



Rabbi Reisman – Parshas Re'eh 5786

Topic – Thoughts on Being in Eretz Yisrael and the Parsha

I have the great zechus to be speaking to you from the center of the universe, the beginning of Hakadosh Baruch Hu's briyah, Yerushalayim, Ir Hakodesh, sheyibaneh bimeheirah beyameinu. The tremendous blessing Hakadosh Baruch Hu has given us here. There is a set of Kisvei Chafetz Chaim published about ten years ago that has in it a number of letters from the Chafetz Chaim that he wrote to families, one in London and one in Eretz Yisrael, that were trying to facilitate his move to Eretz Yisrael.

In the biographies of the Chafetz Chaim, it is written that his first attempt to move to Eretz Yisrael was aborted when his wife was hospitalized and she was sick for two years, and that prevented the Chafetz Chaim from coming to Eretz Yisrael.

His second attempt, which was made in the 1920s, was also not carried out, although none of the biographies seem to say with certainty what the reason is. These letters shed light on it. As a matter of fact, there is a letter from the Chafetz Chaim explaining why he is not moving at this time. He says that there is a terrible hunger in Yerushalayim, people are dying of hunger, and although he knows that if he goes to Yerushalayim, they will make sure that he is well taken care of, but it's not a proper time to go to Yerushalayim when people are leaving because of the fact that there's no food.

That's what it says there, bear in mind that was exactly 100 years ago, and today, the shefa, the bracha, the abundance, Baruch Hashem, of food in artzeinu hakedosha and especially in Yerushalayim ir hakodesh, it's a sign of the shefa, the bracha, Hakadosh Baruch Hu is giving us. How Eretz Yisrael is opening its arms to Klal Yisrael. Wherever you go, there's building, building, building everywhere. As Hakadosh Baruch Hu welcomes Klal Yisrael back to artzeinu hakedosha. If only we could keep the shalom between us, between the Yidden, then we'll manage with the dangers from our enemies be'ezras Hashem.

Today I want to share with you a thought that was nischadesh to me here. In this week's parsha, there's a lav (לא תאכל כל תועבה). It's a general lav right after revi'i, before the parsha of ma'achalos asuros. Not to eat things that are to'eva, usually translated an abomination. The Gemara in the eighth perek of Chullin, I think (דף קטו עמוד ב, דא'רשין לא תאכל כל תועבה) as a general issur to many different types of ma'achalos asuros. The Gemara as a matter of fact indicates that you get malkus despite the fact that it seems to be a lav shebechlalos. But that's the (איסור לא תאכל כל תועבה).

The Ramban on this pasuk in this week's parsha finds this as the source for the well-known idea (מאכלות אסורות המטמטמות הלב) that they have an effect on the heart, on the neshama, on the nefesh of a person, a negative effect. Any aveira has a negative effect, but ma'achalos asuros especially have a negative effect and the language of the Ramban indicates that it's a metzius, it's part of the physical fact of ma'achalos asuros.

The Mesillas Yesharim in perek yud gimel says so clearly. He says that an ochel lives because of the davar hane'echal, the life of a person is from the food he eats, that makes him what he is so to speak, and therefore it's metamtam es halev. It's a physical fact that it's metamtam es halev. It's brought in (יורה דעה סימן פא סעיף ז), the idea of a woman who eats ma'achalos asuros, who eats non-kosher food, should not nurse a baby. The Shach says, I believe (סעיף קטן כה), even if she's allowed to eat it because of pikuach nefesh and she's allowed to eat ma'achalos asuros. It's muttar. Still, she should not eat it if she doesn't have to, but if she does eat it, she's mechuyav to eat it, she should not nurse a baby because it's metamtam es halev. So it's not the issur, it is the ma'achalos asuros themselves.

I had a kasha on this. And the kasha, which I'm sure others ask, is that in (יורה דעה סימן קט), we learn that neveila is batil chad betrei with shechuta. If you have three pieces of meat and they look identical, one is neveila meat and two are keshairim, all three are considered kosher. As a matter of fact, the same person's allowed to eat all three of them. Now, it says not to eat all three at one time, but the meforshim say that's an issur midrabbanan. Be'etzem, a person's allowed to eat all three pieces.

But I don't understand. If it's metamtam es halev, if it's a physical fact that devarim asurim cause damage, they are metamtam es halev, why doesn't it say you're not allowed to rely on rov and eat it because it's metamtam es halev? You're going to tell me because it's muttar? But what do you mean? For pikuach nefesh, it's also muttar. (מאי שנא האי מהאי)? As a matter of fact, even someone eats be-oness, it says that it's metamtam es halev. If someone eats be-oness, metamtam es halev, the question is that why should that be so?

I want to share with you an important Noda Biyehuda. I believe it's tinyana tzadik vav, I believe. A yesodistik Noda Biyehuda that we learned when we learned maseches horayos and it's a very important yesod. Recently I saw that the Nesivos in a letter to the Chemdas Shlomo printed in the Chemdas Shlomo says the same exact yesod. And the yesod is the following.

Question. If a woman remarries because two witnesses came and said her husband died, and Beis Din questioned the witnesses and paskened she can remarry. Later her husband returns alive. She needs to bring a Korban Chatos. She did an aveira. She did an aveira b'shogeg. More than that, if the Sanhedrin paskens that an issur kareis is mutar and if most of Klal Yisroel does the aveira, the Sanhedrin brings a kapara. But if it's not rov, but there are individuals who relied on the psak of the Sanhedrin and they eat a certain type of fat, the Sanhedrin says it's not cheilev and it turns out it is. Ochel cheilev is issur kareis. You have to bring a Korban Chatos. (אין לך אונס גדול מזו). You have somebody who relied on the Sanhedrin. What's he supposed to do, argue with the Sanhedrin? He relied on the Sanhedrin. He might be an am ha'aretz. She might be a woman who never learned Yoreh Deah, never was expected to learn Yoreh Deah. And still needs to bring a Korban Chatos.

Why? You're an oneis. Okay, so let's say that by an oneis you still have to bring a korban. But hold on a minute.

On the other hand, when a person does something relying on rov and he eats something or relies on a chazaka, chezkas chai in an animal, he shechts an animal, for whatever reason we check the lungs, but let's say he relied on (רוב בהמות אינן טריפות), he ate the meat, and later somebody found a treifa, let us say, a hole in the brain. He does not need a kapara for the aveira that he did. Even in such a scenario with the issur kareis, he doesn't bring a korban. Why is that so? If he relies on the Sanhedrin, relies on two witnesses, he needs a kapara. If he relies on rov or chazaka, he does not need a kapara. Halo davar hu. It's a davar pela.

Says the Noda BiYehudah and the Nesivos the following geshmake yesod. He says that when the Sanhedrin paskened wrong, a mistake was made. When two witnesses said testimony that a man died and he walked in alive, a mistake was made. It could be an aveira, it could be an error. A human being made a mistake. When mistakes are made, a person needs a kapara. Rov or chazaka are rules the Torah establishes for what we call hanhagas hasfekos. Hakadosh Baruch Hu knows that human beings will sometimes be unsure about what to do. He says when you're not sure what to do, rely on rov, rely on chazaka. That means that the person who relied on chazaka or relied on rov did nothing wrong. He did exactly what he was supposed to do. As a matter of fact, if it happens again tomorrow, he shechts an animal, he'll again rely that (רוב בהמות אינן טריפות). What he did was the proper thing to do in case of a sofek.

We know by definition that sometimes when you rely on rov or chazaka, there'll be a minimum number of times where there will be a physical ma'achalos assurim. However, that's what the Torah establishes. So therefore, when the Torah says there are ma'achalos assurim, the Torah tells us ma'achalos assurim are subject to the dinim of bitul b'rov, the dinim of chazaka. That's part of the definition. Just like the definition of a non-kosher animal is defined in the Torah, the same thing the definition of non-kosher food is defined in the Torah.

Mimaila, coming back to ma'achalos assurim, very geshmak. If you have someone who's in danger and he has to eat treifa, or a woman that has to eat non-kosher food because of pikuach nefashos, the food is still not kosher. It doesn't change what took place. Rov and chazaka, the rules of rov and chazaka establish whether they're assur or not. That's part of what the Torah did in establishing devarim assurim. It's a metzius. The metzius of the food that's metameim is that it's not metameim. In a case where it's batel b'rov, some Rishonim use an expression of issur na'aseh heter, issur turns into heter. Other Rishonim disagree with the expression, it's a machlokes the Rosh and the Rashba, but the point is the concept.

The concept is that rov and chazaka are the rules of hanhagas hasafek, the way a person acts when he is in safek, and they're a hundred percent correct. It's not pshat you're allowed to take a risk, pshat is they're a hundred percent correct, you're allowed to do it. So this is a beautiful yesod of the Noda BiYehuda and the Nesivos, one worth studying and understanding. And we can use it to explain this idea that we're talking about this evening from Yerushalayim Ir HaKodesh.

The rules of rov and chazaka. A person sits and he learns, people learn Masechtos of Nashim and Nezikin. Why are we learning Nashim and Nezikin, more than Hilchos Shabbos and Hilchos

Brachos? Simple. Nashim and Nezikin contain the bread and butter of Toraseinu HaKedosha, the basic concepts, the ideas of rov and chazaka and migo and eidus, all the different yesodosdik concepts of Toraseinu HaKedosha. And it's something that you shouldn't let go of just because you spend many hours at work and maybe you have a limited amount of time to learn. But everybody who finds himself in a situation such as that, he has to have a bekius seder, no question. But he has to have a time to learn iyun too, to understand the beautiful yesodosdik concepts of Toraseinu HaKedosha.

I've suggested to you many, many times, if you find your days are hectic, there are two parts of the week where a person can be koveia himself an extra seder. One is on Thursday night, you go to sleep late, you're tired Friday, but Shabbos is coming. And Shabbos afternoon, Shabbos in the summer is such a long afternoon, a gigantic afternoon. Remember when sunset was 4:30? Now sunset is 8:00, you have an extra three and a half hours Shabbos afternoon. What are you going to do for three and a half hours extra? You're going to sleep an extra three and a half hours? It's not a good idea, then Motzei Shabbos you can't fall asleep and you dray around.

Have a seder, a Thursday night and Shabbos afternoon seder. Three hours Thursday night, three hours Shabbos afternoon. Take a chavrusa to learn one of the perakim you once upon a time learned in your yeshiva years. Take it and learn b'iyun, learn just daf bais the whole year, you'll be the biggest ilui because the slower you learn the bigger ilui you'll have. But take out your notes, remember you went to shiur, don't tell your chavrusa, pretend you remember. Take out your notes secretly, look at them, and then when you get together with your chavrusa, oh, pretend that you suddenly remembered there was a Shav Shmaita on this sugya. Your chavrusa will do the same thing, it'll be a very geshmaka seder. Put in the effort to understand the yesodos of Toraseinu HaKedosha. Wishing everybody an absolutely wonderful Shabbos Kodesh from Yerushalayim Ir HaKodesh, we should be zoche to the binyan of the Beis HaMikdash bim'heira beyameinu!

Rabbi Reisman – Parshas Re'e 5785

Topic – Categories of Mumim

As we prepare for Shabbos Parshas Re'eh, the Shabbos that we bench the Chodesh of Elul, Shabbos Mevorchim of Elul. Today's a day where even people who don't generally keep Yom Kippur Katan, in the olam haYeshivas many do. Whether you're keeping Yom Kippur Katan or not, but the feeling, the sense of Elul coming upon us is something that it's really time to start at least, to begin to feel.

Today I'd like to talk about one parsha in Parshas Re'eh, and that's the parsha of kol habechor. The parsha of bechor, as you know, a bechor behema tehora is a korban. It's a korban l'Hashem, a בכור (נאכל לכוהנים, והמעשר לכל אדם). Even today, if a Yid owns a bechor, shelo b'shutfus, he owns a mother, a cow or a sheep that has not yet given birth and it gives birth to a firstborn, that bechor has kedusha even bizmaneinu, even bizman hazeh. This summer I learned parts of Masechtas Bechoros. That was my summer masechta, it continues to be my summer masechta for this summer and I'd like to talk to you a little about the perek Kol Hamumim. There are actually two perakim that deal with the different mumim that make a bechor not be kadosh. Whereas any other korban

that has a mum has a halacha that you redeem it, use the money for a korban. Not so with a bechor. A bechor that gets a mum is given as a gift to a kohen and it's eaten as chullin. That's the halacha here.

There are two perakim on dinei mumim in Bechoros, and in the Rambam there are two perakim on the halachos of mumim as well. One perek deals with those mumim that apply both to a beheima, really to any korban even though we're talking about a bechor, and also to a human being. As you know, a kohen who has a mum is not allowed to do avodah. So actually, the Rambam counts out 50 mumim that apply from perek Kol Hamumim that apply to a bechor and an adam. In other words, the first 50 apply whether a human being has this mum, and he's a kohen, he's pasul l'avodah, or if an animal has it, in the case of a bechor, and it becomes chullin.

The next perek, and in perek ches in the Rambam, he counts out those bechorim that are b'adam alone, and he says sach hakol there are 90. So there are 50 mumim that are b'shteihem, that are true mumim whether they're by an animal or by a person, and 90 mumim, additionally, that are by a person as well.

From where do we know the rules of mumim, which ones to count? So the Gemara darshans, right in the beginning, on 37a (at the beginning of the new Perek), the beginning of the sugya of Kol Hamumim, (כי יהיה בו מום כלל פסח או עור פרט כלל ופרט אין בכלל אלא מה שבפרט פסח ועור אין מידי אחריו), (מומין שבגלוי), (לא כל מום רע חזר וכלל כלל ופרט וכלל). Any mum that's similar to (פסח או עור), that it's a (מומין שבגלוי), that means it's a mum that's visible on the person, and it's (ואינן חוזרין), it doesn't heal. So that mum has a din of a mum. That's what the Gemara says there.

In learning this, I had the following kler. The shayla is this: are the 140 mumim that the Rambam counts, which are really all the mumim that do count if you learn Masechtas Bechoros, these two perakim, take a Mishnayos, some are in the Gemara, but take the Mishnayos and learn these mumim. So, these are a list of mumim that we have b'kabala. Or is this an exhaustive list? In other words, do we say, okay that's it, these are all the mumim? Or no, these are common examples of mumim. Really a mum is anything that's a mum shebegalui, anything that's an open mum that's ein chozer, that has a din of a mum. And they're just giving the most common examples, or maybe it's not meant to be an exhaustive list.

This is a shayla which is not so clear. I mean, the very fact that the Rambam not only lists them, but gives a number that there are fifty and then there are ninety more, the fact that he gives a total seems to indicate that it's an exhaustive list, an exclusive list, that only these things are mumim.

To bring a rayah to this tzad from the Mishna daf mem. The Mishna on daf mem brings that one Tanna added three additional mumim. And the chachamim told him lo shomanu, we never heard of this. They didn't say svara it's not a mum. They said lo shomanu. It sounds like you need to know bekabala that it's a mum and therefore according to this tzad, it's a total list. This seems to be the opinion of the Chazon Ish.

The Chazon Ish asks a kasha. The Chazon Ish is in hilchos bechoros siman chaf hei ois tes. The Gemara says (Sanhedrin 5b, 4 lines from the top) about Rav. (והאמר רב שמונה עשר חדשים גדלתי אצל). (רועה בהמה לידע איזה מום קבוע ואיזה מום עובר). I spent 18 months living on a farm, living among

shepherds to know which mumim are mumim that stay and which ones are mumim that heal. Freikt the Chazon Ish, why does he have to spend 18 months? The mumim are listed. They're sefurim u'menuyim and anybody can learn it. Maybe it's easier to be on a farm to see what it looks like, but what's there to learn? It says already a list of which things are mumim that are mumim that stick. So the Chazon Ish holds that it's an exhaustive list. He answers, he says a teretz there. But he holds it's an exhaustive list, in other words an exclusive list, it's a total list, it's only these things that are considered to be mumim. It's not certain that it's that way because the Brisker Rav in Bechoros klers the shaila.

There's an incredible Radvaz. The Radvaz in perek beis, halacha yud daled asks, Shaul Hamelech was (משקמו וַמַּעֲלָה, גִּבֹּהַ מִכָּל-הָעָם) (as it says in Shmuel I 9:2). He was extremely tall. A melech is not allowed to be a baal mum. Being too tall, the Rambam counts as a mum. So what's going on? How could Shaul be a baal mum? And the Radvaz answers that Shaul had a long neck, (משקמו וַמַּעֲלָה, גִּבֹּהַ), from shoulder and above he was higher. I don't know how that is mashma a long neck. It sounds like his shoulder was already up to people's heads, but that's not the point. The Radvaz answers, he says, (זה יופי הוא ולא מום). Even though it's taka tall, but it comes across beautifully when a person has a long neck. I guess it's in the eyes of the beholder, but that's what he says. And therefore the the Radvaz says that it's not a mum. Sounds like the Radvaz holds it's not an exhaustive list. It's something that lends itself to interpretation in every single generation. So, what I've told you is about the mumim of a bechor and a kler whether it's an exhaustive list or not.

I'd like to make it a touch more interesting. In the biography of R' Moshe, they relate in his later years, when R' Moshe needed to have a pacemaker put in, he asked the doctor to describe the process. He wanted to know if when mashiach comes, which he hoped certainly would be beyomov, whether he would now be posul to be on the Sanhedrin. So R' Moshe asked what exactly is the process, and that's what was described to him exactly what the procedure is, and he was satisfied that it doesn't make him a baal mum.

I don't get it. Now we can't pasken from stories. But I remember when R' Moshe had the pacemaker put in and the story taka, it was a kola d'lo posik, it was something that got around. If you hold the 150 mumim are an exclusive, an exhaustive list, nothing else is a mum, there is no mum related to the heart. There is no such thing, there's nothing in the list. So how could it be in any which way that R' Moshe klert such a shaila? It would seem that R' Moshe held that it's not an exhaustive list, that other things apply as well.

One of the mumim is shover regel, a broken leg. The Gemara asks, a broken leg is not a mum hanikar? It's not something you could see? If inside the animal there is a fracture, you can't see it. We said (מומין שבגלוי) that it has to be (כלל ופרט וכלל).

The Gemara answers if when the animal works, when it walks, when it schleps, you could see it's starting to limp, that's called a mum shebegalui. Something which limits the behavior of the person as a regular person, that would be considered a mum shebegalui. And maybe that was the metzius in those years when a pacemaker was put in was different than today. It was a wire that was put in with something outside the guf. So it could be outside the guf was megaleh, or it could be since people didn't walk normally after, whatever the reason may be, it could be that that's why Reb

Moshe klert. So al kol ponim, this is the story that Rem Moshe klert. It sounds like other mumim count.

Now to bring it more l'maaseh. What about a chazan? Could a chazan l'chatchila be a baal mum? Mishnah Brurah in 53:13 says (אין מומין פוסלין אלא בכהנים ולא בש"ץ ואדרבה לב נשבר ונדכה אלקים לא). That adarabah it's good. And then he brings (ויש מחמירין בזה). There are (ויש מחמירין בזה). This is brought in the Magen Avraham, it's brought al pi Zohar. Yesh machmirim that if he's sent up to be a shatz l'chatchila, anytime you have a rai person that's not a baal mum, he should better be the shatz. The Chavis Yair says to be makpid on yamim noraim. So there are cases where this applies as well.

I should mention one of the mumim is a hole through the nose like for a nose ring. The Mishnah says if the hole is only in the section of the nose which is in between the two nostrils, that's not a mum shebegalui. But if the hole includes the outside of the nose, it's also a mum. And here there's one more important aspect of this all, and that's the following.

The Rama in Siman Kuf Lamed of Even HaEzer brings that a baal mum should not be one who signs a get, l'chatchila. The same thing by chalitzah, l'chatchila a baal mum shouldn't be on the beis din of chalitzah. This is important to me. I've been on a beis din of chalitzah and I've been an eid on a get. I didn't realize. I have a shever regel. I have a metal rod in my foot, but I have a shever regel. There's a break in the bone, part of the bone was removed. I don't know, if this is l'chatchila? Should I be or shouldn't I be? Shever regel is one of the mumim that pasuls by a human being just like it pasuls by an animal. So I'm not sure what the din is.

The Gemara says how's it nikar? In the way a person walks. Now certainly if I didn't have a rod, it would be nikar in the way I walk. L'maaseh, today, they put in a rod. And therefore, it's not so nikar. Maybe it is a little, but not really nikar, I hope. The shailah now is, what's going to be? Is that a psul, a mum? Because the mum itself is a mum ha'nikar. Or not. Interesting shailah, nogea to me.

Now, I'm a Levi. Ein mum posel b'Levi. A Levi is not posel with a mum. So, sholom al yisrael, I hope to be able to do whatever I have to do as a Levi. But it's an interesting shailah in dinei mumim.

So this week's parsha has dinei mum. I've had the wonderful opportunity to be learning Maseches Bechoros over the summer. I'm getting close to the end of the masechta. It's Rav Pam's yahrzeit. I really wanted to finish for his yahrzeit, let's see. And it's a new parsha, a new piece of Torah. Torah is so big, a new piece of Torah to throw yourself into, to learn at least the Mishnayos and the halachos of mumim.

I wish somebody could explain to me, I wish Rav Dovid was alive, yibadeil l'chaim maybe Rav Reuven could explain to us. Maybe he will tell us it never happened. But why Rav Moshe was concerned about, if he was concerned that having a pacemaker is a mum, how it's a mum shebegalui. All right, maybe someone out there will be kind enough to find out and communicate the answer to us. And with that thought on kol bechor, I want to wish everyone an absolutely wonderful Shabbos Kodesh!

Rabbi Reisman – Parshas Re'eh 5783

1 – Topic – Eretz Yisrael – a Hachnasas Sefer Torah

As I speak to you from Yerushalayim Ir Hakodesh Baruch Hashem. I am in Rechavia at a Yeshiva where there is a Hachnasas Sefer Torah which I am participating in and taking a break to share with you thoughts from Yerushalayim. I couldn't help but thinking about the Sefer Torah that is in the President's residence here in Yerushalayim. The Israeli government has a President and he has a residence. In the residence hall when you walk in there is a Sefer Torah.

Let me tell you the story of that Sefer Torah. That Sefer Torah was written in the 1880's and given to the Czar as a gift. The Czar hated the Jews. When he came to town, they had to give him honor and they gave him a Sefer Torah as a gift. That Sefer Torah was taken by the communists when they took over in the revolution in 1917, and like all the other things in the Czar's treasure house, they auctioned it off. A Polish Jew bought the Sefer Torah from the communists and he took it to Poland. During the Holocaust, it was taken by the Germans. After the Holocaust it was recovered. When it was recovered, the children of the one who owned it decided that the best place for it to be would be in Yerushalayim. They put it there they gave it to the government and the government put it in the President's residence. That is the story of this Sefer Torah in the entrance hall of the President of the State of Israel.

That Sefer Torah I can't help but think is an example of Klal Yisrael, of Yidden. Under the Czar, seized by the communists, taken by the Germans and finally finding its place in Yerushalayim Ir Hakodesh. The journey is not over yet. The Sefer Torah doesn't want to be in the President's residence. The Sefer Torah wants to be in a Yeshiva, the Sefer Torah wants to be at the Kosel. But it has made a long journey and it is on the way. That is us, that is all of us. It is a journey. We are here in Eretz Yisrael, we are on the way. We still hope within Eretz Yisrael to have Aliya. It is a thought that comes to me at a Hachnasas Sefer Torah.

2 – Topic – A Beautiful Netziv on the Parsha

At the beginning of Parshas Re'eh you will notice that the Torah warns about Shechutai Chutz. About Shechting a Korban outside of the Beis Hamikdash. As a matter of fact, even before Sheini in what was Lained this morning, the Posuk has a Mitzvas Asei. 12:5 (**כִּי אִם-אֶל-הַמִּקְדָּשׁ אֲשֶׁר-יִבְחַר**) (**וְהִבַּאתֶם שָׁמָּה, עֹלֹתֵיכֶם וְזִבְחֵיכֶם**). It is only in that place that Hashem will choose 12:6 (**וְהִבַּאתֶם שָׁמָּה, עֹלֹתֵיכֶם וְזִבְחֵיכֶם**). Only there shall you Shecht a Korban. It is a Mitzvas Asei before Sheini.

After Sheini there are additional Pesukim. In Posuk 13 there is a Lo Sasei. (**הַשְׁמֵר לָךְ, פֶּן-תַּעֲלֶה עֹלֹתֶיךָ, (בְּכָל-מָקוֹם, אֲשֶׁר תִּרְאֶה**). It says there a Lo Sasei about bringing an Olah elsewhere. The question is, on why there is a Lo Sasei many Mitzvos have an Asei and Lo Sasei. But the question is the first time it mentions all of the Korbanos by the Mitzvas Asei (**וְהִבַּאתֶם שָׁמָּה, עֹלֹתֵיכֶם וְזִבְחֵיכֶם**). Even more it mentions. But when it comes to the (**הַשְׁמֵר לָךְ**), the warning it says (**פֶּן-תַּעֲלֶה עֹלֹתֶיךָ**) it only mentions an Olah. There is a special stress on not bringing an Olah outside of the Beis Hamikdash. Why is that so?

The Netziv on these Pesukim says a Pshat. The Pshat is consistent with his Shitta throughout Shemos and Vayikra. The Netziv's Shittah is that the Korban Shelomim comes for a Beracha of Parnasa and Sholom, and a Korban Olah is a Korban for a certain sense of Ruach Hakodesh. The Tanchuma says that Olah Ba Al Hirhur Haleiv. So a Korban Olah which is not eaten, it comes for a higher level of Avodas Hashem. It comes with a Tefillah for a bit of Ruach Hakodesh. Whereas the Shelomim comes for Gashmios, comes for Parnasa and Sholom which is an important thing in Avodas Hashem.

Now, the idea of Shechutai Chutz is an idea that the Shefa of all Beracha comes from Eretz Yisrael. It comes from Yerushalayim, it comes from the Beis Hamikdash. As the Netziv says, this is in Parshas Yisro 18:12 where as I said he mentions this Yesod often. (ומבקשין מהקב"ה בשעת הקרבה את) (מבוקשו כמו שאנו) (עושין בשעת שמ"ע). What we do in Shemoneh Esrei that is what they used to do when they brought a Korban. That is why a Korban is K'negged Shemoneh Esrei.

Why only in the Beis Hamikdash? Coming back to Parshas Re'eh, he says in 12:13 (להתברך בשפע) (ברכה ושלוה היוצא מציון וירושלים דוקא). That the Shefa of Beracha comes Davka through Eretz Yisrael, Davka from Yerushalayim. Davka from Tzion, that is the Beis Hamikdash. It is a source of all Beracha. That is why there is an Issur of Shechutai Chutz. Since a Korban is a Bakasha, so you have to ask for it at the source, at the Shefa, where the Shefa comes from which is the Beis Hamikdash, in Yerushalayim, in Eretz Yisrael.

Our question was why when it says (הַשְׁמֵר לָךְ) does it mention only a Korban Olah? Says the Netziv Gevaldig, the idea that all Beracha comes from Eretz Yisrael and all Shefa of Beracha comes from the Beis Hamikdash and Yerushalayim that is the portal of Beracha from heaven to come down, the fact that it is that way for Gashmios is Poshut. The learning and the Davening, you can learn and Daven wherever you are as it is a M'ain of the Beis Hamikdash. Wherever you go the Batei Kenisios, the Batei Medrashos that Chutz L'aretz has. they have a Kedusha that is a M'ain of the Beis Hamikdash. It is a Beis Hamikdash M'at all the Shuls and Batei Medrashim and Yeshivos.

The Posuk says (הַשְׁמֵר לָךְ), you might think that you can bring an Olah wherever you want, it is for Ruach Hakodesh, it is for a sense of a connection to HKB"H. That is anywhere. The Torah says (הַשְׁמֵר לָךְ), you should know that the Shefa of Ruchnios also comes through Eretz Yisrael, also comes through Yerushalayim, also comes through the Makom Hamikdash. It is the source. Somebody who comes to these places is coming to the source of all Gadlus in Torah, of all sense of Ruach Hakodesh. When he comes and he doesn't use it and he goes into the King's Otzar, the treasure house and he doesn't use it, what a fool he is.

Rav Moshe once said by Selichos, he said to some people sitting around him, we say in Selichos to HKB"H, Al Tashlichainu Mil'fanecha V'ruach Kod'shecha Al Tikach Mimenu. We ask HKB"H not to take the Ruach Hakodesh away from us.

Freigt Rav Moshe, that Posuk is Lashon Yachid in Tehillim. 51:13 (אֵל-תְּשַׁלְּכֵנִי מִלִּפְנֵיךְ; וְרוּחַ קְדֹשְׁךָ,) (אֵל-תִּקַּח מִמֶּנִּי). Dovid Hamelech had Ruach Hakodesh and we go and say (אֵל-תִּקַּח מִמֶּנִּי)? We say it as if everyone has Ruach Hakodesh?

Zagt Rav Moshe yes. Every Yid has on his level a certain sense of Ruach Hakodesh which is a sense of connection to the Borei Olam, connection to Torah. He has a Ruach Hakodesh that he has to use. It is a tool that many people are not aware that they have. By many people it is like Lo Aleinu if someone has an arm and doesn't use it, it will atrophy. Many people don't know that they have an ability to connect to Ruach Hakodesh. If you don't look to it and don't use it, it atrophies. There is a sense of holiness within every Yid. That sense is something that the Korban Olah was meant to connect to. The source of that, is right here. The source of that is somebody who goes to the Kosel and he Davens for Cholim to have a Refuah Sh'leima certainly, he Davens that he should have Parnasa. Of course every Yid Davens that they should have Parnasa. What about Davening for (אָתָּה חוּגֵן לְאַדָּם דָּעַת), Hashem (פֶּתַח לְבִי בְּתוֹרָתְךָ). Let me get a Geshmak in Learning, let me get a Geshmak in Hasmada. That is the Korban Olah. That says the Netziv, the Torah is warning you don't think it is everywhere. No! The Makom is here, the Makom is right here in Eretz Yisrael.

The Netziv was the head of the Chovevai Tzion in his time. As a matter of fact, when Carmel winery was opened by a third generation Rothschild (in the late 1800's), the first bottle of wine that Carmel winery made was sent to the Netziv in Volozhin in Lithuania. The Mekor Baruch writes that when the bottle from Eretz Yisrael came to the Netziv, he put on his Bigdei Shabbos and he made a Shehechianu on the bottle of wine that all the Mitzvos of Eretz Yisrael were Mekuyam on. I mention this because Eretz Yisrael wine has a special Chavivus. That Chavivus comes from an Ahavas Eretz Yisrael, a connection to Eretz Yisrael. And so, a beautiful Netziv on the Parsha and as I have said it is his Shitta throughout. The Hameik Davar has many things that he mentions in numerous places as I have said in Yisro, Vayikra and here in Devarim the Shitta L'gabei these things.

3 – Topic – A thought from Rav Schwab

14:22 (עֲשֵׂה תַעֲשֶׂה). Give Maisei so that you should get wealthy. Rav Schwab (in Mayan Beis Hashoeva page 416) asks that wealth is not always a Beracha in Tanach. It is not always seen as a good thing. The Posuk in Malachi says in 3:10 (וְהָרִיקְתִּי לָכֶם בָּרֶכֶה, (עַד-בְּלִי-דִי). It says give your Maisei regularly and you will get a Beracha (עַד-בְּלִי-דִי). The Gemara in Tannis (9a) says (מֵאִי עַד בְּלִי דִי אָמַר רַמִּי בַר חֲמַא אָמַר רַב עַד שִׁיבְלוּ שְׁפֹתֵיכֶם מְלֹמֶר דִּי). That you will be so wealthy that your lips are going to be tired from saying (דִּי).

It is Shver. What do you mean that your lips are going to be tired from saying (דִּי), it is Farkert, when someone becomes wealthy when he has Mana he wants Masayim (when he has \$100 he wants \$200). When a person is wealthy he never has enough. The word money and the word enough, those two words never go together. Because when a person has money he always wants more. So what does it mean (עַד שִׁיבְלוּ שְׁפֹתֵיכֶם מְלֹמֶר דִּי)?

Enfert Rav Schwab, very beautiful. (עֲשֵׂה בְשִׁבְלִי שְׁתַּעֲשֶׂה). Give Maisei that you should be wealthy. Wealth is in the mind of the person. A person who feels he has enough, has wealth. A person who is (מִסְפִּיק) with what he has, has enough. A person who has millions and is unhappy, is not wealthy. Wealth is a state of mind. Sure, you need to have enough money to pay the bills, but that doesn't always do it. A person has to have a sense of (מִסְפִּיק) of having enough. It is not necessarily

Mesapeik B'muat, but Mesapeik B'ma She'yeish Lo, being satisfied with having things that he needs. That is the Beracha.

We look for a Beracha to become millionaires? We look for a Beracha to be happy with what we have. That is the Beracha. (עד שיכלו שפתותיכם מלומר די). The Beracha is to give Maiser, you will have enough and you will be happy with what you have. You will be saying (די). What a Madreiga. And so, a thought about money, a thought about Ruchnios and a thought about a Sefer Torah. What a wonderful way to go into a Shabbos Kodesh Parshas Re'eh. A Gutten Shabbos to one and all!

Rabbi Reisman – Parshas Re'eh 5781

1 – Topic – A Thought about Eretz Yisrael

As we prepare for Shabbos Parshas Re'eh and Boruch Hashem I have the Zechus to be speaking to you from the Ir Hakodesh from Yerushalayim, really from the center of the world, the center of the universe. The place where we are Mishtokeik, where we have a tremendous desire to be at all times and we need not to forget that. This is where we should be.

I will speak to you about Parshas Re'eh but first a thought on Yerushalayim Ir Hakodesh. On the Yom of the second day, we talk about Yerushalayim. Many people don't realize it. I have mentioned it in the past that really the concept of (יְפֵה נוֹף, מְשׁוֹשׁ כָּל-הָאֶרֶץ) which is what the Yom (the Perek of Tehillim # 48) is about, (יְפֵה נוֹף) the beautiful city, (מְשׁוֹשׁ כָּל-הָאֶרֶץ) which brings joy to the entire world. (הַר-צִיּוֹן) The Mount Tzion where the Bais Hamikdash is built (יִרְכָּתִי צִפּוֹן) and that which is to the north of it which is of course the Bais Hamidash, we talk about this on Yom Sheini. (יְפֵה נוֹף, מְשׁוֹשׁ כָּל-הָאֶרֶץ).

The Gemara in Rosh Hashana on 26a (3 lines from the bottom) says (יְפֵה נוֹף) that (נוֹף) also means Kallah so that it is a bride. Yerushalayim is the Kallah of Klal Yisrael. How is that so? What does it mean the bride of Klal Yisrael? I would like to try to explain it in a very practical and real way.

We find that Shabbos is considered a Kallah to Klal Yisrael. Shabbos Kodesh is considered a Kallah. How is Shabbos a Kallah to Klal Yisrael? So there, we do find in Chazal that Shabbos complained that every day of the week has a pair, has a second day which is its mate so to speak and me Shabbos is the odd man out as I am number seven and I have no match. HKB"H said Klal Yisrael is going to be your Zivug, is going to be your match. What does that mean that the days of the week are a Zivug or a match, a bride or groom to each other?

I believe that I explained the idea of Shabbos sometime in the past and I would like to apply it today to Eretz Yisrael as well. Regarding Shabbos, Rav Shimshon Pincus brings I believe in the name of the GR"A the following. He says what are the pairs of days, it is not Sunday and Monday as a pair, Tuesday and Wednesday, Thursday and Friday. No. He says it goes as follows. Sunday Hashem separated the heaven from the earth. On Monday HKB"H separated the water, the Mayim Tachtonim and the Mayim Elyonim and created the oceans and the seas and the rivers. On the third day HKB"H created the vegetation, the trees, everything that grows.

Now those three days each created a certain potential. There is a heaven, there is an earth. So what if there is a heaven and there is an earth? What does that do? On Wednesday, the fourth day, Hashem created the Zivug for Sunday. So that Sunday Hashem created the heavens which is a certain potential and on Wednesday Hashem created the heavenly body, the sun, the moon, the stars, all of which serve as a purpose for mankind, for human beings. On the second day Hashem created the ocean. There is a lot of potential in the body of ocean. The Zug for day 2 is day 5, on the 5th day Hashem created the fish, all the creatures that live in the water, and the birds which we understand are created from a combination of Aretz and Mayim. Which the Baalei Machshava explain that on the third day Hashem created the habitable land, the vegetation, the trees and the Zug to that is the 6th day. So that, the first goes with the fourth, the second day with the fifth, the third day with the sixth. Human beings and animals were created on the sixth day who benefit from the vegetation and the growth of that which is created on the third day. So each of the first three days is potential and it has a Zivug, it has a match.

Now the words of Chazal make a lot of sense. When Chazal tell us that Shabbos complained I have no Zivug, what does Shabbos need a Shidduch, why does Shabbos need Shidduchim? This is because Shabbos is Malei potential, it is full of potential. So Shabbos said who is going to make use of my potential? So Hashem said your Kallah is the Jewish people. The Jewish people are going to make the most of Shabbos. That is the Zivug. Ad Kan are the words of the GR"A as quoted in the Sefer Shabbos Malkasa.

We take that concept and we apply it to Eretz Yisrael. Eretz Yisrael is Malei potential. It has a closeness to heaven. It has a sense of Kedusha. Somebody comes here and wants, the Davening is a different Davening, the learning is a different kind of learning. The walking in the streets, a person who walks the streets of Yerushalayim and takes a moment to look around to see and appreciate where he is walking, it brings him closer to Shamayim, it brings him closer to heaven. Eretz Yisrael is in space what Shabbos is in time.

Eretz Yisrael is the place where a person can be connected to Shamayim. It is our challenge. Just like Shabbos is the day to connect to HKB"H, we spend more time in Shul, we spend more time learning, we spend more time doing Mitzvos. So too, visiting or living in Eretz Yisrael is in space what Shabbos is in time. It is the potential. It is the ability to come here and to connect to the Ribbono Shel Olam, to feel the Kedusha, to walk in the streets and look at the Lichtige faces of Yidden in Eretz Yisrael. Millions of Yidden Boruch Hashem in Eretz Yisrael. All types of Yidden in Eretz Yisrael. They are certainly tremendous Mevakshei Hashem in the neighborhoods where I am Zoche to stay. Tremendous Mevakshei Hashem. You come here, you have to make use of it.

Look at the lockdown. Circumstances are such that it is becoming very difficult to visit Eretz Yisrael. But Yerushalayim is open for the Talmidim, for the seminaries and the Bochorim who come to learn. For that Eretz Yisrael is open. For someone who wants to come for Avodas Hashem you can find a way to be able to be here. It is a tremendous Zechus to be here. You are coming to Eretz Yisrael to learn, you will get in and your visit will be worthwhile. If you are coming here for vacation, then it is not the same Siyata Dish'maya. Don't come here for a vacation. If you come here during your vacation from work, you are not here for vacation, you are here to be Nis'aleh, to grow, to use Shabbos Kodesh. To use Eretz Yisrael.

That sense of the Kedusha and when it is Shabbos and in Eretz Yisrael wow, how could you go to sleep, you go to the Beis Medrash and spend your day in the Batei Medrashim here. It is not like in America where you come for an hour for Daf Yomi or an hour for the Rav's Shiur. No. There are people learning all day in the Batei Medrashim here. It is beautiful. Chap a' Rein.

2 – Topic – A Really Wonderful Dvar Torah on the Parsha

We have the Mitzvah of giving Tzedaka as is found in 15:10 (וְתָתַן תְּתֹן לוֹ). It says (וְלֹא-יֵרַע לְכַבֵּד) (וְלֹא-יֵרַע לְכַבֵּד בְּתַתָּהּ לוֹ: כִּי בִגְלָל). Don't feel bad and don't act sad when you give Tzedaka. (בְּתַתָּהּ לוֹ: כִּי בִגְלָל). Because when you give Tzedaka you get blessing. (וְכָל-מַעֲשֶׂה, וְכָל-מַשְׁלַח). You get blessing from giving Tzedaka.

The Hafla'a is quoted by the Tchebiner Rav as having said the following. The Hafla'a said that all of the Berochos of Schar of wealth that come from giving Tzedaka only come if you give B'saveir Panim Yafos, if you give together with a Chizuk to the person taking the Tzedaka, a smile to the person. So the Posuk says (וְלֹא-יֵרַע לְכַבֵּד בְּתַתָּהּ לוֹ). Don't give in a sad way. Why? (כִּי בִגְלָל הַדָּבָר הַזֶּה). The Sifri says and it is quoted here in the Hameik Davar on the Posuk. The Sifri says (הַדָּבָר הַזֶּה) is Hadibur Hazeh. (כִּי בִגְלָל הַדָּבָר הַזֶּה), the way you talk when you give Tzedaka. (יְבָרְכֶה). Then you get the blessings. (יְבָרְכֶה). The Sifri as a matter of fact says even if you don't give the Ani any money, just (הַדָּבָר הַזֶּה) you speak to him and you give him Chizuk (יְבָרְכֶה יְרֹר אֱלֹרִיד). So the Yesod is that all of the Schar for Tzedaka that is promised is when a person gives it B'saveir Panim Yafos, in a happy way. In a way that he feels privileged to give it.

With this, the Hafla'a answers a Kasha of the Rishonim in Bava Basra 8. The Halacha is Kofin Alav Tzedaka. Batei Dinim used to compel (force) people to give Tzedaka. Tosafos asks we have a rule that any Mitzvah that the Torah spells out Schar it is a Mitzvah that we are not Kof'e, we do not force people to do. By Tzedaka the Torah spells out the Schar for giving Tzedaka. So Freigt Tosafos why do we compel, why do we force, why are we Kofin Alav Tzedaka?

Enfert the Hafla'a, beautiful. He says the Schar is for someone who gives happily, someone who gives happily we don't force him, he is giving happily. This fellow who needs to be forced to give Tzedaka, for him there is no Mattan Sechara B'tzida. It doesn't say the Schar that a person is going to get. For him we are Kof'e him, we force him.

I saw from Rav Shternbuch that he adds. The Gemara says in Rosh Hashana 4a (8 lines from the top) that if someone gives Tzedaka Al Menas She'yich'ye B'ni, Harei Zeh Tzaddik Gamur (הַאֹמֵר). He gives Tzedaka (סָלַע זֶה לְצַדִּיקָה בְּשִׁבְלִי שִׁיחִיו בְּנֵי וּבְשִׁבְלִי שְׂאֻזְכָּה בֶּה לַחַיִּי הָעוֹלָם הַבֵּא הָרִי זֶה צַדִּיק גָּמֹר). He gives Tzedaka and in the Zechus of the Tzedaka he should have a Refuah for a child or long life for a child, Harei Zeh Tzaddik Gamur. Why Tzaddik Gamur? If you give not Al Menas She'yich'ye B'ni it is also Tzaddik Gamur.

Zagt Rav Shternbuch according to the Hafla'a it is beautiful. When you go to an Ani and you give him Tzedaka he feels bad that he has to take. But if you tell him I need this Zechus, I want that in the Zechus of the fact that I am helping you that Al Menas She'yich'ye B'ni, I need that my child should have a Refuah Sh'leimah. So if you tell the Ani and the Ani feels that he is helping you and

you tell the Ani Daven for me. If you give to an Ani from Eretz Yisrael, tell him you are lucky to be in Eretz Yisrael please Daven for my child. In that way you are giving it B'saiveir Panim Yafos, in a happy way.

People here from Eretz Yisrael Shlepp to America to raise money. It is not easy. It is difficult. Some of these men are 60, 70 or even older. It is hard for them, it is very difficult. It is sad that they have to do it. Really we should be traveling to Eretz Yisrael looking for the Aniyim. But when they come to your door, be Mekabeil them B'saiver Panim Yafos. And when they are sad that you can't give them a large amount of money say what I say to them. I always tell them Oy I wish I had a spare million dollars to give you, and they smile. Then I give them a drink and they go on their way. B'saiveir Panim Yafos.

I should remember to do it all of the time. When they come in and I am relaxed it is easy. When they come in and I am in middle of something it is not so easy. We have to remember that (כִּי בְגִלָּל) (עֲשֹׂר תְּעַשֹּׂר). And so, speaking to you from Artzeinu Hakedosha, the Ir Hakodesh, the Yeshiva Kedosha Ohr Sameiach. So many Kedushos I am Zoche to be standing in. HKB"H should help that I should absorb some of the Kedusha. It should give me an Aliyah and you too should be Zoche to come and have an Aliyah B'karov Mamash. A Guttan Shabbos to one and all!

Rabbi Reisman - Parshas Re'eh 5780

1 - Topic - A thought on Aseir T'aseir from the Netziv.

As we prepare for Shabbos Parshas Re'eh the Bein Haz'manim Parsha. The Parsha which always comes out during vacation. I hope it is a time of Aliyah for you as hopefully it is for me here in camp. Thinking about the Parsha, I would like to begin with (עֲשֹׂר תְּעַשֹּׂר). (עֲשֹׂר תְּעַשֹּׂר) is a part of Parshas Re'eh which we Lain every single Yom Tov Acharon (Sukkos, Pesach and Shavuot). We Lain (עֲשֹׂר תְּעַשֹּׂר) and/or start from (כָּל-הַבְּכוֹר) which means it is a special Laining for the Yomim Tovim.

Let's talk about the Parsha itself. The beginning starts with the Mitzvah of Maisei Sheini as is found in 14:23 (וְאָכַלְתָּ לִפְנֵי יְרֵד אֶלְרִידָה, בְּמָקוֹם אֲשֶׁר-יִבְחַר לְשָׂכֵן שָׂמוֹ שָׁם). There is a Mitzvah that every farmer takes 10% of his produce and takes it up to Yerushalayim and eats it Davka there. 10% is a lot because a farmer can have a lot of produce.

The Netziv in Hameik Davar explains the Kavanas Hamitzva, the depth of the Mitzva by making a Diyuk from the Posuk. That Posuk which is Posuk 23 begins (וְאָכַלְתָּ לִפְנֵי יְרֵד אֶלְרִידָה, בְּמָקוֹם אֲשֶׁר-) and ends (יִבְחַר לְשָׂכֵן שָׂמוֹ שָׁם) (לְמַעַן תִּלְמַד, לִירְאָה אֶת-יְרֵד אֶלְרִידָה--כָּל-הַיָּמִים). It ends that Maisei Sheini is a Mitzvah which is supposed to teach us Yir'as Hashem. What in the world does it have to do with Yir'as Hashem? Achilas Maisei Sheini brings Yir'ah? How does that work?

Explains the Netziv in the Hameik Davar and this is a theme that is in much of his writing, it is a theme which is one of his Teshuvos about Maisei Kesafim in Maishiv Davar and an Arichus in his Sefer Hameik Shaila as well.

He explains the idea behind Maiser Sheini. (למען תלמד, לירצה את-ירור אורי). He says it is not possible for a farmer to eat a 10th of his produce in the two or three weeks that he goes up for the Sholosh Regalim. Mimeila, since he has free food, so he will end up staying in Yerushalayim for an extended period. He will go up and he will feel that he has a lot of produce to eat and it is also a Mitzvah to eat Maiser Sheini, he will stay there longer. He will end up staying in Yerushalayim. What is there in Yerushalayim? There is no fun in Yerushalayim, no amusement parks, no place to go for rides. Yerushalayim is a place of Torah, where people are sitting and learning. It is a city of Avodas Hashem.

So the Tachlis of Maiser Sheini is to be Marbeh Limud Hatorah, to have a person in an environment which is an environment of learning, which is in an environment of Avoda by the Beis Hamikdash. That is the Tachlis Hamitzvah of Maiser Sheini. Of course, if a farmer finds himself in a situation where he can't eat all of his Maiser Sheini in Yerushalayim he will give it to others who will be in Yerushalayim.

Who is in Yerushalayim? Kohanim. They have one week of their Mishmar and 23 weeks to learn. So Maiser Sheini money will end up going to people who are sitting and learning. Mimeila, the purpose of Maiser Sheini is (למען תלמד, לירצה את-ירור אורי). It is to make 1/10th of a person's income which is not 1/10th of a person's profit. A farmer spends money to grow his produce. It could be that he makes a dollar on 50 cents, in other words he doubles his money. But it means that he is actually giving 20% of his profit away when he gives it away at that time. Mimeila the Tachlis of the Maiser Sheini is to be Marbeh Torah.

The Tanchuma, the Braissa learns out the Minhag of Maiser Kesafim, the Minhag to give of 10% of your income, of your profit, of money that you earn from (עשר תעשר). So that the Remez of Maiser Kesafim is from this Posuk. Maiser D'oraissa is on produce. Maiser Kesafim which the Shulchan Aruch has that there is a Shitta that it is a Minhag and a Shitta that it is a Mitzvah or Chiyuv. Either way, the Mitzvah of Maiser Kesafim is based on this Posuk of (עשר תעשר).

Says the Netziv, from here we see the identity, the personality of this particular Mitzvah that it is a Mitzvah to do with Harbotzas Hatorah, and therefore, the Ikkur place that Maiser money is supposed to go is to Harbotzas Hatorah, the main place it is supposed to go is to be Mechazeik Torah. Of course you should give it to Aniyim, but you should give it to Aniyim who are Lomdei Torah. People who have a Shaychus to Torah and have a Shaychus to sitting and learning. Mimeila, that is the Ikkur of a person's Tzedakah.

The Netziv does bring a second Remez, a Yerushalmi Remez for Maiser Kesafim which applies to all Aniyim. Which would mean that if it is given to Aniyim who are Lomdei Torah you have both benefits and both sources of Maiser. If you give to one or the other it is either according to the Tanchuma to Lomdei Torah, Yeshivas and places of Torah, or according to the Yerushalmi to Aniyim. The practice of giving Maiser money to all sorts of Tzedakos, to Tzedakos that are neither Limud Hatorah nor Aniyim but they are other worthy causes of which there are Takeh many, that practice is not consistent with the Ikkur Halacha of Maiser Kesafim. If someone started giving Maiser on that Daf, okay so his Neder is sort of on that Tenai and he can do it. The point is that the Ikkur of Maiser, like the Ikkur of Maiser Sheini is that every Yid should have a part in Hachzakas Hatorah and certainly in helping Aniyim. This is the thought of the Netziv.

I couldn't help but thinking that that is the way it is today. People go to Yerushalayim and have the opportunity to connect to Lomdei Torah, to go sit and learn Torah, and unfortunately we are locked out at the moment from that opportunity. I hope that HKB"H will send it to us very soon.

2 - Topic - Something to think about.

A Topic that is on my mind and I would like to share it with you. Certainly there is an Inyan and I don't know if I should call it an Inyan, a Middah Tovah or a Mitzvah of Chibas Eretz Yisrael, of Chavivas to Eretz Yisrael. There are many Mekoros for such an idea of Chavivas for Eretz Yisrael. The Gemara in Berachos 43a (bottom of Amud) says that (ר' יהודה דחביבא ליה ארץ ישראל) it was especially Chaviv to him. The Gemara in Kesuvos brings numerous Pesukim that discuss Ahavas Eretz Yisrael. Gedolim who kissed the stones of Eretz Yisrael, and therefore, the love of Eretz Yisrael, Ahavas Eretz Yisrael and Chibas Eretz Yisrael is certainly something which is part of our Mesorah. Although I have to say the explanation of it is somehow missing. Somehow it is hard to take an idea of love and give it a technical explanation. Nevertheless, I would like to Kler the following Shaila.

There is a Mitzvah, an Inyan, a Hanhaga Tovah, a Middah Tovah - all of the above of Ahavas Eretz Yisrael. What is Pshat? Is it a Mitvah B'etzem like Ahavas Hashem, (וְאַהֲבָתָה אֶת ר' אֱלֹהֶיךָ) is not tied to getting anything from the Ribbono Shel Olam. It is a Mitzvah B'etzem of (אֶת, אֶת) (יְרֵדְךָ אֶל־רֵיךְ, כָּל־לִבְכָּךְ). Or like Ahavas Hatorah or like Ahavas Yisrael. All these Mitzvos are Mitzvos B'etzem. The Ahavah itself is the Mitzvah. Or is Ahavas Eretz Yisrael just an Emtzo'i, it is just a method by which the Mitzvah of Yishuv Eretz Yisrael. The many Mitzvos that are Mekuyam in Eretz Yisrael happen? So the Shaila is the Mitzvah of Ahavas Eretz Yisrael, Chibas Eretz Yisrael B'etzem or is it a Mitzvah only so that a person should come to the Mitzvah.

Like for example, you have a Yid who loves the Mitzvah of Arba Minim. He spends a lot of money on his Arba Minim and he is Mechabeiv the Arba Minim. The Chibah he has for the Arba Minim is great but it is only an Emtzo'i. If he has love for Arba Minim and he is not successful in getting them then he has nothing. He wanted to do a Mitzvah but he doesn't have the Mitzvah. So is Chibas Eretz Yisrael a Mitvah B'etzem or is it an Emtzo'i.

I want to tell you an extraordinary thing written by the Ohr Sameach, Rav Meir Simcha in 1892 wrote the following. He wrote a letter about Chibas Eretz Yisrael. That was a time of the beginning of a secular Zionist movement and the Chovevai Tzion had existed decades before, Gedolei Yisrael. He was asked for his explanation, his understanding of the Mitzvah of love of Eretz Yisrael. It is a beautiful letter printed in one of the biographies of the Ohr Sameach and reprinted in the Kuperman edition of the Meshech Chochma in the back of Devarim. There, the Ohr Sameach says the following Gevaldige Vort.

He says the Gemara in Berachos 43 says what Beracha do you make on something called Shemen Haparsemon (האי משחה דאפרסמון מאי מברכין עלייה). Rabbi Yehuda said make (אמר רב יהודה בורא) (שמן ארצנו). Since Shemen Haparsemon is found in Eretz Yisrael, Hashem created the oil of our land. The Gemara dismisses this and says (בר מיניה דר' יהודה דחביבא ליה ארץ ישראל) he had an extraordinary love of Eretz Yisrael so he wanted to push it into a Nussach Haberacha. The Gemara

doesn't agree with him but the Gemara does that about Rabbi Yehuda that it was (**דחביבא ליה ארץ**) (**ישראל**).

The Ohr Sameach says what was Davka special about Rabbi Yehuda that he had Chavivas Eretz Yisrael? He says something extraordinary. In Kesuvos 110b (bottom line of Amud) Rabbi Yehuda's Shitta is (**דאמר רב יהודה כל העולה מבבל לארץ ישראל עובר בעשה**). Rabbi Yehuda's Shitta is that it is Assur to go from Bavel to Eretz Yisrael and he says that it is a Posuk in Yirmiya 27:22 (**בְּכֶלֶה יוֹבָאוּ, וְשָׁמָּה יִהְיוּ--עַד יוֹם פְּקֻדֵי אֲתָם, נְאֻם-יְרֵמְיָהוּ**). That the Yidden will come to Bavel and they will be there.

Others learn the Gemara says, that that is talking about the Kli Shareis. The Kli Shareis were taken to Bavel. But no, Rabbi Yehuda says that it is talking about Klal Yisrael. That it is Assur to go up to Eretz Yisrael.

It is interesting that the Rambam at the end of the 5th Perek, Halacha 12 of Hilchos Melachim Paskens like Rabbi Yehuda (**אסור לצאת מבבל לשאר הארצות. שנאמר בבבלה יובאו ושמה יהיו**). According to the Rambam I don't know what Sfardim rely on when they move from Bavel to Eretz Yisrael. But anyway, that is not our topic for the moment, however, Rabbi Yehuda held that it is Assur for him to move to Eretz Yisrael.

Zagt the Ohr Sameach and I am quoting, Acharei Shelo Haya Yecholes B'yado, after it became clear that he could not possibly go to Eretz Yisrael, L'fi Shittoso B'halacha, according to his own Shittah, L'alos Ha'aretz, Hishtokeik Tamid. He had a tremendous Hishtokekus, a tremendous desire L'hagos Ba'aretz, to talk about Eretz Yisrael, V'lason Zichrono Halevavo, and to think about it and remember it.

In other words, the rest of Klal Yisrael who did not hold of his Shittah, they could go to Eretz Yisrael. They had a Chavivus for Eretz Yisrael, but he couldn't go. It was outside of his reach. His Shittah was that it was Assur for him to go. When it was Assur for him to go then his Hishtokekus, his desire was stronger than ever. His Ratzon, his drive for it was stronger than ever. Mimeila, he is the one (**בר מיניה דר' יהודה דחביבא ליה ארץ ישראל**). Eretz Yisrael was especially Chaviv to him.

What we see from here is that the Mitzvah and Middah of Chavivus Eretz Yisrael is not Emtzo'i a method by which a person gets himself to move to Eretz Yisrael. No, it is much more than that. It is a Mitzvah B'etzem, just like Ahavas Hatorah and Ahavas Hashem are Mitzvos B'etzem. Because Rabbi Yehuda couldn't go, it wasn't an Emtzo'i for him. He held it was Assur. Af Al Pi Kein he is singled out as the great Mechaveiv Eretz Yisrael, we see that it is a Mitzvah B'etzem.

Those of us today who find ourselves in such a Matziv where we can't to Eretz Yisrael, it is not a time to be philosophical about it. To say okay we can't go, IY"H next year we will be able to go. It is not a time to say Gam Zu L'tovah. No! You say Gam Zu L'tovah if someone G-d forbid lost his job during Corona, or somebody is in isolation for Corona Chalila, or if someone G-d forbid is in the hospital, you say Gam Zu L'tovah. But somebody who can't go to Eretz Yisrael you say Gam Zu L'yovah? No!

You say you are Mishtokeik to Eretz Yisrael. It is a great loss. It is a terrible thing that I am not in Eretz Yisrael. That Hishtokekus to Eretz Yisrael has to be even stronger than ever. A Hesber, an explanation of this Mitzvah of Chavivus of Eretz Yisrael is for a different time. It is something worth thinking about and maybe finding a Mekor for. It is what is on my mind. I hope that it is on your mind. Hashem should bring us all to Eretz Yisrael Al Kanfei Nesharim and we should be Mekayeim the Mitzvas Maisei Sheini B'karov IY"H all of us. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Re'eh 5778

1 - Topic - Why it was a mystery where Yerushalayim's location was.

Welcome everyone as I speak to you from Yerushalayim Ir Hakodesh on my way to the airport returning to my adopted homeland. I would like to share with you some thoughts on Shabbos Parshas Re'eh. I was sitting in Yerushalayim reading the Parsha and I find that in the beginning of the Parsha in Perek 12 the Posuk constantly refers to Yerushalayim but not by its true name. The word Yerushalayim doesn't appear anywhere in the Torah. (כִּי אִם-אֶל-הַמָּקוֹם אֲשֶׁר-יְבַחֵר יְרֹנָה אֱלֹהֵיכֶם, (מִכָּל-שִׁבְטֵיכֶם, לְשׁוּם אֶת-שְׁמוֹ, שָׁם--לְשַׁכְּנוֹ תִּדְרָשׁוּ, וּבָאתָ שָׁמָּה אֲשֶׁר-). It refers to a mysterious Makom (אֲשֶׁר-יְבַחֵר יְרֹנָה אֱלֹהֵיכֶם בּוֹ) (יְבַחֵר יְרֹנָה וְהָיָה הַמָּקוֹם, אֲשֶׁר-יְבַחֵר יְרֹנָה אֱלֹהֵיכֶם בּוֹ) (יְבַחֵר יְרֹנָה אֱלֹהֵיכֶם בּוֹ). That is in Posuk Hei and again in Posuk Yud Aleph (כִּי אִם-לִפְנֵי יְרֹנָה אֱלֹהֵיכֶם תִּאֲכָלְנָה, בַּמָּקוֹם אֲשֶׁר יְבַחֵר יְרֹנָה אֱלֹהֵיכֶם בּוֹ) (לְשַׁכְּנוֹ שְׁמוֹ שָׁם). Again in Posuk Yud Ches (כִּי אִם-לִפְנֵי יְרֹנָה אֱלֹהֵיכֶם תִּאֲכָלְנָה, בַּמָּקוֹם אֲשֶׁר יְבַחֵר יְרֹנָה אֱלֹהֵיכֶם בּוֹ) (לְשַׁכְּנוֹ שְׁמוֹ שָׁם). It is amazing to think about the fact that Moshe Rabbeinu spoke to millions of Yidden and they had no idea what place he was talking about and it was to remain a mystery. And here I am sitting in Yerushalayim Ir Hakodesh Zoche to be in such a place. What a Hergish to feel the uniqueness of it.

The question of course is why Yerushalayim is hidden in the Torah. Not only is it hidden here but when Yaakov Avinu comes to Har Hamoriah, when he comes to the Makom Hamikdash, he says as is found in Beraishis 28:16 (אָכֵן יֵשׁ יְרֹנָה בַּמָּקוֹם הַזֶּה; וְאָנֹכִי, לֹא יָדַעְתִּי). Undoubtedly it is unusual that Yaakov Avinu wasn't Margish, he didn't sense that he was in the Makom Hamikdash. But again, there was something that was hidden. It certainly needs an explanation as to why it was hidden.

The Kli Yakar asks the question and he says the Abarbenel talks about it although it is not in this week's Parsha as I didn't find it there, and therefore, I don't have a clear Teretz on why it is so, why is it that the Makom Hamikdash is not spelled out, not only not to the Dor Hamidbar but for five hundred years it was not spelled out until Dovid Hamelech was Megaleh the Makom Hamikdash.

Let's see a different Kli Yakar and maybe we can answer the question. By the Akeida it says as is found in Beraishis 22:4 (וַיֵּרָא אֶת-הַמָּקוֹם--מֵרָחֹק). He saw the Makom Hamikdash, Har Hamoriah, from a distance. The Kli Yakar Teitches (וַיֵּרָא אֶת-הַמָּקוֹם--מֵרָחֹק), he says that looking at the Makom HaShechina is like looking at the sun. When you are in a very bright place you don't really understand where the light is coming from. Once you get used to the light you don't appreciate it.

It is appreciated from the distance. When you are at a distance then you can see that over there there is light. When sunrise comes up as the dawn is breaking it is an incredible thing to appreciate that the light is coming. When you are too close says the Kli Yakar, you don't appreciate Kedusha.

He said the same thing happened at the Sneh. Moshe Rabbeinu said as is found in Shemos 3:3 (אֲסַרְהָ-נָא וְאָרְאָה) let me walk away and see. Poshut Pshat is that let me walk away from my Tzon and see the Sneh. The Klei Yakar says no. Moshe Rabbeinu was overwhelmed by the Kedusha at the Sneh and he could not appreciate it. (אֲסַרְהָ-נָא וְאָרְאָה) let me step back and take a look at it and have an appreciation of it. The Navi Yirmiya says in 31:2 (מֵרֶחֶק, יֵרָאֶה נִרְאָה לִי) G-d is seen from the distance and is appreciated from the distance.

It is a Klal Gadol that when a person wants to appreciate anything that can be even a physical pleasure, if he has an abundance of it he doesn't appreciate it. Tainug Temidi Aino Tainug. Something pleasurable on a constant basis is not a Tainug. Hungry people appreciate food more.

The same thing is true about Ruchnios. Ulai the Bais Hamikdash, Yerushalayim, the Makom Mikdash was kept a mystery and it was mysterious for generations, to make it be a place to be appreciated much much more and certainly the earlier generations of Olim to Eretz Yisrael who came here at a time when it was not taken for granted that one can come easily. They appreciated it much more. Today when it is easy to come and easy to go, we are the lacking the (אֲסַרְהָ-נָא וְאָרְאָה), lacking that appreciation. And so, from the mystery of Yerushalayim, the mystery of the Bais Hamikdash there is much to be learned about an appreciation of this Makom Kadosh, the place that we can appreciate to be in.

It is said in the name of one of the great Chassidic Rebbes who came here, he said that when he came here everything became wonderful except he misses the Gaguim of Eretz Yisrael, the desire once he is here he doesn't sense that desire. (אֲסַרְהָ-נָא וְאָרְאָה).

2 - Topic - A thought on the Parsha that ties into Yerushalayim and Shabbos.

We find in the beginning of the Parsha in 12:9 that HKB"H says (כִּי לֹא-בָאתֶם, עַד-עֵתָה--אֶל-הַמִּנְיָהָהּ, (וְאֶל-הַנִּחְלָה)). What is Menucha and what is Nachala? Rashi says Menucha Zu Shiloh. The Mishkan was in Shiloh which was a temporary place. Menucha is a resting place. Nachala Zeh Yerushalayim. Yerushalayim is called Nachala. It is more of a permanent place.

The question is that we say in our Davening on Shabbos, Hamanchil Menucha L'amo Yisrael Bik'dushaso. Hamanchil Menucha seems to be a contradiction. If Menucha is temporary and Nachala is permanent, what is the language of Hamanchil Menucha L'amo Yisrael. It seems to be an inconsistent language.

I would like to share with you a thought of the Bnei Yisaschor who is focusing on the language of Ritzai V'hachalitzainu. In Ritzai we say Shelo T'hei Tzarah V'yagon B'yom Menuchaseinu. We ask Hashem that there should be no Tzarah V'yagon, no difficulties, no worries B'yom Menuchaseinu. Shabbos is the Yom Menucha.

So he asks why do we say no Tzarah V'yagon B'yom Menuchaseinu, the other days there should be Tzarah V'yagon? We should just Daven no Tzarah V'yagon. What is the B'yom Menuchaseinu?

Enfert the Bnei Yisaschor, there is a rule that Shabbos is the Mashpia for the week that follows. It is the Shoresh, it is the root for the week that follows. So Mimeila if a person treats the Shabbos as he should, the Shabbos is Mashpia on the week. So Shelo T'hei Tzarah V'yagon B'yom Menuchaseinu, on Shabbos, as Shabbos is a Mashpia.

Mimeila we understand, Hamanchil Menucha L'amo Yisrael. Menucha is Shabbos and Shabbos is temporary, it comes one day and then the Shabbos is gone. So Shabbos is Menucha, it is like Kedushas Shilo. But Hamanchil Menucha, the Bnei Yisaschar says that Hamanchil Menucha L'amo Yisrael. If a person lets Shabbos be his Mashpia for the whole week, then it is Manchil, the Menucha becomes a Nachala and it becomes something that is much more permanent.

3 - Topic - A Thought from the Haksav V'hakabala

In 12:1 the Haksav V'hakabala (page # 393 - 395) (Ed. Note: This was discussed Parshas Re'ei 5773 as well as Beraishis 5776 Ayin Sham). On the words (עַל-הַדָּגָה) it is explained that it refers to Chutz L'aretz. There is a long piece in the Haksav V'hakabala where he says that Chutz L'aretz is Adama. Borei Pri Ho'adama you make a Beracha on the fruits of wherever we may be.

Eretz Yisrael is Aretz. Al Ha'aretz V'al Ha'peiros. The Lashon of Adama is a Lashon of a Domeim, something that stands still. Jews in Chutz L'aretz tend to stand still, to be in one place without proper growth. So it is called Adama.

Eretz Yisrael is Eretz which is perhaps a reference to what Chazal Darshun that Eretz is Lashon Ratz. Running and pursuing.

So three ideas that have to do with the Kedushas Ha'aretz. You should be Zoche to have the right Gaguim for Eretz Yisrael and be Zoche to be here IY"H. May HKB"H give us the Zechus and be Maishiv the Shechina L'zion Bim'haira B'yameinu Amen! A Gutten Shabbos to all!

Rabbi Reisman - Parshas Re'eh 5777

1 - Topic - The Kosel

As we prepare for Shabbos Parshas Re'eh, I am speaking to you from Yerushalayim Ir Hakodesh where I have the Zechus to be spending a couple of weeks, Halevai longer. Let me start with a thought that has to do with the Kosel. I heard a beautiful thought from Rav Schiller the Rosh Yeshiva of Ohr Somayach, who talked about why it is that the Kosel seems to melt away the hearts of some people who are very very far from Yiddishkeit. He said in the name of the Imrei Chaim the following thought.

Chazal say that Hashem says about a Baal Gaiva that Ain Ani V'hu Ladur B'makom Echad. When someone is a Baal Gaiva he pushes away the Shechina, a person distances himself from HKB"H by being a Baal Gaiva. When someone who is a Baal Gaiva and is a Baal Shitta with ideas that are Misnageid to the Ribbono Shel Olam lives, the Shechina is far from him. However, we have a Havtacha that the Shechina never leaves the Kosel Hamaravi.

Zagt the Imrei Chaim, when a person comes to the Kosel the Shechina is there and the Ain Ani V'hu Ladur B'makom Echad causes that the Gaiva and the Shittas Hachaim that the G-dless life that people have, those ideas are pushed away, the Shechina overwhelms it and Mimeila the people are left with feelings of spirituality and Ruchniyos when they come to the Kosel. The Makom Hakosel is Doche Baalei Gaiva. It is an incredible thought and it is something that you can almost see when Yidden come to the Kosel.

There is an important PS to this. The Koach of the Kosel is to push away Baalei Gaiva and Baalei Shitta, people who have ideas and Shittas Hachaim that are Misnageid to the Ribbono Shel Olam. However, when you have Frum people whose Nisayon are the Taivos of Olam Hazeh, it is to them when they come to the Kosel they don't see it. They don't feel it they are not Margish it. Our Nisayon in the United States the Frumma Olam is not for the most part a Nisayon of Gaiva, our Nisayon are the Taivos, the pleasures that we have. We come to the Kosel and it is a hard job for us to have the Rigshei Kreivus, a feeling of closeness to the Shechina. We have to have that idea, that feeling, that sense.

Before I came on this trip, someone gave me a picture that he had created of the Kosel and above it the Bais Hamikdash that will be IY"H B'karov. When you stand at the Kosel after seeing the picture you see what is missing and not just what is there. Not the majesty of what is there but the majesty of what more could be. It gives a person feeling, it gives a person Hergish, even us Americans. It is something to work on when someone comes to the Kosel. With that thought let me move to Parshas Hashevua to Parshas Re'eh.

2 - Topic - A thought from Rav Moshe on the Parsha

Rav Moshe (in Darash Moshe volume one page # 152) has a beautiful thought. In Perek Yud Bais it says in Posuk Da'ed (לֹא-תַעֲשֶׂוּן כֹּן, לִירֵךְ אֱלֹדִיקָם) (לא-תעשו כן, לירך אלדיקם). It is a Mitzvah to destroy the Mizbaichos of the Ovdei Avodah Zora, to destroy the places that they serve their idols. It says (לֹא-תַעֲשֶׂוּן כֹּן, לִירֵךְ אֱלֹדִיקָם) (לא-תעשו כן, לירך אלדיקם). Rashi asks (וכי תעלה על דעתך שישראל נותצין את המזבחות) (וכי תעלה על דעתך שישראל נותצין את) is that something that you would think could happen that a Jew would destroy their Mizbaiach? (וכי תעלה על דעתך שישראל נותצין את) (אלא שלא תעשו כמעשיהם, ויגרמו עונותיכם למקדש אבותיכם שיחרב). So Rashi says good Kasha. Don't sin and cause the Mizbaiach to be destroyed.

Zagt Rav Moshe, there is something wrong with this Rashi. Rashi starts by saying would a Jew destroy the Mizbaich? That is such a terrible Aveira, a Yid wouldn't do that. Ela Mai what does the Posuk mean? Don't do Aveiros that bring a Churban. Aveiros that bring to Churban like Gilui Arayos, Shefichas Damim and Avoda Zora. There are far worse Aveiros. You are going to ask (וכי תעלה על דעתך שישראל נותצין את המזבחות) would Yisrael do Gilui Arayaos, Avoda Zora and Shefichas Damim? It is a Davar Pele this Rashi!

Zagt Rav Moshe, there are some Aveiros people are Over, people have Taivos, people have desires, they have Taivos for Gilui Arayos, they have hatred and it causes Shefichas Damim and Avoda Zora as you know there was a tremendous Taiva. Taivos yes people have. (וכי תעלה על דעתך שישראל נותצין את המזבחות) (נותצין את המזבחות) is something else. To be Noteiz the Mizbaiach is to deny spirituality, to deny Ruchniyos. To destroy Mizbaichos, Yidden denied Ruchniyos in the Briya, that is something that

is very Veit from the Midda of a Yid. A Nefesh Hayehudi, a Jewish soul looks for Ruchniyos, looks for something that is spiritual. There is always that Pintele Yid that has that type of a Hergish.

That is why when Bilgah who the Gemara says (in Maseches Sukkah 56b) spoke against the Mizbaiach and as a punishment the family of Bilgah, the Mishmar of Bilgah was punished. A family of Kehunah. Why were they punished? They spoke badly about the Mizbaiach. There are worse Aveiros then speaking about the Mizbaiach that way.

Zagt Rav Moshe, yes there are worse Aveiros, but the Middah of a Yid is to have a Hergish that there is something out there, that there is something Ruchniyos, there is something special. To put down a Beis Hamikdash, to put down, to destroy a Mizbaiach, to deny Ruchniyos, that is a whole different Darga. (וכי תעלה על דעתך שישראל נותצין את המזבחות). Yidden are around denying Ruchniyos, denying that there is something more in this Briya, there is no one to turn to.

Rav Moshe's Nekuda is that every Yid has that Pintele, that feeling, that connection to Ruchniyos. That feeling, that connection to Ruchniyos is something that we have to hold dear. (וכי תעלה על דעתך שישראל נותצין את המזבחות).

This thought is especially dear to me because I saw it here in the Darash Moshe in Yeshivas Ohr Somayach. We talk about the fact that Yidden no matter how distant, that Pintele Yid, that desire for Ruchniyos, closeness. Here you see it. Young men who inspire you. I come here and I think about how in every Yeshiva in the world Chalila if the Yeshiva closed the Talmidim would find other Yeshivos to go to. This Yeshiva is so unique because if Chalila it would close where would these boys go. It is incredible how the boys here come from literally nothing, just that desire, that Nekudah and they are built up into Bnei Torah and the Shitta of the Yeshiva is to make them into Bnei Torah who know how to learn Gemara, Rashi, Tosafos and Meforshim. It is just incredible the people that you meet here.

3 - Topic - The Middah of Rachmanus

One last thought on the Parsha. 13:18 (וְנָתַן-לָךְ רַחֲמִים וְרַחֲמָהּ). One of the most famous Pesukim in the Torah. HKB"H says that he will give Yidden Rachamim. The Middah of Rachmanus. The Gemara in Maseches Shabbos 151b (9 lines from the bottom) (כל המרחם על הבריות מרחמין עליו מן השמים). HKB"H says if you are a Rachamim then I will have Rachmanus on you. (וכל שאינו מרחם על הבריות אין מרחמין עליו מן השמים).

The Ohr Hachaim Hakadosh makes a point here and it is pretty much his Shittah in many places in Chumash, that a person creates his own reality. If a person lives in a world of Achzoriyos, if the person is an Achzor so HKB"H does the same thing to him. HKB"H treats him with Achzoriyos. If a person is himself a Rachamon so then he creates a world that he is in, the world that he exists in. Whatever a person creates that is how HKB"H treats the person.

Mimeila, Zagt Rav Chaim Shuelevitz in the Sichos Mussar Taf Shin Lamed Gimmel Maimar Chaf Ches, an Eitza to have your Davening answered, an Eitza to be answered in Din, an Eitza to find Rachamei Shamayim. He calls it Eitza V'segula B'din. Since our whole Davening is asking Hashem for Rachmanus on us, he says therefore, we have to gird ourselves with the Middas

The same thing if someone is in Shul and he is not Melameid Zechus on someone else who is not Davening properly, even a child who is not Davening properly and the parent is very tough and is not Melameid Zechus, so then he creates the reality also.

As a matter of fact, Yoav Ben Tzeruya gives him Mussar and says is that the way you deal? Yidden just went to battle with Avshalom and risked their lives to save you from Avshalom and now you mourn over Avshalom's death? It is a very hard thing to understand in the Middah of Dovid.

This is an Eitza going into the month of Elul. It is hard to believe that it is here, it is around the corner. To be M'oreir Rachamei Shamayim on Klal Yisrael, to be people who are more Meracheim on others. To have opportunities to be Racheim on others. May HKB"H give us a really extraordinary Elul. A month of Elul which is time to be closer to Hashem. Elul is not just to be able to score points for Rosh Hashana. It is to be able to become a human being who has a closeness to the Borei Olam, to care and feel about Ruchniyos. A Gutten Shabbos to one and all!

1. As we prepare for Shabbos Parshas Re'eh, Rosh Chodesh Elul. A very special time on the Yiddishe calendar when people hopefully rid themselves of their summer Mishugasin and get back into the mood of a Torahdika preparation for Rosh Hashono. Well, in this week's Parsha I would like to share with you a thought regarding Bein Adam L'chaveiro and a thought regarding Bein Adam L'makom. Let me start with Bein Adam L'makom.

Rav Schwab points out a very difficult Posuk here in 16:1 where we are commanded (שְׁמֹר, אֶת-) (חֹדֶשׁ הָאָבִיב, וְעָשִׂיתָ פֶסַח, לִירוֹר אֱלִירָה: כִּי בַחֹדֶשׁ הָאָבִיב, הוֹצִיאָה יְרוֹר אֱלִירָה מִמִּצְרַיִם--לִילָה). What is so hard with that Posuk? In the Pesukim in general, there seems to be a sort of inconsistency. Did Klal Yisrael leave Mitzrayim during the night or did Klal Yisrael leave Mitzrayim in the coming morning, the morning of Pesach? When did they leave?

It is B'feirush, the Posuk says (כִּי בַחֹדֶשׁ הָאָבִיב, הוֹצִיאָה יְרוֹר אֱלִירָה מִמִּצְרַיִם--לִילָה). HKB"H took us out of Mitzrayim when it was night. The Posuk clearly seems to say that Yetzias Mitzrayim was at night. As a matter of fact, in Parshas Bo 12:36-39 where it describes Yetzias Mitzrayim, it is pretty clear that they went out at night. There is a rush in the middle of the night. However, we know that it is not so. Posuk 41 says (וַיְהִי, בַּעֲצָם הַיּוֹם הַזֶּה, יֵצְאוּ כָל-צִבְאוֹת יְרוֹר, מֵאֶרֶץ מִצְרַיִם). So there seems to be inconsistencies in the Pashuta words of the Posuk whether Klal Yisrael went out at night as it says (לְמַעַן תִּזְכֹּר אֶת-יוֹם צֵאתְךָ מֵאֶרֶץ) (Devarim 16:3) (הוֹצִיאָה יְרוֹר אֱלִירָה מִמִּצְרַיִם--לִילָה) or by day as it says in (מִצְרַיִם, כָּל יְמֵי חַיֶּיךָ).

So Rav Schwab comes to explain it as follows. Rav Schwab says that there are two Yetzias Mitzrayims. There is one Yetzia that is Mi'mitzrayim and one Yetzia that is from Mai'Eretz Mitzrayim. What is the difference?

Mai'erezt Mitzrayim is the physical leaving of Mitzrayim. They are physically exiting the land, that is Yetzia Mai'erezt Mitzrayim. There is another Yetzia, the Yetzia of Mitzrayim. Leaving the influence of Mitzrayim, stopping to be Meshubad to the culture of Mitzrayim that was all around Klal Yisrael.

Zagt Rav Schwab, if you are Medayeik in the Lashon of the Pesukim you will see that when it says that Klal Yisrael went out at night it talks about Yetzia Mai'mitzrayim it doesn't say Mai'erezt Mitzrayim. (הוֹצִיאָה יְרוֹר אֱלִירָה מִמִּצְרַיִם--לִילָה). Klal Yisrael separated themselves from the culture of Mitzrayim by becoming an Umah in the night of Pesach. They didn't actually leave until the next day as Rashi says that it shouldn't look like they escaped in the middle of the night, so Klal Yisrael left by day (לְמַעַן תִּזְכֹּר אֶת-יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם). There are two Yetzias, there is a Yetzia Mai'mitzrayim and there is a Yetzia Mai'erezt Mitzrayim. One is at night and one is at day. (וְזָכַרְתָּ,) (כִּי עָבַד הָיִיתָ בְּמִצְרַיִם). The Tzava'a here we have in Parshas Re'eh 16:12 is when it talks about Shevuos. What is the connection between Shavuot which is Mattan Torah and leaving Mizrayim. (וְזָכַרְתָּ, כִּי עָבַד הָיִיתָ בְּמִצְרַיִם). Physically leaving Mitzrayim that is Pesach. The completion of the exit from Mitzrayim is Mattan Torah when Klal Yisrael becomes an Umah unto itself. This idea is a very important idea to have in our times as well. Throughout Sefer Devarim, constantly the Posuk warns Klal Yisrael that when they come to Eretz Yisrael they should not be influenced by Avodah Zora. Here in Parshas Re'eh after Shlishi 12:29 (כִּי-יִכְרִית יְרוֹר) (אֱלִירָה אֶת-הַגּוֹיִם, אֲשֶׁר אַתָּה בָּא-שָׁמָּה לְרִשְׁתָּ אוֹתָם--מִפְּנֵיךְ). When you are going to succeed in capturing Eretz Yisrael (וְרִשְׁתָּ אוֹתָם, וְיָשַׁבְתָּ בָּאָרְצָם). (הַשָּׂמֶר לָךְ, כֹּן-תִּנְקַשׁ אֶחָרֵיהֶם, אַחֲרֵי, הַשָּׂמֶדֶם מִפְּנֵיךְ) Be careful (וּפֶן-תִּדְרֹשׁ לְאַלְהֵיהֶם) you might go after their Avodah Zora. Sefer Devarim is replete, constantly referring to Klal Yisrael going after Avodah Zora in Eretz Yisrael. A Davar Pele. Why would Klal Yisrael follow an Avoda Zora of a defeated people? Klal Yisrael succeeded in capturing the land. The answer the GRA says as reported by one of his Talmidim, Lo Avdu Bnei Yisrael Avoda Zora Ela L'hatir Mai'hem Es Ho'arayos. It is all in the pursuit of pleasures. The pursuit of pleasures, a person doesn't want to admit that he is wrong by pursuing Issurim so he pretends to believe in

Avodah Zora. There is Hotziacha Hashem Mai'ereitz Mitzrayim, going to Eretz Yisrael and being there physically and there is Hotziacha Hashem Mi'mitzrayim, from the land of Taiva, from the culture of the land. Two different Yetzios.

We today struggle with two things. We are in an Eretz of Galus, a person can pick himself up and go to an Eretz that is not Galuseinu, that is Eretz Yisrael. However, there is a Hotziacha Hashem Mi'mitzrayim, from the culture that is all around us. The culture that is all around us that unfortunately fills our lives. On Sunday it is going to be Rosh Chodesh Elul, will there still be people doing barbeques and polo shirts in the atmosphere of Chodesh Elul? Hard to believe! I would think in Eretz Yisrael where it is the land that is freer of the culture (at least the circles of Eretz Yisrael that I travel), freer of the culture of America and Taivas Haguf it won't be happening. When you observe people who for Sunday will be the regular baseball barbeque Sunday. You should take note, they are not Yotzei Mitzrayim. They may be Yotzei Mai'ereitz Mitzrayim but they are not Yotzei Mitzrayim. Lo Avdu Bnei Yisrael Avoda Zora Ela L'hahir Mai'hem Es Ho'arayos. The GRA says that all bad things come from Taivos, from the physical pleasures of the cultures that are around us.

That is Rav Schwab's message. At least Rosh Chodesh Elul we should try to take it to heart and try to understand that in our Avodah of Bein Adom L'makom those who are not Meshubad, don't feel bound by the requirements of respect for a Shul, the requirements of Davening with Minyan, requirements of having Sedorim, by and large are the same people that are indulging in the pleasures and Mishugasin of the American culture. Let's take leave of it when we blow the Shofar on Sunday morning. At least for a bit, and try to connect ourselves to Hashkafos Hatorah. This is a lesson in Hotziacha Hashem Mi'mitzrayim.

2. Let us turn to a second lesson. This lesson that has to do with this week's Parsha begins with a Gemara in Masseches Sukkah on 27b (29 lines from the top). The Gemara in Sukkah is talking about Chag Hasukkos and it brings a Maisch. A story with Rabbi Elai who traveled on Yom Tov to visit his Rebbe. (מעשה בר' אלעאי שהלך להקביל פני ר' אליעזר רבו בלוד ברגל). On Yom Tov he went to visit his Rebbe and that is a very appropriate thing to do. (אמר לו). Rabbi Eliezer said to him (אלעאי) (שהיה ר' אליעזר אומר משבח אני את). (אינך משובתי הרגל). You are not observing the Yom Tov properly. (העצלנין שאין יוצאין מבתיהן ברגל דכתיב ושמחת אתה וביתך). Rabbi Eliezer told his Talmid, look if you can travel here and get back home the same day then it is appropriate to travel. But you traveled and you are not going to be with your family on Yom Tov (ושמחת אתה וביתך). Part of the Simcha on Yom Tov is being with your family. That is Rabbi Eliezer's Shittah (משבח אני את העצלנין). On Yom Tov you should celebrate with your family (דכתיב ושמחת אתה וביתך). A Posuk in this week's Parsha (in 14:26). Usually when we learn Gemara we have no clue where the Posuk is coming from and we just continue.

This week we are learning Chumash. So we are going to hit 14:26 (וְשִׂמְחָתָּ, אִתָּהּ וּבֵיתְךָ) and we are going to have a big Kasha. It is not talking about Yom Tov at all, it is talking about Maisei Sheini. It is talking about something totally unrelated to Yom Tov about the Maisei Sheini that you take up to Yerushalayim, you can take it up on Yom Tov and you can take it up at any time during the year. (וְהָלֹא אֲשֶׁר-בְּשַׁעְרֶיהָ, לֹא תַעֲזֹבֶנּוּ). That you share it with the people that are around you in Yerushalayim. It has nothing to do with Yom Tov. It says (לִפְנֵי יְרוּשָׁלַיִם, וְשִׂמְחָתָּ, אִתָּהּ) (וּבֵיתְךָ). You and your family should enjoy the Maisei Sheini money. What in the world does that

have to do with Yom Tov? A Peledika Kasha. When I was in Eretz Yisrael I saw in a Kuntres, I don't remember in which Sefer it was, I saw a beautiful Teretz. He said the following. He said that (ושמחה, אהה וביה) is an obligation to celebrate on Yom Tov. This Posuk (ושמחה, אהה וביה) is Megaleh, it reveals to us that true Simcha is when a couple is together. A husband and wife being together, having a sense of family, that is really Simcha. Simcha is not the exciting things that you do when you go on trips, that is excitement, that is fun. The Simcha is the appreciating of the family. Those who are Zoche to a family should certainly appreciate it as not everyone is Zoche to it. (ושמחה, אהה וביה) is revealing, is a Gilui that real Simcha involves spending time with family.

There is a Taz that explains or at least answers the Minhag Haolam not to be careful in sleeping in the Sukkah. The Halacha is that one should sleep in the Sukkah. The Taz in Taf Reish Lamed Tes S'if Kotton Tes (639:9) tries to answer the Minhag Haolam. Where does it come from that Jews abandoned sleeping in the Sukkah?

He says that it comes from a desire to have Simchas Yom Tov you and your wife together. (Isha U'bayla Misamcha). Therefore, a husband and wife should sleep in the same room. This has nothing to do with intimacy. The Taz says it is just spending time together, being together. Husband and wife have to learn to appreciate that they are Shutfim in this world. Therefore, a person is Osek B'mitzvah when he goes indoors and sleeps in the same room as his wife. The Chayei Adom is Matmia in Klal 149 and brings the Taz and he says that the Gemara says (in Maseches Pesachim 109a 10 lines from the top) (במה משמחה) how is a man Mesameiach his wife? (בבגדי צבעונין) with gifts and clothing. Where does this Taz come from with this notion, with this idea?

The answer is from this Gemara in Sukkah 27. (ושמחה, אהה וביה) is a Gilui. It is a Gilui that real Simcha comes from the appreciation of having a settled life. The appreciation of having the things that you can count on every day. There are things that are inconsistent in life, Parnasa, health, Tzar Gidul Banim. These are all things that are in flux in life. A person who learns to appreciate the constants of his life has real Simcha. It is a Bain Adom L'ishto message.

3. I want to leave you with a Kasha. 16:3 (למען תזכר את-יום צאתך מארץ מצרים, כל ימי חייך). We learn in this week's Parsha, the Mitzvah of Zechiras Mitzrayim (כל ימי חייך). The Gemara says in the first Perek of Maseches Berachos and we say in the Haggadah (כל ימי חייך, הלילות).

I will ask you a question. Which is a more important Mitzvah remembering Yetzias Mitzrayim or remembering Mechias Amaleik. Which Mitzvah is a more important, greater, and a more fundamental Mitzvah?

Well we look at the Shulchan Aruch to figure it out. There seems to be an inconsistency. By Zechiras Yetzias Mitzrayim it is a twice daily Mitzvah, you do it over 700 times a year. Zechiras Amaleik is once a year. Obviously Yetzias Mitzrayim is more fundamental. On the other hand, Zechiras Amaleik has to be from a Sefer Torah. Zechiras Yetzias Mitzrayim we say quickly in Maariv. That would seem to make Zechiras Amaleik more fundamental. What is more fundamental as it seems to be a contradiction. Is it quantity or quality? Is it the quantity of how many times you say it or the quality in that you say it with a Sefer Torah?

That is the question that gives us a lot to think about in life, a lot to ponder. With this I want to wish everybody an absolutely wonderful Shabbos, a meaningful Chodesh Elul.

Rabbi Reisman - Parshas Re'eh Shabbos Rosh Chodesh Elul 5775

As we prepare for the season of the Yomim Noraim, the season where we take things a little more seriously and hopefully a lot more seriously in our Avodas Hashem. This week's Parsha has in it the Mitzvah of Tzedakah, a reference to the Bais Hamikdash, the place HKB"H will choose because Yerushalayim is not mentioned anywhere in the Torah, it is only Makom Asher Yivchar Hashem. So I am going to say a Vort on Tzedakah and a Vort regarding the Makom Hamikdash.

1. Let me start with the Inyan of Tzedakah because I saw a beautiful Shaila in the Sefer V'harev Na. I would like to share it with you because it deals with a Yesodosdika Kler, a Chakira in Dinai Tzedaka. There is a Kler if Dinai Torah regarding Tzedakah are Choshen Mishpatdika Dinim. That is, that it is either ruled by the rules of Choshen Mishpat, Bain Adam L'chaveiro, between me and the Oni or whether they are Yore Daia'dika Dinim, Dinim that are judged as a Din Issur. The fact that the Halachos are found in Yore Dai'a would seem to indicate that. Well, let me tell you the case in V'harev Na Cheilek Bais on this week's Parsha. They bring that a man had a child that was not well in his house and he went to a Talmid Chochom and begged him to Daven for the child. He offered him money and the Talmid Chochom refused. The Talmid Chochom then said if my Tefillos will work and be Poel then I will take the money. To which the donor said if your Tefillos are Poel, and the child is healed I will give you 10,000 Shekel.

Of course the story continues that the child was healed (otherwise there would be no story). Now he came for the 10,000 Shekel which was supposed to go to Tzedakah which would be distributed to Aniyim by this Talmid Chochom. He said Nu where is it? To which the person responded well you have to prove to me that it was your Tefillos that caused the child to be healed as that was the deal. If your Tefillos cause the child to be healed then I have to give you the money. I did other things too. I gave money to Kupas Ha'ir, I said Tehillim, who says that your Tefilla was Poel that I should owe you the money? This is the question that Rav Zilberstein brings in the Sefer.

Rav Zilberstein points to Shailos Uteshuvos Chasam Sofer Yor'e Dai'a Siman 240 where he deals with exactly this question. What happens when you have a Safeik regarding Tzedakah, do we say Hamotzi Mai'chaveiro Alav Haraya, if that rule applies then in our case he doesn't have to give the money because after all Hamotzi Mai'chaveiro Alav Haraya you have to prove that your Tefilla was Poel. Or do we say Safeik D'oraissa L'chumra. It is an Issur, if you pledge money and you don't do it, it is a Neder. Safeik Issur L'chumra and then you have to be Machmir Mai'safeik.

The Chasam Sofer says and we find in Yor'e Dai'a 259:5 that if someone has money in his hand and he is M'supak if it belongs to Tzedakah he has to give it to Tzedakah. Says the Chasam Sofer it is a B'feirush Mechabeir in Shulchan Aruch that by a Safeik you have to be Machmir. Obviously it has a Din of Safeik Issur. Therefore, the Psak is that Mai'safeik a person has to be Machmir. Ad Kan is what it says there in the Sefer V'harev Na.

I would like to add that this is a perfect example of not Paskening Halachos from story books, from books that bring down stories even stories of Gedolim, even Piskei Halacha, because this is not complete. In the Sefer it brings the Shitta of the Mechabeir. They don't bring the Rema, the Shach, and GRA. The GRA argues straight out. The Rema makes sort of a Chiluk on this ruling. The Shach stays at a Tzorech Iyun. So there is much more there.

I would like to share with you a second piece and that is in the Igros Moshe, Yor'e Dai'a Cheilek Aleph Teshuva Kuf Nun. He deals with this issue of Safeik by Tzedakah. He makes the following distinction. He says when there is a Safeik if Tzedaka is Chal, whether there is an obligation to give Tzedakah came and I don't know if I am obligated then it has Dinei Choshen Mishpat, it is not Chal. In a case where you know there is an obligation to give Tzedakah and the Safeik is where to give it, in that case the Shulchan Aruch is talking and says Safeik L'chumra. In other words the Chasam Sofer's Shaila is by someone who promised to give Tzedaka but he is not sure to whom, so the Chasam Sofer says to me Machmir. Why be Machmir? Because once there is a Chiyuv Tzedakah it becomes B'dinei Issur.

What does Rav Moshe say? When there is a question if there is a Chiyuv Tzedakah then the Rama's ruling rules and then there is no obligation. If you accept this difference, if you go to the beginning of the story, in our case it is a Safeik if the obligation was Chal and therefore, the person would seem to be Pattur. And so we have an interesting Shaila, two ways of approaching it. In Yeshiva you remember we had differences between Aini Yodai'a Im Nischayavti and Aini Yodai'a Im Parati. Different rules and this is a great example of it. This is what it says in V'hareiv Na.

2. Once we are on the topic I will pick regarding discussing Yerushalayim something found in another of Rav Zilberstein's extraordinary Seforim which I believe is called Uvacharta Bachaim. There they bring a very interesting Shaila. We have discussed in the past (Ed Note: Vayikra 5775 and Emor 5775 and possibly more times) the question of whether the word Tzion refers to Yerushalayim or to the Bais Hamikdash. We say Tzion Irecha which sounds like it is a city. On the other hand, Tzion is used as a reference to the Bais Hamikdash. Which one is it?

I never had a Halacha L'mayseh difference. Here is a great case. Maisch Shehaya, one Shavuos someone was Bentching, saying Birchas Hamazon and he was saying Yaaleh V'yavo. After Yaaleh V'yavo instead of going to (וּבְנֵה יְרוּשָׁלַיִם) which he should have done, he went to (וְתַחֲזִיקָה עֵינֵינוּ) (בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים). In Bentching he went to Shemoneh Esrei. When it came time to say Modim and bow and he is sitting at his table he realized that he had made a mistake. What do I do now? Do I go to (וּבְנֵה יְרוּשָׁלַיִם) or perhaps the Nussach (הַמְחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן) is adequate to cover (וּבְנֵה יְרוּשָׁלַיִם). We Pasken the Nusach of a Beracha is not M'akeiv. Hamishaneh Mimat'bei'a, if you change the Nusach it is not M'akeiv as long as you said the same idea, the same theme. Is (בּוֹנֵה) (בְּרַחֲמֵי יְרוּשָׁלַיִם) and (הַמְחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן) the same thing? Great Shaila.

This was brought to Rav Chaim Kanievsky and he said Tzion and Yerushalayim are two separate things. Tzion is the Bais Hamikdash, Yerushalayim is Yerushalayim the city. Since the Beracha should be (בּוֹנֵה בְּרַחֲמֵי יְרוּשָׁלַיִם) it is not adequate to say (הַמְחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן). This is the Psak of Rav Chaim. Very Geshmaka story, very Geshmaka Psak.

There is a Ha'ara on this which is brought there and this is sort of a riddle for your Shabbos table. The Mishna Brura in siman Taf Kuf Nun Zayin in Hilchos Tisha B'av discusses the following Shaila and it is in Shar Tzion Bais. A person forgot to say Nacheim in his Tefilla for Tisha B'av Mincha. The Mishna Brura says that you can say it in the Beracha of Ritzai where we normally say Yaaleh V'yavo we would instead insert Nacheim. As far as ending the Beracha of Nacheim the Mishna Brura says you can end the Beracha with (הַמְחִיזֵר שְׂכִינָתוֹ לְצִיּוֹן). The Shar Tzion says one minute, Nacheim ends with (בִּזְמַן יְרוּשָׁלַיִם). Is it adequate to end with (הַמְחִיזֵר שְׂכִינָתוֹ לְצִיּוֹן)? Says the Mishna Brura that Tzion and Yerushalayim Chad Hu, it is the same thing. It seems to be the opposite of Rav Chaim. What a riddle! In the Mishna Brura's case it is Tzion and Yerushalayim, he said Tzion and should have said Yerushalayim it is good enough. In Rav Chaim's case it is Tzion and Yerushalayim he said Tzion and he should have said Yerushalayim and it is no good. Can we reconcile these two? That is a question for the Shabbos table but again we see that the discussion that I had then about what Tzion is, whether it is a city or the Bais Hamikdash lends itself to significant confusion.

3. After these two ideas I would like end with an appeal. It is rare that I make an appeal in so many years of this phone call Shiur with all of you. I would like to make an appeal. Today is Yom Kippur Kotton for Rosh Chodesh Elul. Today I had to be in Williamsburg and I found myself in the Satmar Bais Medrash here. I was Nispoel. Hundreds of people fasting half a day and at 1 pm right after Chatzos they put out some orange juice and some cookies and I realized that everyone was sitting there and learning and people who stopped in for Yom Kippur Kattan Davening were all fasting half a day. Then they said Yom Kippur Kattan and it was like the first night of Selichos. People saying it with Regesh, it was beautiful. Someone asked me where is your Yom Kippur Kattan? I told him that in our Shul we don't have Yom Kippur Kattan, I didn't want to tell him that in our Shul no one fasts half a day. There is something missing, there is something wrong. We are missing the boat! Rosh Chodesh Elul is coming this Shabbos, will it be any different the fact that Elul has arrived. It is supposed to be by Ashkenazeh Jews, By Litvishe Jews, by Yishiva'leit that we notice the Elul. My father told me that Elul was different when he was a boy. Can't explain it but it was different, Elul was in the air. Shouldn't Elul be a little different to us? Shouldn't it be slightly different? Vasikin these days has Shemoneh Esrei at about 6:05 and it is getting later by a minute a day. Can't we Daven Vasikin in Elul? Can't we have something extra that we can point to that we do in Elul? We have to notice the Elul. We have to take note of it.

Fasting on Erev Rosh Hashono, when I was boy in Yeshiva in the dorm they didn't serve breakfast on Erev Rosh Hashono. Everyone fasted half a day. Today it is rare and only serious people do it. Why don't the Hamon Am do it? Why? Why can't we take these things a little more seriously?

Elul is coming. Let's notice it and take note of it. Try to make sure that it has some meaning in our lives. We want a good year the coming year. We want a year of Beracha, of health, of Parnasa, of Nachas from our children. Do something more. Don't walk around the whole day with Elul on your head, but don't walk around the whole day without Elul on your head! There should be some moments where something is different. Do it. Wishing everybody an absolutely wonderful Shabbos, a meaningful Rosh Chodesh Elul and IY"H a good last month to Taf Shin Ayin Hai (5775). Let's make this a fantastic year in our Avodas Hashem. A Gutten Shabbos and a Gutten Chodesh to one and all!

Rabbi Reisman - Parshas Re'eh 5774

1. I would like to share with you some thoughts on the Parsha. The first is at the end of the Parsha and it also has to do with the end of the Yom Tov period that we are about to begin. That is of course the Mitzvah at the end of this week's Parsha when it discusses the Yom Tov of Sukkos. There are two commandments regarding joy. As it says in 16:14, (וְשִׂמְחָתָּ, בְּחֻגֶּיךָ) we have the command to rejoice on Yom Tov and that is one Mitzvah in one Posuk and then the Posuk which follows 16:15 says (וְהָיִיתָ, אֶךְ שְׂמֵחַ). In the popular song, we sing the words V'samachta B'chagecha V'hayisa Ach Samaiach, but actually they are in two separate Pesukim. (וְשִׂמְחָתָּ, בְּחֻגֶּיךָ) is a commandment to rejoice on Yom Tov. The simple meaning is, rejoice on your holiday and from there we learn (in Maseches Pesachim 109a) that Ain Simcha Ala B'basar V'yayin, to have wine and meat on Yom Tov. From the following Posuk (וְהָיִיתָ, אֶךְ שְׂמֵחַ) the Gemara in Maseches Sukkah 48a (8 lines from the top) learns (וְהָיִיתָ אֶךְ שְׂמֵחַ לרבות לילי יום טוב האחרון) that there is a Mitzvah of Simcha on the last day of Sukkos. Rashi on (וְהָיִיתָ, אֶךְ שְׂמֵחַ) says something interesting. Rashi says (וְהָיִיתָ, אֶךְ שְׂמֵחַ) means and you will be happy. (אֵין זֶה לִשְׂוֵן צוּי אֵלָא לִשְׂוֵן הַבְּטָחָה) Rashi says the Pshat of this Posuk is that it is a promise and not a command. (וְהָיִיתָ) and you will be happy. Then Rashi says (למדו מכאן לרבות לילי יום טוב האחרון לשמחה) that according to the Gemara (ולפי תלמודו) it comes to teach us the Mitzvah of Simcha on the final day of Yom Tov which is Shmini Atzeres. So Rashi makes a point to tell us that this is Lfi Pshat the Havtacha and Lfi Drush a command. That needs some sort of an explanation.

What needs a greater explanation is why the Torah separates it. There is a Mitzvah to be Samaiach for all eight days of Sukkos, why not just command us once to be happy for all eight days? Why a seven day commandment of (וְשִׂמְחָתָּ, בְּחֻגֶּיךָ) and a separate command of (וְהָיִיתָ, אֶךְ שְׂמֵחַ). (For the song of course it works out better this way). But why did the Torah write it in this manner?

A third Temia on this is the word Ach. Ach is a Mi'ut. Many Meforshim give explanations of Ach Samaiach. Why it says that you will be just happy. What does it mean Ach Samaiach?

The Torah Temimah on the Posuk brings a beautiful Pshat from the GRA but that is not the Pshat I want to share with you today. Today I would like to share with you a beautiful insight and something worth holding onto from today until Shmini Atzeres.

The Simcha of Yom Tov (וְשִׂמְחָתָּ, בְּחֻגֶּיךָ), Chazal say Ain Simcha Ala B'basar V'yayin. It is a joy with meat and wine. We all understand that that type of joy, enjoying wine and meat is not the most noble type of commandment as it doesn't require a tremendous amount of Mesiras Nefesh. It is for the ordinary folk. Of course the commandment is for everybody but even the ordinary folk can handle this Mitzvah to eat a good piece of meat and have some wine, to have foods that a person likes. When you are Oleh Regel you are Mekayeim that with the meat of a Korban. It doesn't require a person to be on an elevated level in order to do the Mitzvah. When the last day of Yom Tov comes around and the person has passed through Rosh Hashono, Yom Kippur, and was Oleh Regel and already experienced seven days of Yom Tov. He already ate meat, presumably meat of a Korban, he already sat in a Sukkah for seven days, shook a Lulav and Esrog, and enjoyed the Simchas Bais Hashoeva. When the seven days comes to an end, the Torah tells us (וְהָיִיתָ, אֶךְ שְׂמֵחַ). I want you to have a joy which is not Al Pi Pshat. Al Pi Pshat, simply put, you are happy.

You had seven days of festivity. Now let's have a Simcha that is Al Pi Drush. Let's have a deeper Simcha, a joy that requires Penimios, that requires a deeper appreciation of what you just experienced throughout the holiday season. (וְהֵייתָ, אֶךְ שִׂמְחָה). It is a Mi'ut. Not everyone is on that level to enjoy that Simcha. It is an Ach Samaich. We experience Simchas Torah on that last day of Yom Tov. A day of special joy, not a joy of Basar V'yayin although we do have Basar and Yayin but that is not what is unique about Simchas Torah. It is a joy with the Torah. The Gemara says that on the last day of Yom Tov they had a Simchas Bais Hashoeva in the Bais Hamikdash. Who danced? The Tzadikim, the righteous people. They are the ones who danced in middle. They and the Baalei Teshuva, the people that were on a higher level were the ones in the center. Because it is not a joy of Basar V'yayin, it is a joy of an appreciation of closeness to Hashem.

An example would be a father who brings his son to the Chuppah. At last he raised a child and finally he is reaching that very special occasion where he could bring a child to a Chuppah. He is overjoyed. That joy however, is a joy that is not with Basar and Yayin. He may go through the whole wedding and eat a bit of meat or drink a bit of wine. He might not eat a thing unless he is reminded to. It is a deeper joy. As Yom Tov comes, we have to remember the lesson of (וְהֵייתָ, אֶךְ שִׂמְחָה). It is a different type of Simcha, it is a Simcha of an appreciation, it is a Simcha of a higher level of a person. That is really the goal of the entire period. To get to Simchas Torah with a closeness to HKB"H, with a Kapparah. The Torah tells us this. (וְשִׂמְחָתָ, בְּחֻגֶּךָ) start off with a simple joy of Basar V'yayin. (וְהֵייתָ, אֶךְ שִׂמְחָה) but get there to where you have a special joy. A more limited joy in that not everyone can achieve it but it should be our goal to be able to achieve it.

2. Let us move back earlier in the Parsha. A quick beautiful Vort regarding the Mitzvah of Tzedakah from Rav Schwab. Rav Schwab (in his Sefer Mayan Bais Hashoeva page # 416) says on the Posuk in 14:22 (עֲשֵׂר תַעֲשֶׂר) that Chazal say as it says in Masseches Shabbos 119a (20 lines from the bottom) (עֲשֵׂר תַעֲשֶׂר עֶשֶׂר בְּשִׁבְלִי שְׁתַּחֲעֶשֶׂר) give Maaser so that you should become rich. (עֶשֶׂר) (בְּשִׁבְלִי שְׁתַּחֲעֶשֶׂר). Rav Schwab has a wonderful insight into this. He says that the Pshat in the Posuk may not be the way you understand it simply, that give money and presto Hashem is going to give you money. While that is certainly Poshut Pshat, however, Rav Schwab gives us a much more meaningful insight.

We know as the Mishna says in Pirkei Avos 4:1 (אִיזָהוּ הוּא עֹשִׂיר--הַשֵּׂמֶחַ בְּחֻלְקוֹ). There is an Ashirus of being happy with what you have. The Gemara in Masseches Nedarim 38a (20 lines from the top) says that a Navi has to be wealthy (אִמֵּר ר' יוֹחָנָן אֵין הַקֵּב"ה מְשַׁרְה שְׂכִינָתוֹ אֵלָּא עַל גְּבוּרָה וְעֹשִׂיר וְחָכָם וְעֹנִי). The Rambam says that that wealth is accomplished by being (הַשֵּׂמֶחַ בְּחֻלְקוֹ). Not every Navi will necessarily have physical wealth.

Similarly says Rav Schwab, when you give Tzedakah money you will become happier (שִׂמְחָה בְּחֻלְקוֹ). Not magically, not incredibly, not through a Mofes, not through a Segula. But it is human nature. When you are a giving person then you are (שִׂמְחָה בְּחֻלְקוֹ) then you tend to be happy with what you have. A person who is a giving person has that Teva, that nature to be a happier person. This is Rav Schwab's insight.

Incidentally, Rav Chaim Kanievsky in Derech Sicha says a similar thing. That his father said that not every time it says wealth does it mean that you are wealthy with money. The Steipler would point to his Seforim that were accepted in the world and said that is his wealth. He was a Sandek

many times. A Sandek has a promise of wealth and he would say there is my wealth. There are other types of wealth.

What I would like to add is that in Rav Schwab's Sefer on the Siddur, in the Braissa which we say into Birchas Hatorah (אֵלֵינוּ דְּבָרִים שְׂאֵדָם אוֹכֵל פְּרוּתֵיהֶם בְּעוֹלָם הַזֶּה וְהַקָּרוֹן קִיָּמָת לֹו לְעוֹלָם הַבָּא). The idea that certain things a person is rewarded in this world. Rav Schwab says something very similar. He says also that those things listed there, it is not the reward in the sense of getting paid for what you did. Rather they are things (וְהַכְנָסָת אוֹרְחִים. וּבִקּוּר חוֹלִים. וְהַכְנָסָת כָּלָה) that are types of things that bring a person to a deeper appreciation of what he has. (וְתִלְמוּד תּוֹרָה כְּנֶגֶד כָּלָם). It brings a person to an appreciation of what he has. For that he is Mekabeil Schar in this world. A beautiful insight into the Mitzvah of Tzedakah.

3. In the Toras Moshe Al Hatorah from the Chasam Sofer there is also a very insightful Vort on the Mitzvah of Tzedaka. In the Mitzvah of Tzedaka we find in 15:7 (לֹא תִאֲמַץ אֶת-לִבְךָ) don't harden your heart. The question is that Levav refers to Shnei Yitzarecha the Yeitzer Tov and the Yeitzer Hora.

(לֹא תִאֲמַץ אֶת-לִבְךָ) follow your Yeitzer Tov and your Yeitzer Hora? It appears to be a very strange commandment that we have.

Says the Toras Moshe, we are commanded as it says in Maseches Kesuvos 50a (4th line from the top) (הַמְבֻזָּב אֶל יָבֻזּוֹ יוֹתֵר מִחוּמֵשׁ). When you give Tzedaka don't give more than a 1/5th. That is a Halacha that is brought in Shulchan Aruch. Don't give more than a 1/5th. Says the Chasam Sofer, occasionally a person has to give Rachmanus to a person who is needy and his heart goes out to the person. When his heart goes out to that person he feels like giving more than a 1/5th. The Shulchan Aruch says not to do it. Says the Chasam Sofer (לֹא תִאֲמַץ אֶת-לִבְךָ). Occasionally you can give in to a Yeitzer Hora. Which type of Yeitzer Hora? Only one type of Yeitzer Hora, the Yeitzer Hora to give more than a Chomesh, that Yeitzer Hora to give more than a 1/5th give in to it once in a while and do more than you might otherwise do for the Mitzvah of Tzedaka.

4. The question of the week is: We know that we give Maaser, we give a tenth of our money. Not a tenth of our money but a tenth of our income, of our profit. If we buy a stock for \$100 and we sell it for \$120 we give Maaser on \$20. If we have a business and we buy product and we sell it, we look at the bottom line of the business and we only give Maaser on the profit. The question is Maaser on Kesef is learned from Maaser of the field as it says in 14:23 (מִעֵשֶׂר דְּגָגָהּ תִּירֶשֶׁף וַיִּצְהָרָה) that is not the way it is. Think for a minute. A farmer has to give Maaser on everything that grows. He might plant 100 Kor of seeds and it may grow 400 Kor of seeds. His profit is 300 yet he has to give Maaser on the full 400. If Maaser Kesafim follows the Maaser of the Torah it should have the same rule. A farmer doesn't deduct what he planted and the cost of the planting, the cost of fertilizing. As a matter of fact if a farmer loses money meaning that what grows is less than what he spent he still has to give Terumos and Maasros. It does not seem to follow the rule that we have regarding Maaser Kesafim and it is something which certainly needs an explanation.

For those interested there is a Teshuva in the Chavis Yair Teshuva 224 (Raish Chaf Daled) in which he was asked a question and proves that it is so that Maaser Kesafim is only given from profit. Nevertheless, it needs an explanation. If you look at the end of the Teshuva there is a little

bit of an explanation but perhaps we could use a little more clarification to be made more satisfying.

5. I should mention that this week's Parsha has the Mitzvah of Shemittah. Let me talk about Shemittas Kesafim for a moment and point out a Halacha to you. As you know, Shemittas Kesafim is a Halacha that if someone owes you money and Shemittah comes he no longer has to pay you. We follow Hillel's Takana and write a Pruzbal. A Pruzbal is a special document that assigns the debt to Bais Din and by assigning the debt to Bais Din we are allowed to collect later. The Halacha is that that Pruzbal has to be in existence at the end of Shemittah. This year as Shemittah begins there will be some people who will write a Pruzbal at the beginning of the year and the reason why they will write a Pruzbal at the beginning of the year is to be Yotzei one Shitta in the Rishonim that requires a Pruzbal to be written at the beginning of the year. Lubavitch Chassidim in particular have a custom to write a Pruzbal at the beginning of the year. It is not required. If you really don't have outstanding loans, no one really owes you money, then you don't have to do it. It is interesting, there is another Eitza besides writing a Pruzbal. That is the Gemara in Masseches Makkos 3b says that Shemittah only is Meshameit (cancels a loan) if it is already due. If the due date has arrived. If the due date has not arrived, Shemittah is not Meshameit. If you do have loans that you will be making between now and Shemittah tell the person borrowing that he doesn't have to pay you back (in other words it is not due) until after Rosh Hashono. In that case, even according to the Rishonim that the beginning of Shemittah is Meshameit, that Chov will not be Nishmat.

If I recall, when we learned Masseches Gittin we had a Kasha. The Kasha which I believe is asked by the early Achronim there is, why did Hillel have to write a Pruzbal, let him just tell everyone that owes him money that you don't have to pay until after Rosh Hashono. The due date is after Rosh Hashono. Even if the loan was already made a person can do such a thing and say I am Mochel the right to collect earlier. It is a question which I believe the early Achronim ask in Masseches Gittin. I don't recall an answer at the moment so I will leave it to you as a piece of homework. And so, we have for today an insight into the Simcha of Sukkos, two insights into the Mitzvah of Tzedaka, a number of questions and this Kasha regarding Shemittas Kesafim. With that I bid you all a wonderful Shabbos!

Rabbi Reisman - Parshas Re'ai 5773

I am delighted to be talking to you from Yerushalayim Ir Hakodesh once again. Let me start with a Dvar Halacha, from there go to a Dvar Mussar, and a Dvar Torah on the Haftorah.

1. Let's start with the Dvar Halacha. This week's Parsha has the Mitzvah of Tzedaka. A lot of the Halachos of Tzedaka are learned out of this week's Parsha. Specifically, there is a double Lo Sasei as it says in 15:7 (לֹא תִסֵּי אֶת-יְדְךָ, וְלֹא תִקְפֹּץ אֶת-יְדְךָ, מֵאֶחָיִךְ, הָאֲבִיּוֹן). There is an Issur to close your hand and to harden your heart and refrain from giving to an Oni. The Rama in Yoreh Dai'a 249:4 brings from the Lashon Harambam (that can be found in Sefer Zeraim, Hilchos Matnos Aniyim, Perek 7 Halacha 7) as follows. (וְאִסּוּר לְהַחְזִיר אֶת הָעֲנִי שֶׁשָּׁאֵל רִיקָם וְאִפִּילוּ אֶתָּה נֹתֵן לוֹ גְּרוּגֶרֶת אַחַת). He is not allowed to turn back the hand of a poor person who makes a request empty, even if you just give him something small. That is a very difficult thing because there are so many people collecting in our neighborhoods that sometimes it is quite challenging.

The Steipler is quoted by Rav Chaim Kanievsky as having had the following encounter with Rav Chaim Ozer. The Steipler was in Vilna. Vilna was a very poor town and the entrance to the Bais Hamedrash was full of Aniyim collecting. The Steipler as reported by Rav Chaim Kanievsky both in Derech Sichah and in the Sefer Oraich Tzedaka asked Rav Chaim Ozer what do you do, there is a Lo Sasei of (ולא תקפץ את-יָדְךָ, ולא תאמץ את-לִבְּךָ). Do you have to give every single one?

Rav Chaim Ozer answered as follows. He said when I lived in a small town I said good morning to every person in the street. Whoever I met I was able to say good morning to. When I came to Vilna I saw that if I walk in the street and say good morning to everybody it is impossible, it is not Shayich. Therefore, I don't have that practice. A very cryptic answer. Obviously he is saying you don't have to give everyone, but what are you going to do it is a Lo Sasei in this week's Parsha?

So I would like to add a bit of explanation and Ulai that was Rav Chaim Ozer's intention. In this way it will give us a Havana in our understanding. I quoted earlier the language of the Rama but I quoted it incompletely. It is true that the Rama says there in Siman 249 that (ואסור להחזיר את העני) (ששאל ריקם ואפילו אתה נותן לו גרוגרת אחת אל-יִשְׁבֶּה דָּךְ נִכְלָם;) (עני ואֶבְיוֹן, יִהְיֶה לְךָ שִׁמָּה) which can be found in Tehillim 74:21. The Posuk that says you should not embarrass an Ani. The idea being really you have to give a Shiur of Tzedaka, be it a Maiser or a Chomesh. If you give what you have to give you are Yotzei. That is what you are obligated to give. There is no (ולא תקפץ את-יָדְךָ) if you are Mikayeim Mitzvas Tzedaka. Still when an Oni asks you for something there is a separate Lav, there is a Lav to turn back the way that he is going to be embarrassed and that Issur the Issur of (אל-יִשְׁבֶּה דָּךְ נִכְלָם) is an Issur which means that you have to give him (גרוגרת אחת). What does it mean? It means that if he comes to your house and you can't give him money at least give him something to drink. The idea is not to embarrass him.

So as I understand, Rav Chaim Ozer was saying the following. If an Oni asks you for money and you ignore him you are embarrassing him. But, just like when you go in the street if it is a small town and you are the only two in the street and you don't say good morning it is a Chisaron in Middos. However, if it is a busy bustling street and you don't say hello to somebody it is not a Chisaron. He doesn't expect you to say hello to everybody. The same thing is in a place where there are large groups of Aniyim if people enter without giving them then that is not the Issur of (אל-יִשְׁבֶּה דָּךְ נִכְלָם) and therefore, the Aveira doesn't apply. This is a Hesber in an otherwise cryptic story. The Mussar of course is you can give Tzedaka wherever you want, the Tovas Hana'a is yours. When you come into contact with an Oni the Ikkur is not to embarrass him, not to shame him. Sometimes an Ani comes and you are not sure he is truly a needy person, what do you do? The Ikkur is to greet him in a warm way, to say something warm to him. When they come to me I say Oi you need wealthy people and not Rabbanim to go to. I try to do it in a way that I feel with him and that is an understanding of this Issur.

2. Let us move from this Dvar Halacha to a Mussar Machshava in the Parsha. It says in the Posuk that can be found in 12:1 (אֲשֶׁר תַּשְׁמְרוּן לַעֲשׂוֹת, בְּאֶרֶץ, אֲשֶׁר נָתַן יְיָ אֱלֹהֵי אֲבֹתֵיכֶם לָךְ) (לְרִשְׁתָּהּ). The Posuk says you should do the Chukim and Mishpatim in Eretz Yisrael. Halo Davar Hu, you have to do it everywhere not just in Eretz Yisrael?

It is interesting that in the HaKsav V'hakabala (page # 393 - 395) he has a beautiful Vort. He says Eretz Yisrael is called Eretz with a Lashon of (רץ) Ratz, movement. Chutz L'aretz is called Adama from a Lashon of Domeim (inanimate), something that stands still. He says the job of a person is always to be moving, all of nature is constantly moving, the rivers are flowing, the ocean is constantly moving with waves going back and forth. All of nature is in a rush. Look at insects they are busy running. Where are they going, they don't have Chasunas to go to? All of nature is naturally moving and doesn't stand still. The Maile of Chukim V'mishpatim B'aretz has to be in the Midda of Aretz, the Midda of somebody who moves, who rushes. Eretz Yisrael is a place that gives a person movement (Aliyah) towards Gadlus. This is difficult in Chutz L'aretz. In Chutz L'aretz we have Batei Kenesios and Batei Midrashim which are like Eretz Yisrael as the Gemara says (Ed Note: in Maseches Megillah 29a 20 lines from the bottom) (ואהי להם למקדש מעט אמר רבי) יצחק אלו בתי כנסיות ובתי מדרשות שבבבל ור"א אמר זה בית רבינו שבבבל דרש רבא מאי דכתיב ה' מעון אתה היית לנו אלו בתי כנסיות ובתי מדרשות אמר אביי מריש הואי גריסנא בביתא ומצלינא בבי כנשתא כיון דשמעית להא דקאמר דוד ה' אהבתי מעון ביתך הואי גריסנא בבי כנישתא תניא ר"א הקפד אומר עתידין בתי כנסיות ובתי מדרשות שבבבל שיקבעו בא"י שנאמר כי כתבור בהרים וככרמל בים יבא והלא דברים ק"ו ומה תבור וכרמל שלא באו אלא לפי שעה (ללמוד תורה נקבעים בארץ ישראל בתי כנסיות ובתי מדרשות שקורין ומרביצין בהן תורה עאכ"ו). The idea, the Mussar of Aretz is this idea that a person should always be moving. Sometimes a person feels that he wants to move he wants to grow and instead of growing in Ruchniyos he rushes to do things that are Gashmios things. A person's soul calls to him and he runs to the refrigerator, he wants to eat something and satisfy himself. As it says in Koheles 6:7 (הַנֶּפֶשׁ, לֹא תִמְלֵא) you don't fill the soul with Gashmiyos things. When you feel the thirst for movement that all of nature has you have to use it B'derech Aretz in a way that is Ratz, in a way that is running.

3. Let's turn to the Haftorah which is very beautiful. The Haftorah is called (עֲנִיָּה לְעָרָה) as is found in Yeshaya 54:11. The Haftorah in this week's Parsha begins with the following Pesukim. (עֲנִיָּה) (עֲנִיָּה, לֹא נִחְמָה) this poor nation of Klal Yisrael needs no consolation. HKB"H says I will console you. He says (הִנֵּה אֲנֹכִי מְרַבֵּץ בַּפּוֹד, אֲבִנֶיךָ). Hashem says I will line with valuable stones your floors and (וְיִסְדִּיתִי, בַּסַּפִּירִים). I will put foundations on your floor made out of sapphire. (שְׁמַשְׁתִּיךָ) Your windows will be made out of valuable diamonds. It talks about a Binyan of diamonds.

The Gemara in Maseches Bava Basra 75a (26 lines from the top) says (ושערירך לאבני אקדה כי הא) דיתבי רבי יוחנן וקא דריש עתיד הקב"ה להביא אבנים טובות ומרגליות שהם שלשים על שלשים וחוקק בהן עשר על עשרים ומעמידן בשערי ירושלים לגלג עליו אותו תלמיד השתא כביעתא דציצלא לא משכחינן כולי האי משכחינן לימים הפליגה ספינתו בים חזא מלאכי השרת דיתבי וקא מינסרי אבנים טובות ומרגליות שהם ל' על ל' וחוקק בהן עשר ברום עשרים אמר להו הני למאן אמרו ליה שעתיד הקב"ה להעמידן בשערי ירושלים אתא לקמיה דרבי יוחנן אמר ליה דרוש רבי לך נאה לדרוש כאשר אמרת כן ראיתי אמר לו ריקא אלמלא (לא) ראית לא האמנת מלגלג על דברי חכמים אתה נתן (עיניו בו ונעשה גל של עצמות) that one Talmid in front of Rav Yochanan wonders can HKB"H get such gigantic stones to make floors and windows, diamonds and sapphires can be made out of that. The Gemara relates a story and at the end the Talmid for denying this possibility ended up being Chayuv Misah. Halo Davar Hu, what is the message of this and what is the value of diamond floors. Who needs diamond floors?

Rav Schwab in his Pirush on the Siddur (an extraordinary Sefer), on (בּוֹנֵה יְרוּשָׁלַיִם) explains what these diamonds are. He explains that these diamonds are the Tefillos, the prayers that Yidden have in the Galus. Every time we say (לְשֹׁנָה הַבָּאָה בִּירוּשָׁלַיִם) on Pesach we add another bit to the diamonds

of the rebuilding. Every time we say (בְּעֶגְלָא וּבְזִמְנָא קָרִיב), every time we talk about the Geulah we add a little more Tefilla. These Tefillos taken together, the Tefillos for Yerushalayim are the Tefillos that ultimately will rebuild Yerushalayim. This Talmid wondered and said could it be that our Tefillos with a little bit of Kavana, how much Kavana do we have, that this could build Yerushalayim? For that he was Chayuv Misah. For denying the power of the Tefillos of Klal Yisrael in Galus. That is awful, that is terrible. For that he had his downfall.

There is an insight here. What is a diamond? Does a diamond have any value? What is a sapphire? What is a valuable stone? It is really worth nothing! It is a useless rock! It has no value. The only value is that you can give it to a woman and she is happy to strap it on her finger and wear it. Otherwise the value is all in the imagination of human beings.

Tefilla whose value is in the thought of human beings what people apply themselves towards the Tefilla, what people are Machshiv this Tefilla, what people have a Teshuka in Tefilla. HKB"H says (לֹא גִחָמָה, לֹא גִחָמָה) this poor storm tossed nation Klal Yisrael, (לֹא גִחָמָה) you have no consolation. Let me console you. How is Hashem consoling us? We will have diamond windows? Is that what we are waiting for Moshiach to have diamond windows? No, the consolation is that when we stand in Galus now and we Daven, we have Tefillos (וְלִירוּשָׁלַיִם עִירָךְ בְּרַחֲמִים תָּשׁוּב) it all has a value, it all contributes, it all goes up to Shamayim, and it all becomes part of the ultimate Binyan of Yerushalayim Bim'haira B'yamainu.

We find as Rav Schwab brings in Parshas Mishpatim HKB"H says and it is in the vision of HKB"H that under the feet of HKB"H are valuable stones. What are those valuable stones? The same thing. It is these Tefillos that have a value and we have to be Machshiv these Tefillos. IY"H these Tefillos should come together and help to build Yerushalayim Ir Hakodesh Bim'haira B'yamainu. A Gutten Shabbos to all!

Rabbi Reisman - Parshas Re'ey 5772

Today the 28th day of the month of Av is the Yahrtzeit of our Rebbe, Moreinu HaRav Pam and I would like to share with you some thoughts connected to ideas that he said.

One of the things that was Margila P'pumai (things that he said very often) regarding the Parsha of Behaimos Temaios in this week's Parsha we have the Parsha of the Simanim of the animal that is Kosher. Of course the 2 Simanim are that an animal that swallows its cud and has split hoofs is Kosher. The Torah lists the 4 animals that have only one Siman that is Kosher and therefore, are Treif. It appears from the Posuk that these 4 animals are somehow worse because they have one of the Simanei Kashrus.

Rav Pam would repeat the Klei Yakar. The Klei Yakar says that a human being too has 2 Simanei Kashrus and they are 1) Bain Adam L'chaveiro and 2) Bain Adam Lamakom. Serving HKB"H with things that have to do with the direct service of Hashem such as Davening and Learning and serving HKB"H in Bain Adam L'chaveiro in the service of other human beings and dealing with other people. These are two Simanim of a Kosher Jew. If a person has one Siman and not the other said Rav Pam, is worse. In other words if you have a person who Davens well and Learns well but

when it comes to dealing with his fellow man, he is cruel, he is miserable, or he is dishonest, it would be better if he didn't Learn and Daven well. He brings Chillul Hashem, a shame on the name of Bnei Torah because people look at him as a Ben Torah who Davens and Learns and yet in his Bein Adam L'chaveiro he is disgusting and he is not behaving properly. The reverse is also true. You have people who are very good, very kind, and very nice to others. However, when it comes to serving HKB"H and being careful in Mitzvos there is something missing. They are not careful to Daven and they are not careful to Learn. Such a person too brings down Sheim Shamayim because people will admire his kindness to other human beings and will somehow feel that it is not as important to serve HKB"H in the Bain Adam Lamakom. This was Margila P'pumai, a common expression of Rav Pam in teaching us. You have to have both, be kind to human beings and faithful in serving HKB"H.

The Rambam expands on this idea in Shemoneh Perakim. The Rambam says in serving HKB"H there is an attitude of Rotze Ani U'ma E'se V'avinu Shebashamayim Gozar Olai. I would like to do an Aveira but I won't because HKB"H said don't do it. This attitude of Rotze Ani that I would love to do the Aveira but HKB"H said don't do it, says the Rambam is not an appropriate attitude in Bain Adam L'chaveiro, in Mitzvos Sichliyos. For a person to say I would be cruel to someone else but I am not going to be because the Torah forbids it this is a wrong attitude. A Mitzvas Sichli, a logical Mitzvah, something a person should ingrain in his nature, should do naturally. On the other hand a Mitzva of Bain Adam Lamakom (a Mitzva between man and Hashem) such as shaking a Lulav or eating only Kosher food, there a person should say Rotze Ani I will be happy to eat Treif food or I would be happy not to shake a Lulav U'ma E'se Avinu Shebashamayim Gozar Olai, but what will I do as Hashem commanded me to do as he commanded and that I will do. This is a strong distinction between Bain Adam L'chaveiro Mitzvos (logical Mitzvos) and Bain Adam Lamakom Mitzvos.

We by our nature twist things around. Most people today when it comes to stealing they will say well I would love to steal but what should I do Hashem forbade it and Boruch Hashem they won't steal. When it comes to Treifos they say pig I would never eat bacon. It is something that goes against the nature of a Jew. This is the reverse of the way it should be. Someone who serves HKB"H properly when it comes to stealing it is disgusting to him, to take someone else's thing. When it comes to eating Chazeir though, Chazeir is delicious. U'ma E'se V'avinu Shebashamayim Gozar Olai.

In the Sefer Tuvcha Yabi'u on this week's Parsha he relates that there were some Jews who lived in an apartment house and on the ground floor of the apartment house there was a store that was rented by someone who sold (Nevalilos & Treif) forbidden food and even bacon (Chazeir). It disgusted them every day when they walked in and out of their apartment building to pass this place with the aroma of Treif food. They went to an Adom Gadol to ask for an Eitza. The Adom Gadol said what do you mean? He showed them a Chasam Sofer. The Chasam Sofer says how is one to accomplish the Mitzvos of this week's Parsha. 14:8 (טָמֵא הוּא, לָכֵן; מִבְּשָׂרָם לֹא תֹאכְלוּ). A commandment not to eat Treif food. How does one actually actively go and perform a Mitzvah which is Shev V'al Taaseh, which is a bad action? Says the Chasam Sofer when a person sees it he should say to himself wow that is good but I am not eating it because the Torah forbids it. Now these people had a brand new attitude. Every time they walked in and out of their apartment building and they passed the store selling Treif food they would say Harini Muchan U'mizuman

L'kayeim Mitzvah, I am now going to perform the Mitzvah of telling myself Avi Shebashayim Gozer Olai.

Let me move on to a Ramban in this week's Parsha. This Ramban is very important because it explains a mystery in Nach. The Ramban actually has two parts. One is in 12:8 where the Torah commands (לא תעשו--כל אשר אנחנו עשים פה, היום: איש, כל-הישר בעיניו). You should not do as we do today each man what is right in his eyes. What exactly is the Torah forbidding? It is very hard to understand. After all, Moshe Rabbeinu was saying to the people you are doing something wrong, he should have given them Mussar. He seems to be saying that today it is ok but when you enter Eretz Yisrael don't do what you are doing today. (איש, כל-הישר בעיניו). The Ramban explains as follows. (וכן אחרי זריקת הדם והקטר החלב בשלמים יאכל אותם במדבר בכל מקום שירצה, כי לא נתן בהם הכתוב) מחיצה אבל אוכלים אותם במחנה וחוז' למחנה. והנה אין להם בכל עניין הקורבנות חובה, רק איש כל הישר בעיניו יעשה, על כן ציוה בכאן כי אחרי המנוחה והנחלה לא יעשו כן, אבל יבואו בחובה למקום ידוע ומיוחד נבחר מהשם ויביאו שם הזבחים והמעשרות והבכורות ויאכלום שם במחיצה לפני השם. ומה שאמרו רבותינו (ספרי טז): בדבר הנידר והנדב [שקרב בבמה ושאין נידר ונדב] שאינו קרב בבמה, מדרש מיתור המקרא, כמו שהוא מפורש בפרק בתרא דזבחים (ק"ז) (ב:) In the Midbar there was no obligation to bring Korbanos. If one wished he brought a Korban. When a person wanted to eat meat he brought a Korban and ate meat. There was no obligation. Even the Sholosh Regalim there was no obligation to bring a Korban on Yom Tov. Moshe Rabbeinu told them you are going to go to Eretz Yisrael and build a Bais Hamikdash (לא תעשו--כל אשר אנחנו עשים פה, היום: איש, כל-הישר בעיניו). Today is voluntary, you bring a Korban when you want. No, when you enter Eretz Yisrael there will be rules and obligations. Every Chag, every one of the Sholosh Regalim you will be Oleh Regel and you will be obligated to bring specific Korbanos.

At the end of Parshas Re'ey in 16:11 (אשר יבחר ירור אלריה, לשפן שמו, שם) the Ramban says even more. He says (פסוק טז): שלוש פעמים בשנה יראה כל זכורך וגו' במקום אשר יבחר).

ולא ידעתי, אם לומר כי לאחר שיבנה בית המקדש לא נאסף להקריב קורבנות הרגלים אלא במקום ההוא אשר יבחר ר', כטעם שיאמר (פסוק ה): לא תוכל לזבוח את הפסח באחד שעריך, או שיבאר כאן שלא יתחייבו לעלות לרגל עד אשר B'lashon Efsher that even when the Jews entered Eretz Yisrael for the first 440 years there was no Bais Hamikdash and during those years there was no obligation to be Oleh Regel on the 3 Chagim. 16:16 (אשר יבחר--). The Mitzvah to be Oleh Regel is only when there is a Bais Hamikdash, however, when there is no Bais Hamikdash there is no obligation to be Oleh Regel. There is a tremendous Chiddush in these 2 Ramban's. That the Mitzvos that we take for granted, Aliyah L'regel, and many of the Korbanos, the Ramban even mentions the Korban of a B'chor that one was not obligated to bring it to the Bais Hamikdash until the Bais Hamikdash was built. These are the words of the Ramban.

What does this have to do with Nach? Well obviously it teaches us a Chiddush that for 440 years there is no obligation to be Oleh Regel. More than that it explains a mystery. In the beginning of Shmuel Aleph we are told that a man named Elkana would be Oleh Regel, would go to the Bais Hamikdash. A well known Medrash tells us that every year he would take a different route. The reason for this was because people were not being Oleh Regel. By going a different route every time, Elkana who was known as a Gadol B'yisrael would encourage others to follow him and others would come along with him to be Oleh Regel. We wondered this was a great generation, why

weren't the people being Oleh Regel? They needed Elkana? According to the Ramban it is beautiful. There was no obligation to be Oleh Regel it was totally voluntary. Therefore, we understand why Elkana went out of his way to encourage the people to go.

More than that. The Posuk says at the beginning of Shmuel Aleph 1:3 (וְעָלָה הָאִישׁ הַהוּא מְעִירוֹ מִיָּמִים) (מִיָּמִים יָמִימָה). This man would go up from his city from year to year. Chazal Darshun (מִיָּמִים יָמִימָה) as the Metzudas Tzion brings on the spot, that once a year he was Oleh Regel. We always wonder what in the world is going on, Elkana the Gadol Hador is only Oleh Regel once a year? It is a Pliya!

According to the Ramban we understand. There was no obligation to be Oleh Regel and therefore, he would go once a year to be Oleh Regel and in that way to keep the Mitzvah of being Oleh Regel which was not obligatory on a voluntary basis. Obviously this Ramban is a big Yesod in understanding the beginning Pesukim in Sefer Shmuel.

I would like to add a third Vort, which is a thought of Rav Pam's that he would say in regards to a Posuk in Parshas Re'ey. Rav Pam would say that to do Chesed to another person, you can give him Tzedakah that is Chesed or you can give him a job. That is a greater Chesed. When you give him a job and he is able to earn his keep himself. We all understand that Asakta Bo is a greater Mitzvah.

Says Rav Pam, the Ribbono Shel Olam works the same way. If a person is not deserving Hashem could give him Chesed. Hashem could give him something more than what he deserves. However, HKB"H treats human beings in the best way. What HKB"H does is he gives a person an opportunities to do Mitzvos. When a person is lacking in the Yemei Hadin HKB"H puts in his way an opportunity, perhaps an Aveida (a lost object) that he could pick up and could return. Perhaps he would walk in the street and see a woman and her children having a very hard time pushing a carriage and schlepping her bundles and you can help that person. HKB"H puts in the persons way opportunities to sort of have a job to keep. And that he explained, was the very special Derech of HKB"H as it says in the Parsha 13:18 (וְנָתַן-לָךְ רַחֲמִים וְרַחֲמִיד). HKB"H gives you Rachamim and HKB"H gives you opportunities and then he has Rachmanus on you. With this Rav Pam explained Hashem's Midda of V'rav Chesed V'emes. Emes means the Ikkur Din. Chesed is more. What is the V'rav Chesed V'emes? Hashem's Chesed is that he gives you opportunities. B'emes, then Hashem can do the Din Emes and you will have the Zechusim to be Soveil the Din. How beautiful.

This fits so nicely with something that I mentioned a year ago on Avinu Malkeinu Kasveinu B'sefer Zechuyos (write us in the book of merits). Very very mysterious. What is the book of merits?

Rav Elyashiv said and I have seen this in other places that B'sefer Zechuyos (write us in the book of merits) in the things we do we should have the opportunity to have Zechusim, to have Zechuyos. If we go places and we have the opportunity to do Zechuyos then we will be Zoche to Din, the Ikkur Hadin.

The question of the week is: right at the beginning of the Parsha it says about Har Eival and Har Grizim and it describes where they are.

It says in the Posuk 11:30 (בְּעֶבֶר הַיַּרְדֵּן, אַחֲרֵי דָרֶךְ מְבוֹא הַשָּׁמֶשׁ). At the other side of the Yardein at a distance towards the left. Rashi says that (אַחֲרֵי: אַחֲרֵי הַעֲבֵרָת הַיַּרְדֵּן הַרְבֵּה וְהַלֵּאָה לַמִּרְחֹק. וְזֶה לְשׁוֹן אַחֲרֵי.)

(כל מקום שנאמר אחרי, מופלג הוא). Very far away from the place being described. I don't understand. If you want to describe where a place is, if you want to give a person directions to a location, you describe the things that are close by. The Posuk should say that Har Grizim and Har Eival are near Shechem Mul Hagilgal. That makes sense right there. But why does it say (בְּעֵקֶר הַיַּרְדֵּן, אַחֲרֵי יָרְדֵּן) (מְבוֹא הַשְּׂמֶשׁ). It is describing that it is very far way from this spot. That is not a good way to give directions by saying what it is far from. It should say what it is close to. It is very mysterious that the Acharei should have such a description?

Wishing everyone a meaningful Elul. We should take seriously the days coming upon us. Rav Pam used to say they are not Yomim Noraim, if it was up to him he would have never given it a name of Yomim Noraim, days of awe. They are Yomim Muflaim the days of great opportunity. The times that a person has the opportunity to draw close to HKB"H. Ani L'dodi V'dodi Li. Yomim Muflaim indeed. A time of opportunity to have a Hisragshus. A feeling especially with the renewal of the Daf Yomi that so many people have the Hischadchus in our Avodas Hashem and our learning. May Elul be a meaningful Elul for all of us, all of Klal Yisrael. A Good Shabbos to one and all!

Rabbi Reisman - Parshas Re'ey 5771

I would like to start with a Vort that has to do with a Chasuna (Rebbi's son is getting married tonight) and as you shall see will shed light on 2 Pesukim in this week's Parsha.

The first Beracha under the Chuppa or at a Sheva Berachos is the Brocha of She'hakol Barah Lichvodo. Meaning that all is created for Hashem's honor. What is the connection of this Brocha to a wedding?

In Maseches Kesuvos 8a (top line) Rashi says in Dibbur Hamaschil (שמח תשמח) (16 lines from the top in Rashi) a Pshat that is brought by the Poskim, that it is really not a reference to the Choson and Kallah, however, it is a Brocha made in honor of those who have come to participate in the wedding in recognition of Hashem's kindness which Hashem practiced with Adam Harishon when Hashem participated in Adam's wedding. אבל שהכל ברא לכבודו אינה מן הסדר אלא לאסיפת העם הנאספים) שם לגמול חסד זכר לחסדי המקום שנהג עם אדם הראשון שנעשה לו שושבין ונתעסק בו ואסיפה זו כבוד המקום היא (וברכה זו לכך נתקנה ומשעת אסיפה היא ראוייה לברך אלא מכיון שיש ברכה על הכוס הזקיקה לסדרה עליו). So that the Beracha of Shehakol Barah Lichvodo is in honor of the people who have come to the wedding. There is a difficulty. The language of the Brocha She'hakol Barah Lichvodo that all is created for Hashem's honor seems to have nothing to do with the assembled people. Why is that a Brocha that has some sort of a connection to the gathering?

Rashi does add a few more words (ואסיפה זו כבוד המקום היא). The fact that people come to participate in a wedding is an honor to Hakadosh Baruch Hu. What is Pshat in Rashi, why is it an honor to Hakadosh Baruch Hu? The answer would seem to be the following.

It is the nature of a human being to rejoice and feel like a partner in the Simcha of his (friend) of another person. That nature to rejoice with somebody else is not a Teva Gashmi, it is not a physical nature of a person, not at all. It is not found by other creatures and not even all human beings have

the kindness to feel joy with someone else's Simcha. The idea of a person sharing the joy of someone else's Simcha is a Davar Ruchni, it is a spiritual thing. The greater a person is the more he has the ability to rejoice with others. Even to rejoice when someone else has something good which he himself does not have. That is a tremendous spiritual level of Avodas Hashem.

Hakina, Hataiva, V'hakavod, the three bad character traits mentioned in the Mishna in Maseches Avos in Perek 4:28 (רבי אליעזר הקפרי אומר, הקנאה והתאוה והכבוד, מוציאים את האדם מן העולם), are the opposite of this feeling of joy in someone else's Simcha. Rachmanim, Baishanim, V'Gomlei Chasadam, the positive character traits of Klal Yisrael are very much linked to this type of a spiritual thing. Therefore when people come to participate in a wedding, especially when they travel distances and put great Tircha and sacrifice in order to participate in the Simcha, they are Mevateil Talmud Torah, some people close their Gemara, they want to learn but they go to participate in the Simcha. These people are emulating the Middos of Hashem.

That is the Mitzvah we have of (Devarim 28:9) (וְהָלַכְתָּ, בְּדֶרֶכָיו) V'halachta Bidrocho. To practice the positive character traits which Hakadosh Baruch Hu teaches us. The Beracha is Shehakol Bara Lich'vodo, Hashem created the world in his honor. What does it mean in his honor? When human beings emulate the Midda of Hakadosh Baruch Hu that is the success of Hashem's creation of this world. Shehakol Bara Lich'vodo, Hashem created all in his honor.

If we read the Rashi again we will see that this is what Rashi is saying. אבל שהכל ברא לכבודו אינה (מן הסדר אלא לאסיפת העם הנאספים שם לגמול חסד זכר לחסדי המקום שנהג עם אדם הראשון שנעשה לו שושבין (ונתעסק בו)). This Brocha is in honor of those who have gathered and kindness to participate in the Simcha. Zeicher L'chasdei Hamakom, Remembering and reminiscent of Hashem's kindness that he dealt with Adam Harishon. Hakadosh Baruch Hu had this Midda of participating in the Simcha of Adam Harishon.

The Halacha is that Simchas Choson V'kalla does not have an exception of Zakein V'aino L'fi K'vodo, of someone who is elderly and it is not his honor. As a matter of fact, the Gemara in Maseches Berachos 61a (18 lines from the bottom) says (ויביאה אל האדם א"ר ירמיה בן אלעזר מלמד (שנעשה הקב"ה שושבין לאדם הראשון מכאן למדה תורה דרך ארץ שיחזור גדול עם קטן בשושבינות ואל ירע לו)). That a person even if he is more Choshuv and greater, participates with the Simchas Choson V'kallah of someone who is not as great. See Pischei Teshuva, Yore Dai'a 244:4. That all is understandable and is in line with this idea. So the idea is that when a person participates in the Simchas Choson V'kallah he is at that time emulating Hakadosh Baruch Hu.

What does that have to do with this week's Parsha? This week's Parsha in Perek 15, we read that Hakadosh Baruch Hu commands regarding Tzedakah. There the Torah says 15:7 (לֹא תַאֲמִץ אֶת-), don't harden your heart. Or later it says 15:10 (וְלֹא-יֵרַע לְבָבְךָ בְּתִתְּךָ לּוֹ) don't feel bad in your heart when you give to him. The simple meaning of these Pesukim of course would be that in order to get yourself to give Tzedaka don't harden your heart and don't feel bad in your heart that you are giving someone else. That is perhaps the simple Pshat. However, Really the Pshat is, when a person is giving Tzedaka he is emulating Hashem. If he gives Tzedaka with a hardened heart, he really doesn't want to share with other people.

What I mean is, Hakadosh Baruch Hu who gives B'simcha, B'yado Harichava and therefore it is part of the Avoda of emulating Hashem (לֹא תִאֲמָץ אֶת-לִבְכֶּךָ) & (וְלֹא-יִרַע לִבְכֶּךָ בְּתַתֶּךָ לוֹ). This idea of emulating Hakadosh Baruch Hu in the Maasei Hatzedakah is not only the giving of the Tzedakah, not only helping the poor person, but doing it with a kindness.

In Masseches Sukkah 49b (15 lines from the bottom) (וא"ר אלעזר אין צדקה משתלמת אלא לפי חסד שבה) (שנאמר זרעו לכם לצדקה וקצרו לפי חסד) Ain Hatzedaka Mishalemes Ela L'fi Hachessed Shebo. Tzedakah is paid according to the amount of Chesed involved. Rashi says in Dibbur Hamaschil (אלא לפי) (הנתינה היא הצדקה והטורה הוא החסד) (גמילות חסדים שבה) which is 8 lines from the bottom in the Rashi, (כגון מוליכה לביתו או טורה שתעלה לו להרבה כגון נותן לו פת אפוייה או בגד ללבוש או מעות בעת שהתבואה מצויה Hanisina Hi HaTzedaka, giving that is Tzedakah. Hatoraiach Hu Hatircha Hu Hachessed. The bother is the Chesed. In his heart and in his mind he cares about the other person. This is an insight not only to be Mesameach with a Choson V'kalla but this is also a Gevaldige insight into giving Tzedakah and emulating Hakadosh Baruch Hu.

12:16 (רק הדם, לא תאכלו: על-הארץ תשפךנו, כמים) Let's move on to another topic in this week's Parsha. We have in this week's Parsha the warning not to drink (consume) blood. This actually appears five different times in the Chumash.

The Gemara in Masseches Kereisos 4b says (about 30 lines from the top has a discussion) that three of the five times the Posuk mentions Kareis and two of them only a Lav and the Gemara delineates different ways of consuming blood that are an Issur D'oraissa, some are Kareis and some are a Lav.

I don't think that many of us have a Yeitzer Hora to drink blood, however, there is one aspect of Yore Dai'a that I would like to share with you and that is in Yoreh Dai'a Siman 67:4. Those of you who have learned Yore Dai'a should take a look at Hilchos Dam in Siman 66 - 68. There is this one S'if that is very Noge'a.

The S'if is called Nitzar Hadam Machmas Hamake which in English means an animal that has a black and blue mark, which is a spot in which blood has gathered. When a person has a wound the body sends the blood to the place of the wound. A black and blue mark is a place of Nitzar Hadam.

The Shulchan Aruch says that before salting the meat you must cut out the black and blue mark because that blood will not be drained through salting. This is an important Halacha because it happens sometimes though rare with meat but more common with chicken and it is becoming more and more common as the years go on. There are black and blue marks on the bottoms which is the leg portion of the chickens that we get. There is a problem because we get the chicken after salting. The Shulchan Aruch doesn't say what to do at such a point that the chicken has already been salted and the black and blue mark was not removed. What should one do at such a point?

Certainly a person has to cut out that bloody area and it would seem L'halacha based on Hilchos Ta'aruvos 105:9 that one has to cut out a thin area around the black and blue mark as well (K'dei Klipa). Because the salting would cause the blood which is a Davar Kafush to spread K'dei Klipa. Therefore, if someone unpacks a raw chicken and finds a black and blue mark it should be removed before cooking and a little area around it.

What happens if you find the black and blue mark after it has been cooked? The Aruch Hashulchan in Siman 67:17 says that you need Shishim in the piece of chicken against the black and blue mark. In other words if that piece of chicken doesn't have 60 times the size as the black and blue mark then the entire piece of chicken should be thrown out and it would have a Din of Treifos. It is more common that there is Shishim and if there is Shishim then you just cut out the black and blue area and K'dei Klipa (a thin piece) around it.

As a Rav over the last three or four years I have had more occasions of people coming with black and blue marks in chicken as Shailos than in all previous years combined. I asked someone in the business who said that today they breed chicken to grow faster and because they do so the chicken meat grow more quickly than the muscles of the chicken. Therefore, the chicken is really weak on its feet and it is more prone to injury than it used to be in previous years. So again, a black and blue mark is something that you have to deal with L'halacha.

I would like to mention one additional Nikuda and that has to do with Parshas Re'ey. In the Navi Shiur when we learned Sefer Melachim, I mentioned on numerous occasions that whenever a king is mentioned and there are almost 40 to 50 kings mentioned, when the king is mentioned and his mother's name is mentioned then that mention of the mother's name is an indication that the mother is the one who influenced him (L'tov UL'mutav), if he was good or if he was better, whatever he did it was because of the influence of his mother. People have asked me for a source to this and I have looked and looked and been unable to find a source for this.

In this week's Parsha, Parshas Re'ey which is not a place that I would think of looking for this, in the Sefer Tosafos Beracha from the Torah Temimah on the Posuk 13:7 (כִּי יִסִּיתָהּ אֶחָיֶה בֶן-אִמִּיהָ) which is a reference to the influence of a mother on a child, the Tosafos Beracha brings this idea. That when it says for example Yeravam Ben Nivat and B'sheim Imo Maacha Bas Avishalom, it is a reference to his mother that she influenced him albeit for bad in this case in the Aveiros that he did.

The question of the week is: we learn in this week's Parsha 14:22 (עֲשֵׂה תַעֲשֹׂר) which Chazal explain to mean Aseir Bishvil Shetisasheir. The Navi says that Hashem can be tested with this. That when a person gives Tzedaka he will not lose. If you give Tzedaka you will become wealthy. The Rambam says that people don't become poor from giving Tzedaka.

A difficulty with this is the Gemara in Maseches Kesuvos 50a (3 lines from the top) (א"ר אילעא) באושא התקינו המבזבז אל יבזבז יותר מחומש תניא נמי הכי המבזבז אל יבזבז יותר מחומש שמא יצטרך לבריות ומעשה (באחד שבקש לבזבז [יותר מחומש] ולא הניח לו חבירו ומנו רבי ישבב) which is brought in Shulchan Aruch. The Gemara says that a person should not give more than 20% to Tzedaka because maybe he will become poor as a result of this and then have to go around asking people to donate to him. I don't understand, we were just told that there is a guarantee that you won't become poor from giving Tzedaka. If there is such a guarantee so what are we worried about, let him give more than a Chomesh. Ain Adam Mis'ani Min Hatzedaka? Tzorech Iyun Gadol!

Rabbi Reisman - Parshas Re'ey 5770

A year ago Rabbi was in Yerushalayim as well and he went to Rav Mordechai Druk Zatzal for his Shiur at Sholosh Seudos time. The lights were off in the room that the Shiur was supposed to be given in, and Rav Druk would have canceled the Shiur, however, he gave the Shiur anyway because Rabbi was there from America and he knew that some of the Divrei Torah would be said over in America.

In Parshas Re'ey we find many times double Lashonos one after the other. Here are some examples. ח כּי-פָתַחַתְּ תִפְתַּח אֶת-יָדְךָ, לוֹ; וְהֵעַבְטָה, תַּעֲבִיטְנוּ, דִּי מַחְסְרוֹ, אֲשֶׁר יִחְסֹר לוֹ 15:14 יד הַעֲנִיִּים תַּעֲנִיֵּק, לוֹ, מִצְאֹנָה, 15:8 וּמִגִּרְנָה וּמִיִּקְבָּה: אֲשֶׁר בִּרְכָה יְרֹנֵר אֱלֹמִיָּה, תִּתֶּן-לוֹ 14:22 כב עֲשֹׂה תַעֲשֹׂר, אֶת כָּל-תְּבוּאֹת וְרֵעֶךָ, הִיצֵא הַשְּׂדֵה, שָׂנֵה שָׂנֵה What is unusual here is that there are many of the double Lashonos very close together. He said that we find the Mitzvah of destroying an Ir Hanidachas in the Parsha. This is the city that worships Avodah Zorah. We find that the language of the Posuk is as is found in 13:16 טז הִבֵּה תִּבֵּה, אֶת-יִשְׁכְּבֵי הָעִיר הַהוּא--לְפִי-חֶרֶב: הַחֲרֵם אֹתָהּ וְאֶת-כָּל-אֲשֶׁר-בָּהּ וְאֶת-בְּהֶמְתָּהּ, לְפִי-חֶרֶב We should destroy with a vengeance and properly, without Rachmanus. Rav Druk said when you find someone who is strong about attacking others, it is hard to know if he is doing it because of his love of Mitzvos and Shamayim or because he loves destroying. So the Posuk is teaching us that you have to destroy with a vengeance. You must also be generous as well with a measure of enthusiasm as it says in 15:8 ח כּי-פָתַחַתְּ תִפְתַּח אֶת-יָדְךָ, לוֹ; וְהֵעַבְטָה, תַּעֲבִיטְנוּ, דִּי מַחְסְרוֹ, אֲשֶׁר יִחְסֹר לוֹ 15:8 We see that it is a good Middah to give generous tips all the time. That is why it says Aser Taser with a double Lashon. When you have person who destroys with an enthusiasm he should do that when he is being generous as well.

In Perek 5:14 of Pirkei Avos it says there are 4 types of temperaments by a person. ארבע מידות בדעות: נוח לכעוס, ונוח לרצות--יצא הפסדו בשכרו; קשה לכעוס, וקשה לרצות--יצא שכרו בהפסדו; קשה לכעוס, ונוח לרצות: 1) A person who is angered easily and fast to appeasement. 2) Hard to get angry and hard to appease. 3) Hard to anger and easy to appease. 4) Easy to anger and hard to appease, he is wicked.

Rav Pam said this is human nature, some get angered easily, why is he a Rasha if he angers easily? Rav Pam said if it is hard to calm them down, however, it is easy to anger and hard to calm down, he is a Rasha because either he has a quick to react nature or a slow to react nature, it can't be one way quick (anger) and the other way slow (calm down). That is a Midda of a Rasha and not human nature.

14:9 ט אֶת-זֶה, תֹּאכְלוּ, מִכָּל, אֲשֶׁר בַּמַּיִם: כָּל אֲשֶׁר-לוֹ סָנְפִיר וְקַשְׂקֶשֶׂת, תֹּאכְלוּ 14:9 The Simanei Kashrus of fish, Rav Druk mentioned that the Simanei Kashrus of a fish is like the Middah of a person. There is Bain Adam Lamakom and Bain Adam L'chaveiro. A person should have both. The Bain Adam Lamakom is like the fins. The scales look like many coins overlapping each other which are representative of the Tzedakah and Chesed, the Bain Adam L'chaveiro of one person to another.

The Gemara says any fish with scales has fins. So as a practical matter of Kashrus all you have to do is check for scales. However, if the fish has fins it doesn't mean it has scales. If a person is excellent in Bain Adam Lamakom and not perfect in Bain Adam L'chaveiro then he is not Kosher. If a person has the Bain Adam L'chaveiro then he certainly has Bain Adam Lamakom.

It is interesting that Rav Druk mentioned in the name of Rav Yosef Chaim Sonnenfeld that part of the integrity in money matters is not to do Lifnei Mishuras Hadin if you owe someone else money. Rav Sonnenfeld found a valuable coin called a Napoleon, and he was told that it is proper to return it to the Goy who dropped it. (it was noticeable that it was a Goyish soldier who had dropped it.) To return this coin would have been Lifnei Mishuras Hadin. Rav Sonnenfeld said since I owe money to people, I don't have the luxury to return the coin.

Rav Yaakov Kamenetzky gave an incredible Psak. There were Mezuzos that were found not to be Kosher as they had been written by Goiyim and they were coming in from Eretz Yisrael. It was easily discernible as all those Posul Mezuzos were of the same size. Rav Kamenetzky got up by an Asifa in Monsey as the last speaker of the evening and said that he agrees with everything that had been said prior to his speech except that a person can't borrow money from a Gemach for a Mezuzah because it is more than a fifth of his money and then you are not obligated in Mezuzah. If you know how you will pay back the money it is fine, however, if you don't know where the money to pay back the Gemach will come from, then it is better to live in a home without a Mezuzah and not live in debt. These are two ideas of Rav Druk.

יח וְלֹא-יִדְבֹק בְּיָדָהּ מְאוּמָה, מִן-הַחֶרֶם--לְמַעַן יָשׁוּב יְרוּר מִחֲרוֹן אָפוּ, וְנָתַן-לָהּ רַחֲמִים וְרַחֲמָהּ וְהִרְבָּהּ, כְּפֶאֱשֶׁר נִשְׁבַּע, 13:18
 לְאַבְתִּיךָ This is the Posuk regarding an Ir Hanidachas. What does וְרַחֲמִים וְרַחֲמָהּ וְהִרְבָּהּ have to do with an Ir Hanidachas? The Chofetz Chaim says and as we know it is this way that once a person sins and repeats the sin it becomes Muttar (Na'aseh Lo K'heter). The Gemara asks is it really like it is Muttar? It becomes easier to sin. The Chofetz Chaim says if a person is part of the group that kills an Ir Hanidachas it reduces the strength he had not to kill or harm people as he has already killed someone. So Hashem says I will give you strength to be merciful as it says וְנָתַן-לָהּ . רַחֲמִים וְרַחֲמָהּ וְהִרְבָּהּ .

The Divrei Yoel says on Al Tizkar Lanu Avonos Rishonim (don't remember our first sins) that the later sins do not need a Kaparah because they were done with the Na'aseh Lo K'heter, however, the first sins that broke down our sensitivity in doing the Aveira again, that does need a Kaparah. This is along the same lines.

The question of the week is: 14:21 בְּחֹלֶב אֵמוֹ, Rav pam, asked on the Bechina in Basar V'chalav that if a man has a pair of identical serving spoons. One was used within 24 hours for Milchig (which makes it Halachacially Milchig) and one was not used within 24 hours (which makes it Halachacially Pareve). He doesn't remember which he used and which he didn't use. He now used one on a Thursday night to mix the Cholent and subsequently he stuck it into his chicken soup which was cooking on Thursday night. He then realized that it might be the Milchig spoon that he put in the cholent and chicken soup. There is a 50/50 chance because there are two spoons, one was a Ben Yomo and one was not. Rav pam asked how do you Pasken which spoon should be Kashered and how do you Pasken regarding the Cholent and the chicken soup?

Rabbi Reisman - Parshas Re'ey 5769

כא פי-יחסק ממך המקום, אשר יבחר ירנר אלקיך לשום שמו שם, ונבחת מבקרה ומצאנה אשר נתן ירנר לך, 12:21 The Chasam Soifer Hachadash says a Vort on this Posuk. The Gemara in Chullin 28a 15 lines from the top learns out that the Remez to Shechita for personal consumption is from this week's Parsha (ועל הקנה ועל רוב אחד בעוף ועל רוב שנים בבהמה דתניא רבי אומר וזבחת כאשר צויתך מלמד שנצטוו משה על הושט). Why is its place Davka here especially since it says Ka'asher Tzivisicha which Rashi brings that Hashem told the slaughtering laws to Moshe at Sinai? The Gemara says in Pesachim 8b 24 lines from the top, (אמר ר' יצחק מפני מה אין פירות גינוסר בירושלים) כדי שלא יהו עולי רגלים אומרים אלמלא לא עלינו אלא לאכול פירות גינוסר בירושלים דיינו נמצאת עלייה שלא לשמה כיוצא בו אמר ר' דוסתאי בר' ינאי מפני מה אין חמי טבריא בירושלים כדי שלא יהו עולי רגלים אומרים אלמלא לא עלינו (אלא לרחוץ בחמי טבריא דיינו ונמצאת עלייה שלא לשמה) for what purpose does the beautiful fruits of Ginosar not grow in Yerushalayim? For what purpose is the hot springs of Tivrya not in Yerushalayim? The reason is, so a person should not say it was Kiday to come to Yerushalyim and be Oile Regel for the great fruit or hot springs. A person must go to Yerushalayim for spiritual reasons, for the Beis Hamikdash and the Hiskarvus to Hashem. Here the Parsha is about to tell us that when we go to Yerushalayim we Shecht Korbanois and then eat meat. Had it been that it would stay as in the Midbar that the only meat we could eat is meat of a Korban, Yidden would go to Yerushalayim and come back and say that the meat was exceptional there and it was Kidai to go to Yerushalayim to eat meat. This is why the Torah tells us that there is a Heter to eat meat anywhere. Now, the Torah tells you to go to Yerushalyim to eat Basar Kodshim. The lesson of course is the Gemara. The idea that when a person comes to Yerushalyim, it should be for the right reasons. It is sad that people even today come back from learning in Yerushalayim and say the Schwarma is good and places to go are good.

13:18 Rav Pam in the Atara L'melech says a Vort. The Gemara says, if a person has Rachmanus on other people, Bizchus that, Hashem will have Rachmanus on you. Rav Pam asked, that doesn't fit into the Posuk. ונתן-לך רחמים ורחמך והרבה means Hashem gives you Rachamim. How does that fit into the Gemara?

Rav Pam says we know that the highest form of Tzedakah is giving a person the means to earn for himself a Parnasah. Hashem does the same for us. Let's say there is a Shas Hadin on a person or a person deserves an Oinesh. Hashem gives you an opportunity to be Meracheim on someone by sending a poor person to your door or someone in front of you drops an Aveida. You go and have Rachmanus on the person and give him money or return the object that you found. Now by your Yoim Hadin you have Zechusim, ונתן-לך רחמים ורחמך והרבה, Hashem gives you the opportunity to get Zechusim. Then Kol Meracheim Al Habriyos Merachamim Alav Min Shamayim. Among the 13 Middos is Chesed and Emes which the Gemara asks are opposites. Emes means Hashem gives you what you deserve and Chesed means Hashem does Chesed with you. Rav Pam asks B'sheim the Nesivois and B'sheim the Noda B'yehuda, if so, it is Chesed Oi Emes. Meaning if you are deserving, it is Emes and if you are not deserving it is Chesed. So it is not 13 Middos it is either or?

According to this thought, that the Middah of Hakaddosh Boruch Hu is to give you an opportunity to be Zoche to things, it is very good. Hashem judges with Emes. A person who is not Zoche, Hashem switches to Chesed. The Chesed is that Hashem gives you an opportunity to be Meracheim

Al Habriyos. Once you are Meracheim Al Habriyos, you win the Din with Emes. So Chesed and Emes go hand in hand. Rav Zilberstein adds to this. He asked his Shver Rav Elyashiv, he doesn't understand Pshat in the Avinu Malkeinu Kasveinu B'seifer Zechuyos. Kasveinu B'seifer Chaim Toivim, Parnasa, and Slichah U'michilah we all understand, however, what is Seifer Zechuyos?

Rav Elyashiv explained like this idea of Rav Pam. The Sefer Zechuyos is a book in which Hakadoish Baruch Hu gives the person in the upcoming year, opportunities for Zechusim. If someone in front of you drops something and you run to return it to him, it is an easy Mitzvah. So Kasveinu B'seifer Zechuyos means we should be Zoiche to have our own Zechusim to be able to be Zoiche to Din on our own. That is exactly the same idea. The message is, the next time a person knocks on the door and you give him something, remember you are being Meracheim for your sake not for his sake.

13:5 וְאַחֲרֵי יָרֵר אֶלְקֵיכֶם תֵּלְכוּ, וְאַתּוּ ... וּבְקִלּוֹ תִשְׁמְעוּ, וְאַתּוּ תַעֲבֹדוּ וְבוֹ תִדְבָּקוּ that's a very general expression to follow in the ways of Hashem and fear Hashem. At the Knessiah Hagedolah, the Chofetz Chaim asked the Imrei Emes, that the word Acharei as opposed to the word Achar both mean "after" so what's the difference between the two? Achar is when the after is very close to something and Acharei is when it's distant. So why does it say Acharei Hashem Elikeichem Tailaichu, it should say Acher Hashem Elikeichem Tailaichu? Both the Chofetz Chaim and the Imrei Emes said a Pshat on this. The Chofetz Chaim said there are times in a person's life that he feels very distant from Hakadoish Baruch Hu, like when Avrohom Avinu went to the Akeida it says Vayar Es Hamakoim Mei'rachoik. There are those that say that Avrohom saw Hashem as being very distant, he couldn't understand that he was being sent to sacrifice his son. So the Chofetz Chaim says it is Dafka when it is Acharei, when you feel distant from Hakadoish Baruch Hu that U'vo Sidbokin, you should attach yourself to the Boirei Oilam and work on feeling a closeness even at that time. The Imrei Emes told him B'derech Hachasiddus, just the opposite. When a person Dafka feels distant from Hakadoish Baruch Hu and he has a Leiv Nishbar V'nidke', that is when Hakadoish Baruch is close to him. As it says, Koירוiv Hashem L'nishbirei Leiv. So the Imrei Emes says it is Dafka by Acharei and the Chofetz Chaim says it is even by Acharei.

12:6 וּבְכֹרֶת בְּקָרְכֶם, וְצֹאֲנֵכֶם Rav Kreisworth once passed by the Imrei Emes on a Shabbos that was Parshas Re'ey to say Gut Shabbos. The Sifri Darshuns from this Posuk that you should bring as a Korban, Min Hamuvchar from the best animals that you have. Rav Kreisworth as he walked by asked the Imrei Emes a question. How could it say, וּבְכֹרֶת בְּקָרְכֶם, וְצֹאֲנֵכֶם, that the Bechoirois should be Min Hamuvchar. The Bechoirois are whatever are born, you can't chose how good a Bechor animal will be? The first thing the Imrei Emes told Rav Kreisworth was if you have a Bechor fatten it up to make it a Min Hamuvchar. The second thing he said was, there is a Mishnah in Bechoros on 17a (4 lines from the bottom), that discusses an animal that gives birth to twins and you don't know which one is the Bechor. You give one to the Kohen. Rav Tarfon says Hakohen Boirer Loi Es Hayafe' the Kohen choses for himself the better of the 2 lambs. Rav Akiva says Hamoitzi Meichaveiroi Alav Haraiya, that the Kohen gets the lesser lamb instead of the better lamb. The Sifri that we said before explains Rav Tarfon's reason, that the Korban should be Min Hamuvchar.

Rabbi Reisman - Parshas Re'ei 5768

15:11 This Vort is from Rav Mordechai Druk in his Sefer Darash Mordechai page # 160. It says in the Posuk (פָּתַח תִּפְתָּח אֶת-נֶדֶךְ לְאֹהֲבָיו וּלְאֶבְיָיו, בְּאֶרְצָךְ). It is a double Lashon of (פָּתַח תִּפְתָּח). It also says a double Lashon by 13:16 (הִכָּה תִּכָּה, אֶת-יִשְׁכָּבִי הָעִיר הַהוּא--לְפִי-חָרֹב) where it talks about punishing people who are in an Ir Hanidachas. This is a strong Lashon of punishing. The Vort that he said was that the double Lashon is found in both. (הִכָּה תִּכָּה) is a Lashon for someone who is really a Kanai'i. Someone who is a Kanai'i is generally a very very strong (הִכָּה תִּכָּה) he gives a double blow. So the Torah says (הִכָּה תִּכָּה) to give somebody that type of a Klap, that type of a punishment that is only if you are a person who is also a (פָּתַח תִּפְתָּח). Your Midda is always to be able to do things in that manner. If you always do things in that manner like for example when you give Tzedakah then you can be the type of person who also does it by (הִכָּה תִּכָּה). However, otherwise a person cannot. A person has to be consistent with both and that is the Pshat in the double Lashon.

There is another idea. This week's Parsha says (פָּתַח תִּפְתָּח) and has the Mitzvah of Tzedaka. I want to share a thought with you that for those of you who were in Shiur for Maseches Bava Kamma this is a little Aggadeta at the end of the first Perek. I said it then, however, I don't expect you to remember it exactly but hopefully it should sound familiar.

Rav Elchanan in Kovetz Ma'amarim has a beautiful Vort on (פָּתַח תִּפְתָּח). The Gemara there on 16b 4 lines from the bottom says (אמר ירמיה לפני הקדוש ברוך הוא רבונו של עולם אפילו בשעה שעושין צדקה) regarding Tzedaka that Yirmiya was Mispallel that when his enemies (הַכְשִׁילִים בְּבִנֵי אָדָם שֶׁאֵינָם מְהוּגָנִים כְּדִי שֶׁלֹּא יִקְבְּלוּ עָלֵיהֶן שָׂכָר (אֲנָשֵׁי עֲנִיּוֹת) are going to be individuals that are giving Tzedaka HKB"H should prepare for them people who receive the Tzedakah should be people who are (Aino Mehuganim) who are not deserving of it. (Ed. Note: there is a very similar Gemara in Maseches Bava Basra 9b 4 lines from the bottom).

The Kasha that Rav Elchonon asks is what do you mean, a person who wanted to do a Mitzvah and he gave Tzedaka and the receiver of the Tzedaka is someone who is not Ra'i he still gets Schar for doing the Mitzvah. So what is it that Yirmiya is being Mispallel for that if the (אֲנָשֵׁי עֲנִיּוֹת) are going to give Tzedaka it should be given to people who are (שֶׁאֵינָם מְהוּגָנִים), that doesn't change anything?

Rav Elchanan says a big Yesod which he brings from the Ran in the Drashas Haran. He says in every Mitzvah there are two Chalakim. There is the Cheilek Hamitzvah which is doing Ratzon Hashem, obeying Ratzon Hashem, being a faithful servant to Hashem. There is a second aspect which is what does the Mitzvah Tu Oif. Like we say by Sefiras Haomer that it is Misakein Olamos. Every Mitzvah does something in the Briya.

What is the Nafka Mina between the two parts to a Mitzvah? Take these two examples. We know that Mitzvos Tzrichos Kavana. A Mitzvah needs Kavana to be done fully. Let's say you do the Mitzvah without the full Kavana? The Toeles Hamitzvah you have but the Kiyum Ratzon Hashem, the idea that you are doing the Ratzon of HKB"H that is still missing because that needs a Kavana to want to do the Ratzon Hashem. Let's say someone sets out to do a Mitzvah (Ed. Note as it says in the Gemara in Maseches Berachos 6a 22 lines from the bottom) (אמר רב אשי חשב אדם לעשות מצוה)

(וְנֶאֱמַר וְלֹא עָשָׂה מַעֲלָה עָלָיו הַכָּתוּב כְּאִילוּ עָשָׂה). Then it is the reverse. The Ratzon to do the Mitzvah he has because he tried to do it (וְנֶאֱמַר וְלֹא עָשָׂה). He has at least the Ratzon Hashem Cheilek although he doesn't have the Tikun aspect of the Mitzvah.

So Rav Elchanan says by the (אֲנָשֵׁי עֲנִיּוֹת) who were people who were not Mechavein to do a Mitzvah they were missing the Kavana of the Mitzvah. So let's see, we said if you don't have Kavana to do a Mitzvah so then you are missing the Kiyum Ratzon Hashem aspect of the Mitzvah but you still have the part of the Mitzvah which is the fact that it was Misakein Es Hoalamos. People like that who are not Mechavein to the Ratzon Hashem all they have that it Tus Oif, by them they are Nashim Sheaino Mehuganim so they are missing what it Tus Oif as well so both Chalakim are missing. A very Geshmake Vort in explanation of this Gemara.

Agav, of course the main goal being to have an attitude of Kiyum Ratzon Hashem that idea in every Mitzvah is the main focus of the Rav Elchonon in the Drashas Haran and that idea being faithful to HKB"H to do it Lishmo.

When I was in Eretz Yisrael in the car on the way to the airport someone told me this Shaila which is a very interesting Shaila. This year when I was in the Mir someone told me another Shaila which had certain similarities, however, both are very interesting. Lav Dafka that it had anything to do with the Posuk but I will share it with you anyway even though it had nothing to do with the Parsha.

The Shaila that came up the other time was the following. Someone had a Sheva Brochas in one of the halls of Yerushalyim. It seems that on Friday night (Leil Shabbos) the Kallah wanted to light her Lecht in a Lichatchila way which was in the place that they were eating and nothing had been set up for her. So she came in put her Leichter down on a chair and lit the candles. Then they had the Seuda Leil Shabbos. The next morning when they came after Davening for the Seuda it seems that the people the night before who had cleaned up had not only cleaned up the tables, they had also taken the Leichter and put it aside so that all the chairs were around the table. What is the problem? The problem is that one of those chairs is Muktzeh as for sure her candles had been placed on one of those chairs. That one chair was not now recognizable with all the other chairs. Now you will say that Yaveish V'yaveish Chad Bit'rei Boteil, L'choira it is Boteil and it is not a problem. The problem is that Shabbos is a Davar She'yeish Bo Matirin and a Davar She'yeish Bo Matirin Aino Batul. Therefore, it became a big tumult are they allowed to handle any of the chairs Bichlal or are they all Muktzeh and they would have to have the Shabbos Seuda without chairs which is pretty difficult? What is the Din?

Fortunately I had remembered something that I had learned in Yoreh Dai'a and in the car I told the fellow that it is a Nodeh B'yehuda. The driver then said that that is how the Shaila was Nispasheit at the end. Which Nodeh B'yehuda? There is a Nodeh B'yehuda in a few places in the Pischei Teshuva and the Tzlach and he says the following rule. If you remember by Davar She'yeish Bo Matirin the reason why Davar She'yeish Bo Matirin is not Batul is Al Shetochlenu B'issur Tochlenu B'heter, why eat it today with a Shaila wait until tomorrow when you can eat it B'heter Gamur. That is the Yesod of Davar She'yeish Bo Matirin.

The Nodeh B'yehuda says a wonderful Yesod. It is very Mistaveir and Rabbi Akiva Eiger is Matzduk it and the Pnei Yehoshua says the same thing on his own. He says once you say Davar

She'yeish Bo Matirin is not Bateil, by something you eat like an egg that is laid on Yom Tov Davar She'yeish Bo Matirin if it is mixed with others it is not Bateil. You can only eat the egg once so Al Shetochlenu B'issur Tochlenu B'heter. Why eat it today with a Shaila wait until tomorrow when you can eat it B'heter. Wonderful! However, says the Nodeh B'yehuda something which is not consumed, which is not eaten up, which is not gone, something which is still around and just like you are using it today you can use it tomorrow, Davar Shel Muktzeh, such a thing we don't say Davar She'yeish Bo Matirin. What are you going to tell him, a Muktzeh thing got mixed with other things so you will tell him Al Shetochlenu B'issur Tochlenu B'heter, instead of handling it today handle it tomorrow. He wants to handle it today and handle it tomorrow, so therefore, there is no concept of Davar She'yeish Bo Matirin and by Muktzeh it is in fact Bateil. This is the Yesod of the Nodeh B'yehuda and it is brought down in Pischei Teshuva S'if 102 in Davar She'yeish Bo Matirin in Yoreh Dai'a. For those of you who don't remember look it up and then you will remember it. I believe that it is also brought in Hilchos Nidda in 190:5 perhaps.

The Darcei Teshuvah brings this Nodeh B'yehuda, a great case. He talks about somebody who is not sure if it is 6 hours from when they ate Fleishigs. This happens to many people on Shabbos afternoon. They don't remember if it is 6 hours or not. Of course, L'chatchila you should try to remember, however, the issue there is if you don't remember if it is 6 hours can you eat? L'choira, it is a Safeik D'rabbanan L'hakeil. On the other hand, just like by Davar She'yeish Bo Matirin if we don't say Safeik D'rabbanan L'kula then Davar She'yeish Bo Matirin is not Bateil. Says the Darcei Teshuvah according to the Nodeh B'yehuda it is good because here what are you telling him? Don't eat Milchigs now, eat it later. He wants to be able to eat it now and to be able to eat it later. He wants to be able to do both. In such a case there is no Issur of Davar She'yeish Bo Matirin and Safeik D'rabbanan L'hakeil. This is the way the Darcei Teshuva Paskens. This is the Shaila that I had from a previous year.

This year there was a tumult about a different Shaila. An air conditioner that of course has water dripping out of it. A rubber pipe had been set up to catch the dripping water and the place where the air conditioner was located was above a bathroom so it snaked in to the tank of the toilet so that the water dripped into the toilet tank and then when someone flushed it got washed away. What is the Shaila? The Shaila is that the water that comes from the air conditioner on Shabbos is Nolad. To go through the rules of Nolad now is a bit complicated, however, there is a Gemara in Maseches Eiruvim 45b bottom to 46a top (ומיא בעיבא מיבלע בליעי כל שכן דהו להו נולד דאסירי) that talks about that rain is Nolad and for whatever reason this type of water would be considered to be Nolad. So it is Muktzeh water. The question is whether this Muktzeh water falls into the tank are you allowed now to flush the toilet? It is a question of Tiltul Min Hatzad you are going to handle this Muktzeh to make it go down the toilet. You are also using it. It is Shimush of a Davar Muktzeh and L'choira it is not Bateil because there it is a Davar She'yeish Bo Matirin. This is what was tumuling. There was tumuling about a few aspects of the Shaila including the question of if the Nodeh B'yehuda applies here by Muktzeh we don't say that it is Bateil. I could use the water once and I could use the water again. Over here, I can't really use it again because once I flush it goes down the drain. When it goes down the drain it still exists in the world so in theory the Shaila can still exist. This is the Shaila.

Usually when someone travels away and comes back from a distance you say what did you bring me? So let me tell you something that I brought you back from Eretz Yisrael which is a Chiddush

to me. During the time that I am in Eretz Yisrael I usually take some of the time to learn a little Hilchos Dikduk which I don't have time to do during the year and I have a lot of catching up to do from my younger years.

There is a Kuntros in Ohr Somayach that I read half of on last trip and I finished the other half now. I found the following Chiddush. I already knew that there were a few words in Kriyas Shema that Mil'ail and Mil'ra is M'akeiv and I mentioned it to you a number of weeks ago. The words of V'ahavta, V'dibarta, Amarta, V'achalta, and U'vairachta and V'asavta. These words have to be pronounced with the accent at the end of the word and in addition the word V'nasati because the meaning changes. I saw now another Chiddush. The word V'chara Af (and he will get angry) the word Chara which again has the accent at the end is actually found twice in Nach once in Iyov and once in Yechezkel in a different context. At the end the Posuk says Atzmi Chara, Iyov is saying that my bones dried out. Rashi says it is a Lashon of Yoveish and it is related to V'chara Af a Lashon of heat.

Here it means drying out and there it is Mil'ail while when it is V'chara Af Hashem Bachem it is always Mil'ra. There is a Hizhirus when it comes to this word way it is in Tanach it would seem that V'chara is something that you should be careful to do. One benefit of this now that I am trying to be careful is that I don't daydream as much, I still daydream but at least since I am trying to concentrate on the words I don't daydream at that point because I want to catch the words and say them right.