשְׂרָאֵל, עֲבָדִים**) and you want to be an Eved to another person, your ear needs to be drilled. You are using the Koach Hash'mia improperly. Therefore, the ear is more connected to an Eved than to anything else.

With this, Rav Hutner answers as well why (**שְׁמַע יִשְׂרָאֵל ד' אֱלֹהֵינוּ ד' אֶחָד**) the Mitzvah of Kabbalas Ol Malchus Shamayim begins with Shema, listen. Because Kabbalas Ol Malchus Shamayim is again an attribute of Avdus, of accepting HKB"H when you are accepting the Ribbono Shel Olam it is the Koach HaShemiya to be a listener. And so, we learn from this idea the concept that Shemiya, listening, makes one a good Eved, someone who can follow instructions properly.

2. Let's move on to another part of the Parsha. We find also another Mitzvah regarding Avadim and that is the Mitzvah of Ha'anaka. When one lets his Eved Ivri go free at the end of six years the Eved is given a rather elaborate gift.

The Mishnah L'melech in Hilchos Avadim Perek Gimmel Halacha Yud Daled has a Lomdishe Chakira. He says this Halacha that you give a gift to an Eved Ivri when he leaves can be understood in two ways. It could be understood as a Choshen Mishpat Din. Meaning, when you buy an Eved you obligate yourself in certain Choshen Mishpat obligations. That is, you have to pay someone who becomes an Eved Ivri. In addition to paying, when he leaves you have another payment to make, Ha'anaka.

There is a second way to look at it and that is as a Yor'e Dai'a Din. As a Tzedaka/Chesed type of Din. And that is when someone is your Eved you paid him and now when he goes free he is starting life all over again and you should have the Chesed to give a gift. Hanaka is from the source of

Chesed. The Nafka Mina between the two whether Hanaka is a Choshen Mishpat Din or a Yor'e Dai'a Din is if someone is the Eved Ivri of a Kotton. A man dies and his son a Kotton inherits the Eved Ivri. When the Eved Ivri goes free do we take from the Kotton's money to give Hanaka? If it is a Choshen Mishpat Din so of course we do. Any Choshen Mishpat obligation of a Kotton is paid on his behalf. But if it a Chesed type of Din, a Kotton is not obligated in Mitzvos and we can't take his money in order to make him do a Mitzvah.

A second Nafka Mina, the Minchas Chinuch in Mitzvah Taf Pei Beis who quotes this Chakira of the Mishnah L'melech brings another Nafka Mina. If someone refuses to give Hanaka, does Bais Din force him. On Tzedaka, Ein Kofin Al Tzedaka. We don't force someone to give Tzedaka. On Choshen Mishpat Dinnim we do force. That is a second Nafka Mina.

I would add a third Nafka Mina. The Mitzvah of (בְּיוֹמוֹ תַתֵּן שְׂכָרוֹ) that is found in Devarim 24:15. Which is paying someone who is entitled to payment promptly or on time. Does it apply to Hanaka or not? If it is a Choshen Mishpat Din then it should, however, if it is a Mitzvah of Tzedaka then there is no Din of (בְּיוֹמוֹ תַתֵּן שְׂכָרוֹ) you have a period of time to give it. This is the Chakira.

It seems that the answer to the Chakira is a B'feirush Shach in Choshen Mishpat Siman פ"ו S'if Kotton Gimmel. There is an interesting Din which you most probably remember from your Yeshiva years called Shibudai D'rav Nosson. If Reuvein owes Shimon money and Shimon owes Levi money, Levi can collect from Reuvein. That is, Levi has a right as he is owed money by Shimon, to go to Shimon's debtor and collect from Reuvein. This is called Shibudai D'rav Nosson. The Halacha is that it doesn't apply to Tzedakah. If Shimon is poor and someone gives Tzedaka to Shimon, Levi who is owed money by Shimon is not allowed to take that money. That is because the one who gives Tzedaka doesn't need to give Tzedaka to pay off his debt, he needs to give Tzedaka to give him food to eat, to give him clothing to wear. Therefore, there is no Shibudai D'rav Nosson when someone is obligated to give Tzedaka to Shimon. His debtor, Levi can't take it.

What about Hanaka? In this Shaila the Shach writes the following. Hadavar Yadu'a She'hanaka Hu Din Tzedaka. Kidimashma Dikroi U'mai'shas U'B'perek Eilu Metzios U'maseches Kiddushin D'kama Duchti. He says it is Mashma in many places. Hanaka is a Tzedaka type of Din. Hanaka is a Chesed Din. Since it is a Chesed type of Din, it is like Tzedaka and there is no Shibudai D'rav Nosson. So it is really a B'feirush a Shach.

The Birchas Avraham on Kiddushin 22 brings a beautiful Raya to this idea. In the Sefer Hamitzvos of the Rambam he counts the Mitzvos not by Parsha as the Chinuch does but by topic. He puts all the Zeraim Mitzvos together, all the Bais Hamikdash Mitzvos together, all the Mitzvos of each type are together. Does he put the Mitzva of Hanaka together with Choshen Mishpat or with the Mitzvah of Chesed?

If you look in Mitzvah Kuf Tzaddik Vav you will see that it is together with the Mitzvos of Chesed. Therefore, the conclusion is that Hanaka is a Chesed type of Din. It is a type of Tzedaka.

With this we understand the Chinuch. The Chinuch writes that in the Shirashei Hamitzvah, Hanaka is the idea to be generous with people that work for you. To be kind, to tip people, to give them something extra. Certainly to tip someone is not a Choshen Mishpat type of Din nowadays. It is not like Hanaka which is an obligation.

How did the Chinuch know to learn it from Hanaka? He knew because he understood that Hanaka is a Chesed, it is sort of a Tzedaka type of Din. Therefore, it teaches us a Hanhaga, a type of behavior. The behavior is to be ready to tip people, to be kind to people who have worked for you and have done things for you. Many people don't realize that if someone comes to your house and does a job, a plumber or an electrician does work, you owe him a debt of gratitude. People say why? I paid him, he owes me a debt of gratitude. Even if you pay someone, if he does Chesed for you (if he does something for you that you need), you owe him a thank you, you owe him a Hanaka. You owe him to be grateful to him. The fact that he is paid should not change that. That we learn from Hanaka. It is an attitude.

3. One last thought this regarding Lag B'omer. As you know today is called Lag B'omer the 33rd day of the Omer. However, if you Daven Nussach Sfarad you don't say B'omer, you say L'omer. Why isn't it called Lag L'omer? Why is it called Lag B'omer? Even Chassidim call it Lag B'omer but they Daven Nussach Sfarad. Today Lag B'omer is the Yahrtzeit of the Rama. Since the Rama wrote to say Lag B'omer, as a Kavod to the Rama the custom is to say Lag B'omer.

Belz Chassidim have a Minhag that on the 32nd day of the Omer they don't say the L'sheim Yichud before counting the Sefira. Why? The answer is that Lamed Bais B'omer is the Yahrtzeit of the Noda B'yehuda. The Noda B'yehuda has a famous Teshuva in which he is against saying the L'sheim Yichud ever. Therefore, the custom of Belz is to honor the Noda B'yehuda and to follow his Psak on the day of his Yahrtzeit. Very appropriate.

Today is Rabbi Shimon Bar Yochai's Yahrtzeit, the Rama's Yahrtzeit. It certainly should be a day to sit and learn more. Chassidim learn Zohar for Rabbi Shimon Bar Yochai's Yahrtzeit. Those of us who don't have a Mesorah to learn Zohar, should learn Rama's, should learn Halacha, and learn Shulchan Aruch. After all, it is the Rama's Yahrtzeit.

With that I wish one and all an absolutely wonderful Shabbos, a good preparation for Mattan Torah, an absolutely wonderful delightful Mishmar night. Good Shabbos to all!

Rabbi Reisman - Parshas Behar Bechukosai 5775

1. I would like to share with you some extraordinary Vertlach (thoughts) from Gedolim of our previous generation on these Parshios. Let me begin with a thought from Rav Shach which is printed in Rav Meir Tzvi Bergman's Sefer Sharei Ora on Parshas Metzora where he quotes his father in law in regard to the following thought.

The Vort begins with Shimshon Hagibor. At the end of his life when Shimshon had been captured by the Pelishtim he took his last Nekama from them. We are told by the Gemara in Maseches Sotah 10a (5 lines from the top) (ויקרא שמשון אל ר' ויאמר ר' אלרים זכרני נא וחזקני נא אך הפעם הזה ואנקמה נקם) (אחת משתי עיני מפלשתים) that Shimshon Davened to the Ribbono Shel Olam and he said the following. He said I lost both my eyes. In the Schar of one give me the ability to take revenge from the Pelishtim. In the Schar of the other let me be Zoche to Olam Habah, and that is what happened. The question that Rav Schach asked is what kind of Schar for losing his eyes. The same Gemara in Sotah says (9b Mishna) (שמשון הלך אחר עיניו לפיכך נקרו פלשתים את עיניו) that the reason he lost his eyes is a punishment because he had gone after his eyes improperly by Shimshon on his Madreiga

taking Pelishti women. So what Schar? The losing of his two eyes was already a payment for something that he had done earlier. How could he ask for Schar for this?

To answer this Rav Schach said an extraordinary Yesod. He said that when HKB"H punishes, that punishment can take on one of two forms. If the one who is punished doesn't learn from the punishment then it is just that, a slap for something done improperly and that is the end of it. A person gets a ticket he pays the ticket and that is the limit of the Onesh. That is not HKB"H's desire out of punishing. HKB"H's Onshim are meant to be lessons for a person, for a person to learn from it. In the event that a person learns from his punishments, those Onshim themselves turn into a Zechus, they turn into a merit. They are a benefit for a person, having done something wrong and been punished as a lesson. In that lesson, learning that lesson is like learning Torah. In leaning from HKB"H's behavior the lesson HKB"H is giving you and then it turns into a Schar. This is an extraordinary thought.

Rav Schach used this to explain the difference between the Parshas Bechukosai Tochacha and the Parshas Ki Savo Tochacha. You will notice that at the end of Parshas Bechukosai at the end of the Tochacha there are Pesukim that talk about Inyanei Nechama. It ends with a Nechama to Klal Yisrael. In Parshas Ki Savo there is no such Nechama, the Tochacha just comes to an end.

Rav Shach explained that Parshas Bechukosai and Parshas Ki Savo are two different Tochachas. In Parshas Bichukosai it is a punishment of as is found in 26:21 (וְאִם-תִּלְכוּ עִמִּי קָרִי) & 26:24 (וְהִלַּכְתִּי) (אף-אני עִמָּכֶם, בְּקָרִי). HKB"H says if you don't notice my presence so I will behave with you as if I am not present. Then you will suffer these and these punishments. Here it is talking about a Klal Yisrael that doesn't learn from the punishments. The punishments are just that, a Patch like a ticket. Therefore, when the punishments are done there is nothing learned from it and Klal Yisrael is still in great need of a Yeshua of a Nechama, and therefore, the Ribbono Shel Olam says at the end of the Tochacha that even if you behave this way, still 26:44 (לֹא-מֵאַסְתִּים וְלֹא-גְעֻלְתִּים לְכַלְתֶּם--לְהִפָּר בְּרִיתִי), (אִתֶּם: כִּי אֲנִי יְרוּר, אֶלְרִירם). There needs to be Divrai Nechama.

However, in Parshas Ki Savo the language of the Tochacha is very different. Consistently throughout the Ki Savo Tochacha there is a language of (יִכְכָּה יְרוּר) of a person recognizing that HKB"H is doing this to the person. 28:21 (יִכְכָּה יְרוּר בְּשִׁחָפֶת וּבְקִדְחָת). 28:22 (יִדְבֹק יְרוּר בָּדָה, אֶת-הַדְּבָר). 28:24 (יִתּוּן יְרוּר אֶת-מִטֵּר אֲרֻצָּה, אֲבָק וְעֶפֶר) (יִתְנֶה יְרוּר נֶגֶף, לִפְנֵי אֵיבֹדֶיךָ). 28:25. There are constant references to HKB"H being recognized as the one doling out the punishment. As opposed to our Parsha where it just says as can be found in 26:20 (וְתָם לְרִיק, כְּחֶכֶם). It just talks about things happening B'keri. In Parshas Ki Savo it is a different punishment. Consistently as can be found in 28:49 (יֵשָׂא יְרוּר עֲלֶיךָ), consistently throughout the Parsha, 28:59 (וְהִפְלֵא יְרוּר אֶת-מִפְתָּה) even at the very end when the Tochacha comes to an end there are constant references to 28:68 (וְהִשִּׁיבָה יְרוּר מִצְרִיִם, בְּאֲנִיּוֹת). Constant references to 28:64 (וְהִפְיִצָּה יְרוּר). Constant references to 28:63 (וְהָיָה כְּאִשׁוּר-שֵׁשׁ יְרוּר עֲלֵיכֶם,) (לְהִיטִיב אֶתְכֶם וּלְהַרְבוֹת אֶתְכֶם--כֹּן יֵשִׁישׁ יְרוּר עֲלֵיכֶם, לְהַאֲבִיד אֶתְכֶם וּלְהַשְׁמִיד אֶתְכֶם) of a Klal Yisrael who sees it coming from HKB"H. When that is over there is no need for Nechama. This is because when Klal Yisrael realizes that the punishment comes from the Ribbono Shel Olam, the punishment itself is a Zechus. Therefore it ends there as it says in (אֵלֶּה דְבָרֵי הַבְּרִית אֲשֶׁר-צִוָּה יְרוּר אֶת-מֹשֶׁה). It is a totally different behavior.

If so, we learn from this, that when in our lives we suffer difficulties, problems, pain we rather don't have. We have a choice. If we see HKB"H as the one who is guiding it as in (יִכְכָּה יְרוּר) we take it as a lesson and it itself takes into something positive. If it is B'keri, if we see it as

happenstance, things happen, then there is no strength, there is no Nechama, there is no blessing of the thing that took place. It is a beautiful lesson in the way Klal Yisrael as a whole and individually should learn to deal with challenging moments. So that is a thought from Rav Shach.

2. I would like to move to a thought from Rav Yaakov Kamenetzky in his newly published Sefer on Nach and this is in the second volume which was actually published first where he has a really beautiful thought on page Taf Ayin Ches that relates to both Parshas Behar and Bechukosai. It begins with a Posuk in Parshas Bichukosai 26:34 (אֲזוּ תִרְצֶה הָאָרֶץ אֶת-שְׁבֹתֶיהָ). Rashi on 26:35 in Dibbur Hamaschil (את אשר לא שבתה) says that during the time that Klal Yisrael was in Eretz Yisrael there were 70 Shemitta years that were not properly observed and therefore, Klal Yisrael went to Galus for 70 years.

Rav Yaakov asks two questions. First of all it is a Pele. 70 Shemittos, 490 years of the time that Klal Yisrael in Eretz Yisrael during the Bayis Rishon that Shemittah was not observed that cannot be. Most of those years Klal Yisrael was led by great people. Do you think that during the time of the Shoftim or during the time of Dovid and Shlomo, you think that during the time of Yehoshafat these were years that Shemittah was not observed? It makes no logical sense that that is what took place!

The second question is the Tochacha begins 26:3 (אִם-בְּהִקְתִּי, תִּלְכוּ) that (שתהיו עמלים בתורה). The Tochacha follows if someone is not (אִם-בְּהִקְתִּי, תִּלְכוּ) and you are not Ameilim B'torah. Where does Shemitta suddenly come in to the Parsha of punishment for people who neglect their obligation to learn Torah?

Now to answer these two, Rav Yaakov in his incredible style gives us an overview, a more accurate view of Parshas Behar and Parshas Bechukosai. Rav Yaakov says that it is one long Hemshech. Parshas Behar and Parshas Bechukosai is one continuous lesson and it starts with Shemitta in Parshas Behar which has the Mitzvah of Shemittah and the Mitzvah of Yovel. Then Behar goes on to many other Mitzvos. Rav Yaakov says all those Mitzvos are related in one way or the other to an appreciation of Shemittah.

Ona'a as is found in 25:16 (לְפִי רֹב הַשָּׁנִים, תִּרְבֶּה מִקְנֹתוֹ) is based on the Shemittah years, on the Yovel years. It talks about Geulas Karka, about Memkar Bayis, Mechiras Avadim, various Dinim all related in one way or the other to Yovel or Shemittah. Therefore, it is a Hemshech of the lesson regarding Yovel and Shemittah. Then it turns to Parshas Bechukosai (אִם-בְּהִקְתִּי, תִּלְכוּ) that (שתהיו עמלים בתורה). That one should not only learn but one should work hard and exert himself in Torah learning. For working people it is difficult to be true Ameilim B'torah. It is difficult both because people are tired, and people aren't adequately focused, and also because of the pressure of time. Nevertheless, that is our Mitzvah that we should be Ameilim B'torah.

Says Rav Yaakov, the Yesod of the Mitzvah of Shemittah is that a person doesn't go to work and a person instead is an Ameil B'torah. When the Torah says to let the land lay fallow it is understood that the time should be used properly and therefore, the Shemittah year is actually a year of Ameilus B'torah. A year in which a person should work hard on Torah. We know that at the end of the Shemittah year in the Sukkos that follows the Shemittah year there is a Mitzvah of Hakhel which is a Mitzvah to gather all of Klal Yisrael in one great gathering. Why is it the year after the Shemittah year? The Ibn Ezra asks this question. He really wants to learn that it is during the

Shemittah year. Why after the Shemittah year? The other Rishonim, the Ramban and others, all agree that it is after the Shemittah year. Why the year after the Shemittah year?

Says Rav Yaakov, the idea of Shemittah is to be Ameilim B'torah. Shemittah ends with a Rosh Hashono, Yom Kippur, and Sukkos which is during the period of time that it is still a Hemscheck of that wonderful year of Ameilus B'torah. That ends with a Hakhel. The Hakhel is a great gathering sort of a super Siyum Hashas. Just like the Siyum Hashas represents a certain amount of learning that has been put in by a number of people with Mesiras Nefesh, the Hakhel is for all of Klal Yisrael after Shenos Hashemittah, a year of intense learning followed Rosh Hashono, Yom Kippur, and Sukkos where no doubt that continued. That is followed by the Hakhel. This is the overview of Parshas Behar and Parshas Bechukosai.

Zagt Rav Yaakov, when Rashi is saying that they were Batlu Shivim (70) Shemittahs and therefore they went to Galus for 70 years, it doesn't mean that they were Over the Lav of working the field. Of course not. These were great generations led by great people. They didn't work the fields. But they failed to use the year properly. The lesson of vacation time is a time for Ameilus B'torah. When you have time off from your work it is not a time to sleep late. It is a time to wake up earlier. It is a time to throw oneself into the learning with a greater intensity. What an incredible lesson.

Now we understand that Galus was Galus Bavel a time where Klal Yisrael were the greatest Omkai Torah. Shas Bavli, Chazal use the expression that it was a time of Choshech, a time where people had to work very hard to understand their learning. The Ameilus B'torah is Shas Bavli. It is what came from Galus Bavel because that is what Galus Bavel was about. It was about a lack of Ameilus to be turned into a proper Ameillus B'torah. We have to know what Ameilus B'torah means, we have to know what it means to work hard in learning. It means to not only learn but to choose a Tosafos, to choose a Machlokes Rishonim, and involve oneself in it, try to understand it. Try to understand the proofs one way or the other.

Very often Yeshivalight sit over the Gemara and don't know where to start. The Pnei Yehoshua has many different Shticklach, you go from one to the next. The Aruch Laner has many different thoughts and questions, there is a lot of Marsha and Rashash. How do you choose where to be an Ameil when your time is limited?

Do what I do. When you have a Gemara that is Gepaskened in the Rambam or in the Shulchan Aruch, go there, go to the Shulchan Aruch, they will tell you which Rishonim on the Sugya are the main Rishonim. Throw yourself into the Poel Yotzei, the Halacha that goes out of the Sugya. Take a look that is what the Ramban, the Rashba, and the Ritva did. What they write on a Masechta, is on the Psak Halacha of the Masechta. Throw yourself into it. You will have a Magen Avraham and a Taz. If you are learning Choshen Mishpat you will have a Shach, a Ketzos, and a Nesivos. The Geshmak will pull you to be an Ameil Batorah. It will reawaken that once upon a time you were able to do it. If it is not a Halacha L'mayseh Sugya you can cheat. Pull out a Steipler. The Steipler's style is to deal with the Rishonim on the Sugya. Pull out the Steipler on the Sugya and see the Rishonim he deals with and go to those Rishonim. Be Ameilim B'torah. When you have vacation use your vacation time and delve into the learning more. That is the lesson of the Tochacha of Parshas Bechukosai.

Naturally, it follows Rav Shach's thought beautifully. When we are talking about people who are not Ameilim B'torah then when things happen they just happen to be occurring. If a person is an

Ameil in his learning and then has to suffer the unfortunate indignity of things happening to him that he is not happy about, the difficulty of an illness Lo Aleinu or of Tzar Gidel Banim he will see Yad Hashem. It will not be It a (תלכו עמי קרי) he will see that it is all related. Your attitude has to be an attitude of Ameilus B'torah. Then the other things will work out as well. You will be walking with the Ribbono Shel Olam.

If so, Parshas Behar and Parshas Bechukosai, two beautiful thoughts from Rav Shach and Rav Yaakov. Let's use them. A Gutten Shabbos to one and all.

Rabbi Reisman - Parshas Behar Bechukosai 5773

Today I would like to discuss with you some thoughts on Parshas Bechukosai, a Dvar Halacha and an Inyan of Machshava. Let me start with the Dvar Machshavah.

1. In the beginning of Parshas Bechukosai we are told as it says in 26:3 - 4 (אם-בְּהִקְתִּי, תִּלְכוּ) & (וְנִתְתִּי גִשְׁמֵיכֶם, בְּעִתָּם). We are told that there is Schar for doing Mitzvos. There seems to be a problem. The GRA in Mishlei 8:19 writes that even though there are some Mitzvos that are (שְׂאֵדָם) (אֹכֵל פְּרוּתֵיהֶם בְּעוֹלָם הַזֶּה). There are Mitzvos for which there is Schar in this world as we say every morning (אֵלֹהֵי דְבָרִים שְׂאֵדָם אֹכֵל פְּרוּתֵיהֶם בְּעוֹלָם הַזֶּה). Nevertheless says the GRA, it is better for Tzadikim to put that Schar away for Olam Haba. I guess this is something like compound interest where you have the principal which is put away for Olam Haba and for the interest, the partial Schar which is available in Olam Hazeh. If a person puts away that Schar for Olam Haba as well, so then he has a larger Keren (where the Ribbis becomes Keren) the interest becomes principal and there is more for Olam Habah. At any rate, the GRA says B'feirush that it is Adif (better) for Tzadikim to put away even that Schar for Olam Haba.

Rav Shteinman in the Ayeles Hashachar asks that if so, what is the (אם-בְּהִקְתִּי, תִּלְכוּ) then (וְנִתְתִּי גִשְׁמֵיכֶם, בְּעִתָּם)? What is this great news that if we do Mitzvos we will get Schar in Olam Hazeh? In addition, asks Rav Shteinman, in Davening we say Sab'einu Mituvecha. We ask that HKB"H should give us Schar in this world. So he asks the same Kasha that it is better to put away the Schar for Olam Habah. Now if someone wants his Schar in Olam Hazeh he is entitled but why be Kovea, why set up Davening that way?

Rav Shteinman answers that there is a difference with Schar for the Yachid and Schar for the Rabbim. For a Yachid the GRA is right it is better for Tzadikim to put away their Schar for Olam Habah. However, our Parsha is talking about Schar for the Rabbim. This is something we discussed in previous years. In the name of Rav Elchanan we know that in this world there is Tzadik V'ra Lo and Rasha V'tov Lo. There are individuals who might be righteous and suffer. (אם-בְּהִקְתִּי) seems to say that if you are righteous then you have success in this world and if not you have failed in this world. We see that it is not that way. Rav Elchanan explains that the Parshios of the Torah and Neviim which talk about Schar in this world are referring to the Rabbim, the Klal Yisrael. When Klal Yisrael goes in the Ribbono Shel Olam's ways we have Hatzlacha.

So too says Rav Shteinman. That (אם-בְּהִקְתִּי, תִּלְכוּ) refers to the Rabbim. Sab'einu Mituvecha refers to the Rabbim. Our Tefillos are Tefillos for the Rabbim. And so, this is an explanation of (אם-בְּהִקְתִּי, תִּלְכוּ).

daughter I will give \$18,000. His wife Boruch Hashem gave birth but gave birth to twins, a boy and a girl. He came to ask a Shaila, how much does he have to give? He only made a Neder to give either \$36,000 or \$18,000 does he have to give \$54,000? What is the Halacha?

Said the Maharsham lets go back to that Mishnah in Maseches Temurah. You have this man who was trying to turn a baby in his mother's womb into a Korban. So the Mishna reads as follows. The man said (אם זכר, עולה--ילדה זכר, יקרב עולה; ואם נקבה, זבחי שלמים--ילדה נקבה, תקרב שלמים). If the baby is a male it should be a Korban Olah and if it is female it should be a Korban Shelamim. The Mishna says (ילדה זכר ונקבה--הזכר יקרב עולה, והנקבה תקרב שלמים) that if the animal gave birth to twin calves they are both Kodosh. The male calf is an Olah and the female is a Shelamim. From there the Maharsham learns the same thing here. He made a Neder if a male this and if a female that if they are both born you have to pay double. Ad Kan this is the Psak of the Maharsham and as I have said it is quoted in this week's Parsha by Rav Zilberstein in the Sefer V'harev Na.

When I read this I was Matmia. There seems to be a logical difference between the two cases. In the case of the man making a Neder, he never intended to give \$54,000 to Tzedakah in any event. He was either going to give \$36,000 or \$18,000. He never intended to give more. It is not the same as the man who has a cow that is about to give birth. He is not promising to give money from his pocket, he is saying if it gives birth to a male it is one type of Korban and if not then it is another type of Korban. Both are born. He does not have a greater expenditure of money if they are both Korbanos. After all, he was saying that whatever is born should be a Korban. If it is 1 then it is 1 Korban. If it is 2 it will be 2. There is no reason to say he never intended for both to be Korbanos. How can one compare that to this Shaila where the man promised not to give the baby that is born to Tzedaka but money from his pocket? He never intended to give \$54,000 to Tzedaka. Therefore, this Psak while being beautiful Aggadata seems to have some flaw in its logic. If you have this Shaila, ask. I am not Paskening.

3. My final Vort for today is in Rav Schwab's Sefer on Chumash Mayan Beis Hashoeva (page # 298) and I am not going to discuss the part that has to do with the Parsha but the part that has to do with the Kaddish that is said at a Siyum. At a Siyum we say a very special Kaddish. We are Mispaleil Yisgadeil V'yiskadeish Sh'mei Raba. May HKB"H's great name be exalted and sanctified. B'alma D'hu Asid L'ischadasa Ul'achaya Maisaya. In the world that will be renewed and in the world where the dead will come alive again. Ul'asaka L'chayei Alma. They will have Techias Hamaisim and come back to the world. Ul'mivnai Karta Dirushleim Ul'shachlail Heichla B'gavei. Hashem will rebuild the city of Yerushalayim and complete the Bais Hamikdash within it. Ul'mekar Pulchana Nuchra'a Mai'ara. Uproot the strange kingdom, the Goyim from the land. Here it seems to be out of order. Techias Hamaisim and the rebuilding of the Bais Hamikdash and Yerushalayim will take place after Ul'mekar Pulchana Nuchra'a Mai'ara. After the foreign nations will be uprooted. Therefore, this seems to be totally out of place. It should say Ul'mekar Pulchana Nuchra'a Mai'ara before the rebuilding of Yerushalayim.

Rav Schwab tells us that Ul'mekar Pulchana Nuchra'a Mai'ara means something else entirely. It does not mean to uproot the nations that are around us. It means to uproot the nations that are in us. In the Penimios of every individual. Every one of us is affected by the Seviva around us. Every one of us is affected by the secularism, by the tremendous desire for physical pleasure and wealth. These are things that pull us away from serving HKB"H. Ul'mekar Pulchana Nuchra'a Mai'ara, we Daven to HKB"H that the Goyish nation that exists within us. The alien kingdom that exists within us, that that should be ripped away. That is the reason to be Mispalel for Yemos Hamashiach.

The usual Teretz something I believe that I said in previous years is something that was attributed to Rav Pam. That there are two types of Berachos, there are people who have to work more to have more and those people have the Beracha of having an abundance. There are people who are on a higher level and don't want to work more and like working less, for them there is a Beracha of (אוכל קמעא והוא מתברך במעיו).

This year I would like to share with you another Teretz from the Igros Moshe. Rav Moshe in the Igros Moshe in Yoreh Dai'a Cheilek 3 Siman 71 offers a different explanation. The question was if you are already going to be blessed with plenty then why is it necessary to be blessed with (אוכל קמעא והוא מתברך במעיו). Rav Moshe makes a very important remark. He says that even if a person is wealthy he is better off not changing his lifestyle, still living in a simple life. (אוכל קמעא והוא מתברך במעיו). Even though the person will have plenty of Tevuah, he will not need to spend that extra plenty. The small amount that he spends when he wasn't wealthy will be adequate for him. This is a very important Beracha. We live in a generation where more and more people have more and more assets and become wealthier and wealthier and they don't become happier. This is because as they become wealthier their lifestyle and needs change. Says Rav Moshe, even if you have plenty still (אוכל קמעא והוא מתברך במעיו) eat a small amount that you had until now and be satisfied and that is a true blessing. It is a challenge. When you find yourself saying that now I can afford this let me move up and get a fancier car or a fancier vacation, don't let it happen to you it is a trap. It is a quicksand trap. A trap into which a person sinks and strangely enough as he makes more and more money he finds that the money he has is less and less adequate for his needs. Be an Ochel Kim'a Umisbarach B'maiav. So much for Parshas Behar.

Parshas Bichukosai of course ends with Chazak Chazak V'nischazeik. Right before the Chazak Chazak V'nischazeik that is at the end of the Parsha we have the Mitzva of Maiser, giving 1 tenth of your sheep to the Bais Hamikdash as a Korban, separating every tenth animal whether it is sheep or other animals and giving it as a Korban to the Bais Hamikdash as is found in 27:32 (וְכָל-מִעֶשֶׂר (בְּקָר וּצֹאן, כֹּל אֲשֶׁר-יַעֲבֹר תַּחַת הַשֶּׁבֶט--הַעֲשִׂירִי, יִהְיֶה-קֹדֶשׁ לַיהוָה). Here we have a Halacha that Hoasiri Yiyeh Kodesh and even though the tenth animal is automatically Kodesh we have a Mitzvah to verbally state Kodesh as the tenth animal comes out and it is part of the Mitzvah of Maiser.

Here again I would like to bring you an insight from Rav Moshe which can be found in the first volume of Darash Moshe. Rav Moshe says the lesson here is the following. When a person achieves a level of Kedusha it is very important for him to take notice of it. To note the Kedusha and to say Kodesh this is holy. When a person takes note of the fact that he is growing in Ruchniyos so then Mi Sheyaish Lo Mana Ratza Masayim. Someone who has \$100 wants \$200. Somebody who has a certain level of Ruchniyos will want more. Therefore, when a person becomes wealthier so to speak in Inyanei Kedusha things that have to do with holiness, a person should take note and verbalize it and realize what he achieved. With that he could move on.

Rav Pam would say about Yeshiva Bacharim who are successful in their learning but don't see it. The way they see it they are a nobody. Rav Pam would say if you think that you are a nobody than the Bracha of Mi Sheyaish Lo Mana Ratza Masayim won't happen because you think that you are a nobody. So there is no way to want double of what you have if you think you have nothing. The importance here is to make the statement Kodosh this is holy.

Take Rav Moshe's 2 Vertlach together and we have an important lesson. The Vort on Parshas Behar says that as you gain more and more wealth, more and more material goods you should be

careful to keep your old lifestyle. Don't notice this that you have in an increase in Gashmios. His Vort on Parshas Bichukosai says that if it is a spiritual gain, if you are gaining spiritually make sure to notice it. Make sure to take note. Because of this Middah of Mi She'yeish Lo Mana Rotzeh Masayim, when it comes to spiritual things it is a wonderful thing.

We have a custom to say Chazak Chazak V'nischazeik at the end of the Parsha. What does it mean? The custom is brought in the Rama at the end of Siman 139 without a reason being mentioned. The Pri Chodosh says Ulai since Torah weakens a person we have a custom of saying Chazak Chazak V'nischazeik. To remind ourselves to be strengthened. Here again, Rav Moshe's thought comes into mind. The fact that when a person learns and a person needs to be reminded. Certain things need constant Chizuk and one of them is Limud Hatorah. A person learns and then the Yeitzer Hora says what am I learning for and lets it pass. Say Chazak Chazak V'nischazeik we need Chizuk. With the Chizuk we will IY"H become stronger in our Avodas Hashem. So now we have had a Vort on Behar and a Vort on Bechukosai.

This next week features Rosh Chodesh Sivan on Tuesday. Thursday, Friday, and Shabbos are the Shlosa Yimai Hagbalah, the three days of preparation. Between them on Bais Sivan, Wednesday, is a day known as the Yom Hamiyuchos. I would like to share with you an explanation of what is special about Yom Hamiyuchos. This is only one aspect of it but an important aspect nevertheless.

When it comes to things that have holiness, Kedusha, there are two types of Kedusha. One of them is called Kedushas Haguf something that is inherently Kodosh, such as a Korban an animal that is going to be sacrificed on the Mizbaiach. That animal has an inherent Kedusha. There is something else known as Kedushas Damim. Something that has a Kedusha for its value. If one were to take a piece of gold and donate it to the Bais Hamikdash. It would become an object of Kiddushas Bedek Habayis which means something which is holy for its value. Gold is not offered as a sacrifice in the Bais Hamikdash. Now of course there is a major difference. A Korban which has Kedushas Haguf (which is inherently Kodosh) remains Kodosh. If one tries to redeem the value of the animal onto money if it is a Korban it doesn't work. If you try to transfer the Kedusha from one animal to another it doesn't work. Something that is inherently Kodosh remains Kodosh come what may. Kedushas Damim on the other hand is something which is not inherently Kodosh. Its value is Kodosh. You can be Podedh it you can redeem it on something else. The Kedusha is not inherent in it, it is a description of it, it is an aspect of the designation of this gold or this money for use in a certain way. The gold or the money itself is not inherently Kodosh. One is called Kiddushas Damim, Kedusha of its value, lacking in inherent Kedusha. One is called Kedushas Haguf something which is inherently Kodosh.

Regarding human beings we find in the Torah two types of workers, one is a Poel a hired hand. One is an Eved, a slave, a servant. This difference, the Eved is inherently somebody who is Mishubad who is obligated to his master. A worker has no inherent obligation to his master. It is an adjective. There is something about him that happens to be true and that thing that happens to be true is that he is working for somebody. It is not an inherent part of who he is. He is perhaps a father, a son, a husband, a friend. He also works, it is not inherent. An Eved, his Guf is him. That is who the person is.

Coming back to the Yom Hamiyuchos. On Yom Hamiyuchos HKB"H said to the Jewish people as it says in Shemos 19:5 (וְהָיִיתֶם לִי סֻגֻּלָה מִכֹּל-הָעַמִּים) Vihiyisem Li Segulah Mikol Hoamim. You are different than the other nations. That means even if the other nations accept to do the things they

are obligated to keep the Sheva Mitzvos and they will go to Olam Habo because of it. Nevertheless you are different than them in a number of ways. Klal Yisrael is not just different in the number of Mitzvos, 613 for Jews as opposed to 7 for non-Jews. Klal Yisrael is different in its Eichus, in its quality. (עֲבָדֵי הֵם) Avadai Heim it says in this week's Parsha in 25:42. Jews are Avdei Hashem, an Eved has Kedushas Haguf. He is inherently tied to his master. The Yom Hamiyuchos is a day on which Klal Yisrael said Naaseh V'nishma. Naaseh V'nishma means we will do whatever you say. When you hire a worker you tell the worker what the job is and he agrees to do it. That is a worker. When you purchase a slave the slave doesn't ask what will I do. His entire being is tied now to the will of his master. Klal Yisrael by saying Naaseh V'nishma, we are willing to do before we find out what the job is, Klal Yisrael accepted upon themselves Avodai Heim, the idea of being Avadim. A Jew is called a Bar Mitzvah somebody who is inherently, his being is somebody who is obligated in Mitzvos.

Therefore on the Yom Hamiyuchos we take note with pride that Klal Yisrael are Avadai Heim, Avdai HKB"H. Unfortunately today there are some people, Orthodox people, Frum people, people who keep Mitzvos, some are Poalim for HKB"H they work for Hashem. Certain hours of the day they go to Shul certain hours of the day they eat perhaps in the Sukkah on Sukkos... but they are not totally Mishubad. Our job and our joy is when we are Avadai Heim, when we are Mishabeid our entire being to be Avdei Hashem. All day wherever we may be. If we succeed in that then we will not stumble.

The question of the week is: 25:36 (וְחֵי אָחִיךָ, עִמָּךְ). There is a Mitzvah to help your brother live. As you know the Gemara in Maseches Bava Metzia 62a (8 lines from the top) writes (וְחֵי אָחִיךָ עִמָּךְ) (חֵיךָ קוֹדְמִים לְחֵי חֲבִירְךָ). You have a Mitzva to give your brother life "עִמָּךְ" with you. Not ahead of you. (חֵיךָ קוֹדְמִים) your life takes precedence to your friend's life. There is a difficulty with this.

In Parshas Re'ei when it talks about an Eved it says 15:16 (כִּי-טוֹב לּוֹ עִמָּךְ). He should have it good with you. The Gemara in Kiddushin 20a (4th wide line) says (דְּתַנִּיא כִּי טוֹב לּוֹ עִמָּךְ עִמָּךְ בְּמַאֲכַל וְעִמָּךְ) (בְּמַשְׁתָּה שְׁלֵא תְהֵא אַתָּה אוֹכֵל פֶּת נִקְיָה וְהוּא אוֹכֵל פֶּת קִיבֵר אַתָּה שׁוֹתָה יֵין יֵשֵׁן וְהוּא שׁוֹתָה יֵין חֲדָשׁ אַתָּה יֵשֵׁן עַל גְּבִי (מוֹכִים וְהוּא יֵשֵׁן עַל גְּבִי הַתְּבֵן מִכָּאֵן אִמְרוּ כֹל הַקּוֹנֵה עֶבֶד עֲבָרֵי קְקוֹנָה אֲדוֹן לְעַצְמוֹ). A person who has a slave should make sure that if he has a pillow his slave should have a pillow. If he has a mattress his slave should have a mattress. That is part of the obligation. What about if there is only one pillow? Tosafos brings from a Yerushalmi that he has to give it to the slave. (כֹּל הַקּוֹנֵה עֶבֶד עֲבָרֵי קְקוֹנָה אֲדוֹן) (לְעַצְמוֹ. וְקִשָּׁה מֵאֵי אֲדוֹן דִּי לּוֹ לְהִיּוֹת כְּאֲדוֹנוֹ וְיֵשׁ לּוֹמֵר כְּדֹאִיתָא בִירוּשְׁלַמִּי דַּפְעָמִים אִין לּוֹ אַלָּא כֵר אַחַת אִם שׁוֹכֵב עֲלֵיו בְּעַצְמוֹ אִינוּ מְקִיִּים כִּי טוֹב לּוֹ עִמָּךְ וְאִם אִינוּ שׁוֹכֵב עֲלֵיו וְגַם אִינוּ מוֹסְרוֹ לְעַבְדוֹ זֶה מִדַּת סְדוּם נִמְצָא שֶׁ"כ צָרִיךְ לְמַסּוֹר (לְעַבְדוֹ וְהִינּוּ אֲדוֹן לְעַצְמוֹ). I don't understand it is the same Posuk. Just as it says in this week's Parsha (וְחֵי אָחִיךָ, עִמָּךְ). You have to be good to your brother with you. Here it says (כִּי-טוֹב לּוֹ עִמָּךְ), with you. If in this week's Parsha with you means that you are in head of him, he should be good with you and not ahead of you, why in the case of the slave should it be different. I am not asking about the logic of it I am asking about the understanding of the Posuk. The same word (עִמָּךְ) seems to be Darshuned in two different ways in two different Pesukim and this is something I don't have an answer for. Tzorech Iyun Gadol!

and this city didn't join and was put into Cheirim. What right did they have to kill out an entire city? The Ramban says that right is based on our Posuk.

We find also in Shmuel 1 Perek 14, that Yoinason the son of Shaul is participating in a day of battle, and he ate during the day. In Posuk 44 Shaul says he is Chayuv Misah, - כה, - מד ויאמר שאול, יעשה אֶלְרִים וְכֹה יוֹסֵף: כִּי-מוֹת תָּמוּת, יוֹנָתָן מִה וַיֹּאמֶר הָעָם אֶל-שָׂאוּל, הַיּוֹנָתָן יָמוּת אֲשֶׁר עָשָׂה הַיְשׁוּעָה הַגְּדוֹלָה הַזֹּאת בְּיִשְׂרָאֵל--חֲלִילָה חַי-יְרֹנָר אִם-יִפְּל מִשְׁעַרְת רֹאשׁוֹ אֲרָצָה, כִּי-עַם-אֲלָרִים עָשָׂה הַיּוֹם הַזֶּה; וַיִּפְדוּ הָעָם אֶת-יוֹנָתָן, וְלֹא-מָת There had been a Gezaira by Shaul not to eat on the day of battle. Yoinason didn't know about this Gezaira and ate. The Posuk has to tell us that the people had to come together and find a way how to save Yoinason from this Cheirim. What was the thought to kill him for eating something? The Ramban says it is based on our Posuk.

The Chasam Soifer in a Teshuva in Oirech Chaim 208 has a letter to the Mariz Chiyus which explains the concept of Moired B'malchus. We all know that someone who rebels against the king is Chayuv Misah. Where in the Torah do we find such a concept? The Chasam Soifer says that it comes from this Posuk (quoted above 27:29), from this Ramban. Anyone who is Moired B'malchus is violating a Takanah that was made right after Moshe Rabbeinu's death in Sefer Yehosua 1:18 יח כָּל-אִישׁ אֲשֶׁר-יִמְרָה אֶת-פִּיָּהּ, וְלֹא-יִשְׁמַע אֶת-דְּבָרֵיךָ לְכָל אֲשֶׁר-תִּצְוֶנּוּ--יוֹמָת: רַק, תּוֹק וְאֶמְצַ This was a Cheirim made against any Moired B'malchus and the Chasam Soifer says that is the basis that gives the right to kill anybody who rebels against the king.

The Maritz Chiyus himself disagrees and the Netziv in Ha'emek She'eila Siman 142:9 agrees with the Maritz Chiyus and they have a second Pshat on Moired B'malchus. They hold that anyone who is Moired B'malchus is endangering the whole Klal Yisrael and we know that anyone who endangers Klal Yisrael has a Chiyuv Misah.

So it turns out that we have 2 Peshatim in Moired B'malchus; 1) the Chasam Soifer who says it is a Din Cheirim and 2) the Netziv who says it is a Din of a Roidef.

One of the differences (Nafka Minah's) are if you have to go to Bais Din so that they Pasken that he is Chayuv Misah. Toisafos in a few places in Shas is Mesupeik. According to the Chasam Soifer's Pshat that it is a Cheirim you have to go to Bais Din like any other Chiyuv and Pasken. However, according to the Netziv that it is a Din Roidef, you don't have to go to Bais Din.

With this we can explain beautifully a Gemara in Maseches Megilla Daf 14a bottom to 14b on top where it talks about Dovid's intention to kill Naval Hakermeli for being Moired B'malchus אמרה לו וכי דנין דיני נפשות בלילה אמר לה מורד במלכות הוא ולא צריך למידייניה אמרה לו עדיין שאול קיים ולא יצא טבעך Naval's wife Avigail argues that he should not be killed. First she says can Dovid Pasken Dinei Nifashois at night? To which Dovid replies Moired B'malchus Hu and we don't have to sit in judgment. Avigail then says Shaul is still alive so even though you are legally the king as Shmuel had already appointed Dovid as a King, he had done it secretly, so since it is not known there is not a Din of Moired B'malchus.

The question that everyone asks is, why did Avigail first ask how can Dovid Pasken Dinei Nefashos at night, which is an inferior argument and not say right away that you Dovid are not known as the king yet?

According to what we just discussed the Gemara is so Geshmak. There are 2 Dinim in a Moired B'malchus. The Chasam Soifer's Din of Cheirim and the Netziv and the Maritz Chiyus Din of Roidef. So what happened? Avigail came and said there is a Din Cheirim, then you need a Bais Din. Meaning will Dovid Pasken Dinei Nefashois at night? To which Dovid replied, no he is a Moired B'malchus and therefore, does not need to have a Bais Din to Pasken. Meaning he is a Roidef and doesn't need a Din Toirah. On the Din Roidef Avigail answers that Shaul is still alive and it is not known that you are king, Dovid.

When do we say a Moired B'malchus has a Din Roidef? Only when he is endangering the public, because then the people won't have respect for the king. In this case Dovid, you may legally be king but since it is not known there is no Din Roidef. She couldn't present this argument first because the Din Cheirim would still apply and she had to argue first on that, meaning will you Dovid Pasken Dinei Nefashos at night. It is a very Geshmake understanding of a concept of Moired B'malchus which explains this Gemara and others as well.

25:5 & 25:11 - 13 (Torah Temimah in Sefer Toisafos Beracha) In the beginning of Parshas Behar we have the Parsha of Shemittah followed by the Parsha of Yoivel. The Posuk says ה אַתְּ סֹפֵיִתְּ קִצְיֶיךָ This Posuk is by Shemittah and it talks in second person telling people not to work their fields. By Yoivel where you are also not allowed to work your fields it says יֵאָדָּרְךָ לֹא תִרְעוּ--וְלֹא תִקְצְרוּ אֶת-סִפְיֹתֶיךָ, וְלֹא יֵאָדָּרְךָ Here the Posuk is talking in third person, don't cut its growth. Why by Shemittah does it talk in second person and by Yoivel it talks in third person?

By Shemittah the land is yours and it is only the produce you are limited in using. Since the field is yours we talk in second person. On Yoivel, however, the land which you have had for all these years will now revert back to its original family so there is no one to talk to as the practical owner of the field. There is no Ketzircha or Nezirecha rather it is Sefiche'ha and Nezire'ha. It is right after this Posuk that it says יִגְבַּלְךָ בְּשָׁנַת הַיּוֹבֵל, הַזֹּאת, תִּשְׁבּוּ, אִישׁ אֶל-אֶחָיו which fits in perfectly.

25:14 (Oina'as Mamon) & 25:17 (Oina'as Devarim) יד וְכִי-תִמְכְּרוּ מִמְכָּר לְעַמִּיתְךָ, אוֹ קָנָה מִיַּד עַמִּיתְךָ--אֵל יד וְכִי תִמְכְּרוּ מִמְכָּר לְעַמִּיתְךָ, אוֹ קָנָה מִיַּד עַמִּיתְךָ--אֵל The Issur of Oina'as Devarim and Oina'as Mamon is in this week's Parsha. By Oina'as Mamon it says Achiv and by Oina'as Devarim it says Amisoi.

Rav Chaim Kanievsky in Derech Sicha says a beautiful Pshat. A brother who is someone who you always interact with, it is virtually impossible to never say anything that will hurt him. It is possible not to cheat him which is why the word Achiv is used. A brother who you interact with all the time it is hard not to hurt with words and therefore, Amisoi is used.

27:17 יִזְאָם-מִשְׁנַת הַיּוֹבֵל, יִקְדִישׁ שְׁדֵהוּ--כְּעֶרְכָּךָ, יָקוּם The word Mish'nas (the year of) must be pronounced correctly (there is a Dageish in the Shin) and not Mishnas (the learning of). This word is found 3 times in Behar Bechukoisai and the Ba'al Korei should be warned about this before he goes up to read from the Torah.

Rabbi Reisman - Parshas Behar - B'chukoisai 5769

At the beginning of Parshas Bechukoisai in 26:4 it says (וְנָתַתִּי גֶשְׁמֵיכֶם, בְּעֵתָם), (I will provide YOUR rains in their proper time). What does the use of the word "Your" come to teach us? Rav Moshe talks about an idea that the Mezoinois that a person gets, doesn't use up any of the Schar he has in this world. However, since Hashem gave us life in this world and we need food with which to live, so Hashem gives us whatever it is that we need to live. This doesn't take away any of the Schar we would get in Oilam Habo. It is just like air that we breathe, we don't think that it costs us anything, so to rain is ours. If a person does Aveirois there can be a drought as a punishment.

Rav Pam discusses the language in the first Bracha in Bentching, Umaichin Mazoin L'chol B'rionsav Asher Barah (He prepares food for all of his creatures that He has created). Why the redundancy of the word created? Rav Pam would say that the Teitch of the word Asher is Because, so it really means Hashem prepares food for all of his creatures BECAUSE he created them. The reason is as we have stated, since Hashem gave us life, so to he gives us whatever we need to live.

It says in Parshas Behar in Perek 25:21 (וְצִוִּיתִי אֶת-בְּרִכְתִּי לָכֶם, בְּשָׁנָה הַשְּׁשִׁית; וְעָשָׂתָּ, אֶת-הַתְּבוּאָה, לְשָׁלֹשׁ,) (הַשָּׁנִים), that (I shall direct my blessing to you in the sixth year and it will produce enough for three years). This is a contradiction to the Havtachah that Hakadoish Baruch Hu gave us, that if we do the Mitzvois then Oichel Kima Umisbaraich B'maiav that a person will eat less and be satisfied. If so, then why do we need more Peirois, the same amount of food should accomplish that we shouldn't go hungry? This seems to be 2 types of Brachois that contradict each other?

To answer this we will ask another question. In Posuk Chaf it says, (וְכִי תֹאמְרוּ, מַה-נֹּאכַל בְּשָׁנָה הַשְּׁבִיעִתָּ:), (הֲלוֹ לֹא נִנְרַע, וְלֹא נִצְאָסָף אֶת-תְּבוּאֹתֵינוּ), that (If you shall ask what will we eat in the seventh year, since we have not planted nor gathered our produce). Then in Posuk Chaf Alef it says that there will be 3 years of food grown in year 6. Is this true that the only way to get 3 years of produce grown in year 6 is by asking this question, and everyone else doesn't get the Bracha of 3 years produce grown in the 6th year? Rav Pam says absolutely. Really there is the Bracha of (אוֹכַל קִמְעָא וְהוּא) (מתברך במעיו) Oichel Kima V'hu Misbaraich B'maiav which is Rashi to 26:5, however, if you ask V'chi Soimru, and you don't have Bitachoin then Ein Hachi Nami you will have to work much much harder and you will have 3 years worth of produce grown in the 6th year. In our day to day life some of us are faced with an opportunity to work overtime, should we work the overtime or not. It is hard for us to know when a person should just have Bitachoin and when a person should be doing more Hishtadlus. The Michtam Eliyahu and Beis Haleivi in Parshas Mikeitz say you should do the amount of Hishtadlus that gives you a comfort level that Hashem could send it. The ideal is (אוֹכַל קִמְעָא וְהוּא מִתְבָּרֵךְ בְּמַעֲיו) that a person should be able to be happy with less.

It says in Perek 25:17 (וְלֹא תוֹנוּ אִישׁ אֶת-עֲמִיתוֹ), which refers to Oinoas Devarim. It is defined by a person causing pain through words. That is an Issur. Pulling a practical joke on someone that causes someone Tzar would fall into this Issur. Hiding a candy from a child if it is causing the child Tzar would fall into this Issur. Something worse would be, sometimes in Shul there is an adult sitting next to a child with a candy. The adult hides it. Even though his intention was never to steal it and only to make a joke out of it, it is considered Geneiva. It says in Choishen Mishpat that Bizman Hazez that we don't have a Bais Din that are Miyuchasim so then it is impossible to Pasken on a K'nas. The Shulchan Aruch says that Tefisa (grabbing) helps. Meaning, if someone steals from me, and I take my item back plus take Keifel (double what the item was worth) I get to keep it. Meaning that we Pasken that K'nas is a Chiyuv B'etzem. An incident happened in the

dorm of the Yeshiva where a camera was taken from a roommate and he put it into his cubby as a practical joke. When the person whose camera it was found out, he took back his camera and took something else as a K'nas of Keifel. He did Tefisa which L'halacha really helps and stealing as a practical joke is still stealing. In the K'tzois Hachoishen, Siman Shin Mem Ches Sif Katan Alef it discusses if someone steals Al M'nas to give it back if it has all the Dinim of Geneva or is it a separate Din of Geneva. Maybe L'halacha there wouldn't be a real Din of Keifel in the dorm story. Ayin Sham.