


**Rabbi Reisman – Parshas Lech Lecha 5787**

**1 – Topic – Why Did Avraham Avinu Make a Shevuah? A Thought from Rav Yitzchok Isaac Sher**

As we prepare for Shabbos Parshas Lech Lecha. Of course, this is the beginning of our introduction to Avraham Avinu. I'd like to share with you a he'arah I've had often, and it came up this week as I shall describe. And that is that it's well known to all of us that Jews don't swear. That's what we say, Frum Yidden don't swear. So when it comes to court, we affirm, we don't take an oath. And in general, we are truly afraid of making a false shevuah, and therefore we try to stay away from shevuos in general.

The problem always is that we don't seem to find that our avos hakedoshim behaved that way. Case in point, this week's parsha, Parshas Lech Lecha. In 14:22 we find that Avraham Avinu says a lashon of shevuah. Who is Avraham speaking to? He's talking to the king of Sedom. The king of Sedom had lost the battle and was captured, and Avraham fought a battle and vanquished those who had captured the Melech Sedom. The Melech Sedom offered the bounty to Avraham. (וַיֹּאמֶר אַבְרָם אֶל מֶלֶךְ סְדֹם, הֲרִמֹתִי יָדִי אֶל ה' קֵל עֶלְיוֹן, קֹנֵה שָׁמַיִם וָאָרֶץ). He makes a shevuah. He says, I raise my hand to HaKadosh Baruch Hu, the G-d of the heavens and earth, (14:23) (אִם מִחוּט וְעַד שְׂרוֹךְ נַעַל, וְאִם אֶקַּח מִכָּל אֲשֶׁר לָךְ), that I won't take.

What's going on here? Rashi says, (הֲרִמֹתִי יָדִי, לְשׁוֹן שְׁבוּעָה). He has to make a shevuah to this Melech Sedom that he's not going to take his money? I would think that he would have agreed. Don't take my money? You have to make a shevuah? To say a shevuah that I will take your money, maybe. But believe me, if you come to me and tell me you won't take my money, you don't have to swear. I'll be perfectly okay with it. I'll be convinced. I'll take my money and run. Why is Avraham Avinu making a shevuah? It's a davar pele.

We find it in numerous places. When he sends Eliezer on shadchanus in Parshas Chayei Sarah, he makes him take an oath (24:3). I haven't seen that yet. Somebody taking a shadchan and making him take an oath? Oaths seem to be more common than we would imagine they are.

Regarding this week's parsha, I did see in the Leket Sichos Mussar from Rav Yitzchok Isaac Sher, in the third volume, which is on inyanim, on topics, on page 297, the following insight. Rav Yitzchok Isaac Sher writes that a tzaddik swears, (נִשְׁבַּע עַל יִצְרוֹ). He swears against his yetzer hara. What's the purpose of a shevuah? The purpose of a shevuah is that if someone has a temptation to do something he should not do, that's the place to take an oath. (נִשְׁבַּעְתִּי וָאֲקַיֵּמָה, לִשְׁמֹר מִשְׁפְּטֵי צִדְקֶךָ), Dovid HaMelech says (Tehillim 119:106). I swear. When do I swear? (לִשְׁמֹר מִשְׁפְּטֵי צִדְקֶךָ). When it

comes to keeping mitzvos, I take a shevuah to make sure that I do it. It makes me double down to make sure that I do it.

For example, Rav Yitzchok Isaac Sher brings from the Sifri, I believe (Sifri, Devarim 33), Boaz in Rus 3:13 says, (חַי ה' שָׁכְבִי עַד הַבֹּקֶר). He takes an oath that he's not going to touch Rus until the next day when they get married. Why is he taking an oath? Because there was a hava amina, there was a thought that he would do it, so he takes an oath.

So Rav Yitzchok Isaac Sher says, (נִשְׁבַּע עַל הַיֵּצֶר). The purpose of a shevuah is to swear against the yetzer hara. Avraham Avinu understood that it was proper of him not to take from the spoils of this particular war. It was certainly permitted, but Avraham Avinu understood he should not take it. He had a big yetzer hara. Why? Well, what did Avraham need money for? To do all kinds of chesed. After all, he ran the world's only chesed organization, and he could have used the money for that. And Avraham understood it was the wrong thing to do. But he had a yetzer hara. ( נִשְׁבַּע עַל יִצְרוֹ), the Sifri says. (נִשְׁבַּע עַל יִצְרוֹ). He swore so that this yetzer hara to take the money and do chesed should not overwhelm him, and that he should go with his understanding and his ratzon Hashem and not take it. So this was the yetzer hara of Avraham, a yetzer hara to take money to do chesed. So for that, (נִשְׁבַּע עַל יִצְרוֹ).

So when we find that the Avos made shevuos, there was always a deeper, a more meaningful reason. There's a saying that the tzaddikim's aveiros are our mitzvos. In other words, what tzaddikim say they have to swear against, it's our mitzvos. For us, taking money and doing chesed with it, it's our yetzer tov. For Avraham Avinu, it's an element of yetzer hara. They say that when a tzaddik goes to Tashlich, the chassidim come afterwards and drink the water. Because the tzaddik's aveiros, they're our mitzvos.

I remember thinking about this. I once read that Rav Michel Lefkowitz said he had charatah for one thing he did when he was in yeshiva. The Chofetz Chaim came to town. Everyone left the yeshiva to go see the Chofetz Chaim, to hear him. And he was a masmid, he stayed in the Beis Medrash. He said he does teshuvah for that. So that's what we mean. A tzaddik's mitzvos, that's like our aveiros. And for Avraham Avinu, that's why he swore.

I said that this came up recently. Where did it come up? On daf Kuf Beis amud beis in Mesechta Kesubos (Kesubos 102b) – we are learning Kesubos, and in b'kiyus we are learning the 12th perek. Rava says, I would think logically, Rav would have said such and such. ( וְהָאֱלֹקִים! אָמַר רַב: אֲפִילּוּ בּוֹגֶרֶת). I swear, Rav said it in all cases. Why does he have to swear? He's reporting to us what Rav said. (וְהָאֱלֹקִים), I swear he said it, (אֲפִילּוּ בּוֹגֶרֶת). Why is he swearing? What's the purpose of the shevuah? It's a davar pele. Shevuos appear to be more common than we think.

That particular Gemara, I might have a teretz. The Magen Avraham in Siman 156 (Magen Avraham, Orach Chaim 156), the long Magen Avraham, brings from the Gemara (Eruvin 51 and Pesachim 112) that a person who is on that level and knows the psak halacha, and he's afraid people won't listen to him, is allowed to say the psak halacha in the name of a different adam gadol. That's not you and me. Somebody who's on that madreigah is allowed to say it b'shem an adam gadol, even if it's not accurate, even if it didn't happen with the adam gadol.

Oh, now I understand. Rava came and he said a din, logically it should be this way, but I swear, Rav said it even this way. Why did he swear? Had he not sworn, he would have said something which he admitted was a very big chiddush. People would have questioned it. They'll say, Rava wouldn't lie? Say no, no, no. Here, Rava could lie. It's a heter. It's a statement of the Magen Avraham. So maybe it's not so. Ah, yes, now I understand. (וְהָאֱלֹקִים), he swears that Rav said it. Why? For a purpose. Always for a purpose. When you see a shevuah by an adam gadol, there's a need, or else he would not make the shevuah. And so this explains that we do find shevuos, but every time, we have to look into it and try to understand it.

**2 – Topic – The Midah of Lot: The Nirgan**

The midos of Lot are, of course, very unfortunate, very sad. Lot has got plenty of money, plenty of cattle, and he still goes, his workers go to graze their cattle in someone else's field (see Rashi 13:7). It's a midah which Shlomo HaMelech in Mishlei calls a nirgan. A nirgan is a complainer, a person who, despite what he has, is unhappy. In Mishlei 18:8, ( דִּבְרֵי נִרְגָּן כְּמִתְלַהֲמִים, וְהֵם יָרֵדוּ חַדְרֵי בָטֶן). The complainer, the kvetcher. People, they kvetch. They make a tumult over their kvetching, and they really go, they shtech into the person. It's painful to see. Painful to see someone who has got so much and he's complaining.

In the Shaarei Teshuvah of Rabbeinu Yonah, in Cheilek Gimmel, os Reish Lamed Aleph – the third section, – he talks about the kat mesaprei lashon hara. And there he talks about nirganim. What's a nirgan? Nun Reish Gimmel Nun. Like the language in the first perek of Devarim (1:27), (וַתֵּרָגְנוּ בְּאָהֳלֵיכֶם), and you complained in your tents. (וַתֵּרָגְנוּ), lashon nirgan. A nirgan is a complainer.

Says Rabbeinu Yonah, mesaprei lashon hara come for many different reasons. But one of them, says Rabbeinu Yonah, is a nirgan. He's the one who looks always to complain. And by always seeing the bad and always seeing what there is to complain about, he doesn't have the midah of hakaras hatov, and he ends up talking lashon hara. He ends up saying bad things about people. That's the midah of a nirgan, of a kvetch.

You have to train yourself. Very often something is painful, and people feel better when they tell others about their pain. But you've got to be very careful. Don't overdo it. Don't do it in a way that makes you into a negative person, that makes you into a kvetch, quote unquote. Kvetch, that's a terrible title. And therefore, a person has to be very careful. To avoid turning into a Lot, you have to turn into a person who's a meshabe'ach HaKadosh Baruch Hu. Someone who's always looking to be thankful for what he has, focuses on what he has.

There's a quote from Rav Shach. He once said, it's a shame: Es iz a shad az er veist nisht di zisskeit fun zein a mevater. It's a nebach. Somebody who doesn't know the sweetness of being a mevater. Someone who gives in and doesn't kvetch about things just sets himself free. And so, the lesson of these midos tovos is very, very important. And kol haTorah kulah midos tovos, but the maaseh Avos, Sefer Bereishis, even more so.

And with these thoughts, I want to wish one and all a wonderful Shabbos Kodesh, a meaningful Shabbos Kodesh, a gut gezunte sedarim in learning. And please, please make use of your Shabbos

time. (יוֹם זֶה מְכֻבָּד מִכָּל יָמִים). Today is a special day. A special day means you've got to make it special. A gut Shabbos to one and all!

**Rabbi Reisman – Parshas Lech Lecha 5786**

**1 – Topic – A Thought from the Michtav Me'Eliyahu**

As we prepare for Shabbos Parshas Lech Lecha. And of course, in this week's parsha, Parshas Lech Lecha, we have really the bulk of the story of Avraham Avinu from when he leaves to go to Eretz Yisrael until the end of the parsha, where he's informed that Yitzchak will be born. In the parsha, we have the episode of Hagar. It seems to most of us as somewhat of a mysterious episode. She runs away from Sarai, and comes to a place where she sees Malachei Hashem.

The Michtav Me'Eliyahu, in the fifth volume, page 266 to 267, says something fascinating about this episode. Later, in 24:62, we find by Yitzchak Avinu, (וְיִצְחָק בָּא מִבּוֹא, בְּאֵר לַחַי רֹאִי), that Yitzchak Avinu is returning from (בְּאֵר לַחַי רֹאִי), which, the meforshim tell us, the Sforno says it on the spot, the Medrash says so, that was the same place where Hagar said as is found in 16:13 (הֲלֹם רָאִיתִי--אַחֲרֵי רֹאִי), that's the place of this episode in this week's parsha.

Why was Yitzchak there? The Sforno says, (להתפלל במקום שבו נשמעה תפלת שפחתו). He davened in the place where the tefillah of his shifcha, Hagar had davened there. (מִבּוֹא, בְּאֵר לַחַי רֹאִי). He came from this very special place. Now this is 50 years later, why is Yitzchak returning, he goes to daven, this is where he goes. He didn't go to Har HaMoriah, it takes place after the Akeidah. He didn't go to the place where maybe his father davened. He went to this particular place. Why is that so?

The Michtav Me'Eliyahu gives the following insight. He says you have to understand the story of Hagar. Hagar was obviously an extraordinarily giant person, obviously a tzaddekes. She wouldn't be in the house of Avraham, married to Avraham, and then have a child from Avraham if not for the fact that she was a ba'alas madreigah of extraordinary proportions. She was on a madreigah to see malachim in the house of Avraham Avinu, no question about it. ( וזכתה להתדבק באברהם עצמו, ועוד יותר להיות הרה ממנו). He says she was zocha to connect to him, to be attached to him, to carry his child. What happened to her is she became a little bit of a ba'al ga'avah on her madreigah. She was oiver on the aveirah of ga'avah.

The pasuk says in 16:4, (וַתֵּקַל גְּבִרְתָּהּ בְּעֵינֶיהָ). That Sarah became less important in her eyes. She was the one carrying Avraham's child and not Sarah. So she saw Sarah in a light that was more kal, (וַתֵּקַל גְּבִרְתָּהּ בְּעֵינֶיהָ). Naturally, when that happened, she and Sarah fell out, so to speak. 16:6 ( וַתְּעַנֶּהָ שָׂרָי). Sarah caused her pain. The Michtav Me'Eliyahu says, Sarah's kavana was to teach her, was to be m'chanech her, was to teach her how to behave purposely. It wasn't nekamah, it wasn't kinah. But at any rate, (וַתְּעַנֶּהָ שָׂרָי). And what did she do? (וַתִּבְרַח מִפָּנֶיהָ). And Hagar ran away. Hagar chose to run away rather than take the lessons of the high level of the house of Avram and Sarah.

Now, at that point, her madreiga went down. She left willingly. She left the house of Avram and Sarai, and went off on her own. Her madreiga went down. That explains why later when she does

see malachei Hashem, she says in surprise in 16:13, (הֲגַם הֵלֹם רָאִיתִי--אַחֲרֵי רֹאִי). She says, could it be I see after I saw? What does that mean I see after I saw? It means that in the house of Avraham Avinu, she was on a madreiga to see malachim. She knew that now she fell in her madreiga. ( וַתֵּקַל גְּבִרְתָּהּ בְּעֵינֶיהָ). That's a fall in her madreiga. She wasn't worthy to see malachim.

There are times that HaKadosh Baruch Hu gives a person a siyata dishmaya that they're not worthy of based on some old credits that they have, based on some old madreiga that they have. It is a special siyata dishmaya. So at that moment she wasn't on the dargah to see malachim. She said, (הֲלֹם רָאִיתִי--אַחֲרֵי רֹאִי). Look at that, I see after I saw before. And therefore, that seeing was of great significance. (בְּאֵר לַחַי רֹאִי), the place where I saw.

Yitzchak Avinu understood that in a place of siyata dishmaya, in a place where HaKadosh Baruch Hu gives a person what they once had, even if they're no longer rauy l'kach, that's a place of tremendous rachamei shamayim, of tremendous bracha. In the words of the Michtav M'Eliyahu, what a waste for some people who see such things and are not moved by them.

Sometimes in life, it happens that a person has a special siyata dishmaya. He may know he's not rauy l'kach. He may feel that he was once, or that he has zechus avos. But he has siyata dishmaya at a certain time in a certain place. Woe to a person who wastes such an experience. A person who is zocheh to that, such a person has to grab on to that feeling, the feeling of having a siyata dishmaya of old, old levels of madreigos. A person has to grab on to it and get a chizuk from it. And that's why Yitzchak went back to such a place. How appropriate for our dor and our time.

Many of us have had extraordinary periods of hasmadah, of learning well in our yeshiva days. And we go out, we're busy with things of the world. You may be doing the right thing. Whether a person is zocheh to be a rav but no longer learning with the old hasmadah, or a person's finding some other way to get parnassah for his mishpacha. Whatever way a person is doing it, and whatever dargah, when a person sees bracha, and he remembers his old hasmadah, his old levels, he has to say to HaKadosh Baruch Hu, you're giving me based on something I'm not deserving of. I remember times that I was, and he has to get a chizuk from that and daven for that to return. This is the lesson of the Michtav M'Eliyahu from (בְּאֵר לַחַי רֹאִי).

**2 – A Thought from the Alei Shur**

Let me quote from a second one of the sifrei hamachshava, from the Alei Shur, chelek aleph, page kuf tzadik aleph, kuf tzadik beis. A wonderful nekudah, a wonderful point in a person's life. Avraham Avinu was mekarev other human beings. How does a person do that? There's a middah of sever panim yafos. There's a middah of coming to people with a happy face, with an eager face, with an enthusiastic approach, with an attitude, a positive attitude.

Sever panim yafos, a positive attitude, is an important middah. And that's what the Alei Shur is discussing there. He mentions that Rav Avraham Grodzinski, who was the memaleh makom of the Alter fun Slobodka, after the Alter's passing, worked on this for many years. He worked a few years specifically on being mekabel everyone b'sever panim yafos, always having a positive attitude whatever happens. He writes that at the end of his life, he was in the ghetto, the terrible torture of the ghetto in the time of the Nazis. And there he kept his sever panim yafos. His aveilus

was tamun b'libo. The sadness, the mourning, the tragedy. But when he met people, he did it b'sever panim yafos. He exuded a positive sense.

The Alei Shur writes poetically, so beautifully. He says everyone needs a sever panim yafos. He writes: Talmid metzapeh l'ha'aras pnei rabo. The student in class wants his rebbe to look at him in a positive way. But also Rabo, his Rebbe looks at his talmid to see mitzad hatalmid some light, some appreciation of what he's doing. Children, they rely on the kindness of their parents. But parents too are hungry to see in their child, good and positivity. In business, a purchaser wants the seller to look at him in a good way, but a seller wants the purchaser to appreciate his merchandise. In all relationships, it's two ways. Everyone needs a sever panim yafos. Everybody needs a positive attitude from the person he's interacting with.

Listen to this. In the Torah it says about a judge, that a judge has to be very careful that when he deals with people, lo sakiru panim b'mishpat. In judgment, you don't show somebody a more positive attitude than someone else. But Chazal say (Sifra Al Vayikra 19:16 & Kesubos 46a, 21 lines from the top), asur l'dayan (שלא תהיה רך דברים לזה וקשה לזה). Why? (נִסְתַּתְּמוּ טַעֲנוֹתָיו).

Says the Alei Shur, you have a man, he prepared to go to court. He prepared his argument, he prepared what to say, he put in effort, he knows a large amount of money depends on it. And if he walks into the courtroom and the judge has a positive attitude towards the person who he's up against and a less positive attitude towards him, it'll silence him. (נִסְתַּתְּמוּ טַעֲנוֹתָיו). He won't be able to do it. We all know, sometimes when we prepare, we can prepare a speech, we can prepare an argument, and it's how you say it, depends on your mood. When one person comes to another person with a proper mood, ah, he can give out a positivity that can affect the other person's ability to work. That's bara adam b'tzalmo. The tzelem Elokim in the person is the tov, is the fact that a person has the ability to exude tov. And we say (בְּאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ). Hakadosh Baruch Hu, You give us all types of good.

As a matter of fact, the Alei Shur is quoted in one of the more contemporary sfarim as saying that it's domeh l'or hachozer. The Kabbalistic concept of the or hachozer. Something akin to telepathy that a person in his brain waves can sense what's going on around him. And therefore, Avraham was mekarev. How was he mekarev? With positivity, with or panim.

And it's something that we all have to learn from, to greet people with or panim. Someone you have a complaint against, or someone you don't have a complaint against. Somebody who you like, or someone you may not like. Greet them with positivity and the relationship will be that much more wonderful.

Sever panim yafos. With that, I want to wish everybody an absolutely wonderful Shabbos kodesh, a positive Shabbos kodesh. We here in Brooklyn are experiencing a number of overcast nights in a row. Chap arain kidush levana. As soon as the levana comes and you see it, even if you didn't daven maariv yet. There's no halacha of kidush levana that it should be after maariv. When you see the levana, grab a siddur and be mekadesh the levana. We should be zocheh in the next few days remaining to us to see the or halevana, and to be zocheh that the or levana should soon be k'or hachamah, k'shivas yemei bereishis. A wonderful, wonderful Shabbos to one and all!

**Rabbi Reisman – Parshas Lech Lecha 5785**

**1 – Topic – An idea that starts with Dikduk and ends with a Chinuch message from Rav Shamshon Refael Hirsch.**

As we prepare for Shabbos Parshas Lech Lecha and the second Shabbos of Chodesh Mar Cheshvan, as we get into the winter months, Be'ezras Hashem. (Ed. Note: This topic was discussed in Parshas Korach 5783 and 5772). Well, in Parshas Lech Lecha, we have the Posuk that is found in 13:13, (וְאַנְשֵׁי סְדֹם, רָעִים וְחַטָּאִים, לַיהוָה, מְאֹד). The people of Sedom were Ra, they were bad, v'Chatayim, and sinners, (לַיהוָה, מְאֹד). The word Chatayim is a very confusing word, because the word Chatayim, we all know, means Aveiros, generally Chatayim is Aveiros. And here, the people of Sedom (רָעִים וְחַטָּאִים) doesn't mean they were Aveiros, it means they were people who did Aveiros, (לַיהוָה, מְאֹד). So here is a connection to something we've discussed, although here it's for different reasons, and that is the following rule.

The following rule is, when the word Chatayim has a Dageish in the Tes, as it does in this Posuk, (וְאַנְשֵׁי סְדֹם, רָעִים וְחַטָּאִים, לַיהוָה, מְאֹד), then it means people who do Aveiros. When there's no Dageish, Chatayim is Lashon Ra'im V'cheit, Lashon Rabbim is Chatayim, there's no Dageish in the Tes. When it's referring to a type of person, there's a Dageish in the Tes, and that's how a person could tell.

We have it also in Parshas Korach, 17:3, (אֶת מַחְתּוֹת הַחַטָּאִים הָאֵלֶּה בְּנַפְשֹׁתָם), the shovels (הַחַטָּאִים הָאֵלֶּה), of these people who did have Aveiros, that's what it's referring to. So Chatayim means, when it has a Dageish, Chatayim means sinners, people who do sin. And when there's no Dageish, Chatayim means sins, means the Aveira itself. Okay, a simple enough rule.

In Tehillim Perek Aleph, (וּבְדֶרֶךְ חַטָּאִים, לֹא עָמָד, וּבְמוֹשַׁב לֵצִים, לֹא יָשָׁב), in the way of Chatayim. What do you notice? There's a Dageish in the Tes. In Tehillim 25:8 (יוֹרֶה חַטָּאִים בַּדָּרֶךְ). What do you notice? There's a Dageish in the Tes. We already have four places where the rule fits. We can assume it fits everywhere and Shalom Al Yisrael, we have a rule, Chatayim with a Dageish refers to people who sin, Chatayim without a Dageish is people who don't sin. Why am I telling you this? It's a nice rule, but why am I saying it?

Because there's a Kasha. In Maseches Berachos 10 (4 lines from the top), a very famous Gemara, about Bruria who said, (יִתַּמּוּ חַטָּאִים מִן-הָאָרֶץ, וּרְשָׁעִים עוֹד אֵינָם), at the end of Barchi Nafshi in Tehillim 104:35 it says, (יִתַּמּוּ חַטָּאִים מִן-הָאָרֶץ), so she said, don't Daven that sinners should die. No, Daven that sins should come to an end.

She said, (מי כתיב חוטאים חטאים כתיב), it's not Yitamu Chot'im, it doesn't say sinners it says sins. Since (חַטָּאִים) means sins better pray that he do Teshuva. The Gemara is saying very clearly that the word Chot'im refers to sinners and the word Chataim refers to sins. So she said, and the Gemara appears to say that she was correct, that (יִתַּמּוּ חַטָּאִים מִן-הָאָרֶץ), Chatayim doesn't mean sinners, it means sins. So what should be? Should that Tes have a Dageish or not? Well, if it means sin, it should be without a Dageish. Uh oh, we take out a Tehillim Kuf Daled, and there is a Dageish in the Tes. (יִתַּמּוּ חַטָּאִים מִן-הָאָרֶץ), it seems Bruria didn't know the rules of Dikduk, but it sounds like

she's right. She said, (יִתַּמּוּ חַטָּאִים מִן-הָאָרֶץ), it doesn't say Chot'im, it doesn't say sinners, it says Chatayim, Daven that the sins end. So what is the Pshat?

There is an incredible Pshat in the name of Rav Shamshon Refael Hirsch, I'm not familiar, but apparently he has a Sefer on Yesodos Hachinuch, and he says the following beautiful Teretz. The Dikduk rule is true. The Dikduk rule, which we see in our Parsha, Parshas Korach, in Tehillim Perek Aleph, Chatayim without a Dageish is sins, Chatayim with a Dageish means sinners. But one minute, what does Chot'im mean? Chot'im are sinners. Chatayim with a Dageish are sinners. What's the difference between one and the other? Isn't it Chot'im and Chatayim?

Rav Shamshon Refael Hirsch says, there are two types of people who do Aveiros. There are good people who are Nichshal, there are good people who stumble, and they do Aveiros, maybe they do too many Aveiros. And then there are people who are what he calls Divukim Legamri, Nis'hapchu L'cheit. There are people who are such sinners that I can't say there's no hope for them, but they're sinners meaning that they sin B'shitta, they sin, that's their policy, they're sinners. Chot'im are Anashim Peshutim who sin. Chatayim which is close to the word sin itself, when it has a Dageish means Divukim Legamri, Nis'hapchu L'cheit, totally attached to sin.

Zagt Rav Shamshon Refael Hirsch, the Gemara in Berachos Daf 10, Bruria is telling you an incredible lesson. She's saying, (יִתַּמּוּ חַטָּאִים מִן-הָאָרֶץ). People who are Dovuk L'cheit, you're allowed to Daven that they should disappear from the world. V'lo Chot'im, not people who do Aveiros. It is not that way. Don't label them. They're not people who sin. They're individuals who are Nichshul. They're good people who are Nichshul. So, Bruria taught us to make this distinction.

Rav Pam used to say that when you discipline a child, you could say you did something bad. But don't say you are bad. Don't label the person. When you label somebody, you are bad, that's not a very, very good idea. (יִתַּמּוּ חַטָּאִים מִן-הָאָרֶץ), people who are through and through is one thing, but people who are not through and through, people who are Ba'etzem, good people, and they're Nichshul, it's somebody else. Don't tell a child you're a bad person. Don't label the person. Talk about the fact that he was Nichshul, that he stumbled, that's something else. This is one idea that starts with Dikduk and ends with a Chinuch message from Rav Shamshon Refael Hirsch.

**2 – Topic – A Thought from the Shloh HaKadosh**

Avraham Avinu, (לֶךְ-לְךָ מֵאַרְצְךָ), is 75 years old. The Medrash, Bereishis Rabbah Perek Lamed Tes, says that this is not Avraham Avinu's first trip to Eretz Yisrael. Really? (לֶךְ-לְךָ) I always thought was his first trip. No. He was there once before. When? Well, it happens to be at the end of the Parsha. Ein Mukdam U'me'Uchar BaTorah. In the end of the Parsha by the Bris Ben Habesarim Avraham Avinu was 70 years old. And he was in Eretz Yisrael, as it says at the end of the Parsha.

The Medrash says HKB"H Amar L'Avraham Avinu Pam Rishona She'holech L'Eretz Yisrael V'yarena V'yachzor. At age 70, go to Eretz Yisrael, see it and go back to Charon. V'achar She'chazar, Lo Nosna Lo Reshus Lachzor L'Eretz Yisrael Chamesh Shanim. And after he returned to Charan, he didn't have permission to go to Eretz Yisrael for five years. Asa Chamesh Shanim Hu Mishtokeik Laleches. He had a big Teshuka to go back. Avraham begged HaKadosh Baruch Hu, let me go back. Tehillim 55:7 was written by Avraham Avinu, says the Medrash. ( מִי-יִתֶּן-לִי

אֶבֶר, כַּיּוֹנָה: אָעוּפָה וְאֶשְׁכְּנָה). Hashem should give me a wing like a bird. I shall be able to fly to Eretz Yisrael. He had a Teshuka to go to Eretz Yisrael. Only then did he go to Eretz Yisrael.

The Shloh HaKadosh, in the section called Shaar HaOisios, Ois Kuf. Now this is in Ois Kuf, number Tuf Nun Ches. I quoted it earlier incorrectly, Tuf Nun Ches, Tuf Nun Tes, Taf Samach, Taf Samach Aleph. A beautiful piece from the Shloh HaKadosh about Yishuv Eretz Yisrael. He brings this Medrash and he says that's why the Gemara says, in the beginning of Berachot 5a (5 lines from the bottom), (שלש מתנות טובות נתן הקדוש ברוך הוא לישראל וכולן לא נתנן אלא ע"י יסורין) and one of them is (ארץ ישראל). What is the purpose? The purpose is a Hishtokekus. There should be a desire to go to Eretz Yisrael. It shouldn't be, just one of nice places to be. Eretz Yisrael is a nice place to be. No. You have to have a Hishtokekus, a drive through difficulty. Hashem Yeracheim the difficulty should be less challenging. But it should be done in a way that Klal Yisrael wants Eretz Yisrael. That's why we have constant tests with Eretz Yisrael. It's not an easy thing. We are tested in Eretz Yisrael, including now. There are people who are afraid, they don't go to Eretz Yisrael, how much Hishtokekus do they have? So much Hishtokekus that the fear that they have now is enough to chase them away. It is interesting, if they would chase them away from making money, from business, this amount of Hishtokekus? No.

A person has to know that Eretz Yisrael is Nik'neh with challenges, with Yisurim. It's Nik'neh with challenges, Hashem Yeracheim, the challenges should be easy challenges. But you should know that Eretz Yisrael has to be with challenges. There's an incredible Michtav in Ohr Yecheskel, Letter Reish Beis of the R' Yecheskel Levenstein, the Mashgiach. He says, writing to someone in Chutz La'aretz, Yei'da Kavoda, I want you to know, Ki Hu Raya Eize Hasakanah Hamerachefes Al Artzeinu, you see a danger hovering over Eretz Yisrael. Anshei Eretz Yisrael Lo Kein Choshvim, those that are in Eretz Yisrael, that are devoted to Eretz Yisrael, that's not what they're thinking. Lo Kein Choshvim V'omrim, it's not what they think and say. Why? Ki Hi Beis Chayeinu, this is here, this is our place, this is where we belong. Challenges? There could be challenges.

The Shlah goes on to say, just like the first time they set out to Eretz Yisrael, Amoleik came and got in the way, he says, Ki Heichi B'biya Rishona, Ba Amoleik, Hacha Nami B'kibbutz Goliyos, so too, in our days, when Hashem is bringing Yiddin in from all the parts of Golus, K'sheratzim Lavo B'Eretz Yisrael, Amoleik Mezdami Lahem Baderech, Amoleik is in the way. Amoleik is in the way, it's not Yishmael, we can deal with Yishmael. Our problem is the Amoleiks of the world that are giving us a hard time. Hashem Yeracheim. But the point of course is, that Eretz Yisrael is Nik'neh with a Hishtokekus, with a desire, a wanting for Eretz Yisrael, and that's how the Kinyan Eretz Yisrael takes place.

It's something we have to realize. We need to have a devotion for Eretz Yisrael, even when it's challenging. Afraid, afraid, what do you mean afraid? Should I abandon Eretz Yisrael? No, no, my son should come from Eretz Yisrael. How about everybody else? No, everyone should stay, just my son should come home. What do you mean, just my son?

Ah, HKB"H should help us. We should be Zocha, at the tremendous devotion, the Korbanos, the hundreds of Rachmana Litz'lon people who passed away, and the thousands who are injured over the last year, that sacrifice should be a Kapparah for all of Klal Yisrael. We should be Zocha

B'karov to a real Yeshua. There should be Shalom in Eretz Yisrael as soon as possible, and B'ezras Hashem, an extraordinary and wonderful period in Eretz Yisrael where we can be Matzliyach L'chol Koyach. Be well. A Gutten Shabbos to one and all! Lech Lecha. Go. Let's be there, B'ezras Hashem, B'karov.

**Rabbi Reisman – Parshas Lech Lecha 5784**

**1 – Topic – Mesiras Nefesh for being in Eretz Yisrael**

As we prepare for Shabbos Parshas Lech Lecha where Avraham Avinu is told for the first time to go to Eretz Yisrael, and of course it is a week that we are all thinking about Eretz Yisrael and what is happening there. I guess the Pshat first lesson of the first Yid's trip to Eretz Yisrael, is that Avraham Avinu was commanded by HKB"H to go and he does go. He is promised all kinds of wonderful rewards for going and when he gets there, there is a Rav B'aretz, there is a hunger and he has to go down to Mizrayim. He has to leave Eretz Yisrael almost as soon as he gets there. Not only that, but going down to Mitzrayim he has problems there as well.

Rashi brings that on the way down he was being ridiculed. As you know, Avraham Avinu tried to spread the name of Hashem. He told people the fact that he believes in the creator of the universe, and that Hashem told him to go to Eretz Yisrael. Bang, there is a Rav and he has to flee, he has to run away. There were people that ridiculed Avraham Avinu. Of course, ultimately he came back from Mitzrayim with a tremendous Rechush, he came back a wealthy man, and it turned out that what HKB"H had done by sending him to Mitzrayim was all obviously for the good.

However, the lesson itself is an important lesson. That is the ridicule that Klal Yisrael endures all the time, especially when we are involved with Eretz Yisrael. The ridicule we endure from the nations of the world when we go to Eretz Yisrael. It is interesting that when Klal Yisrael is going to Eretz Yisrael when they leave Mitzrayim in their moments of threat of punishment from the Ribbono Shel Olam, Moshe Rabbeinu says as is found in Shemos 32:12 (לָמָּה יֹאמְרוּ מִצְרַיִם לֵאמֹר, בְּרָעָה הוֹצִיאָם). Why should the Egyptians say.. Moshe Rabbeinu says this by the Eigel and says it again later. Lama Yomru Ha'amim (לָמָּה, יֹאמְרוּ הַגּוֹיִם). Why should the nations say? Who cares what the nations say? What does that mean why should the nations say?

The answer is no, it does affect us. All we want really is to spread messages of hope, messages in belief of a G-d, messages of a purpose in life. What is a Yid, what does a Yid want? A Yid is not an Eisav that wants to conquer others, he is not a Yishmael that pursues the pleasures of this world. A Yid is somebody who just wants to spread the message of the Ribbono Shel Olam, of a purpose in life and a grand purpose in life, a purpose in creation. We should be ridiculed? That ridicule is very painful. That is why we find that that is the Nisayon that Avraham has when he goes to Mitzrayim, that is the Nisayon that Moshe Rabbeinu talks about to HKB"H, and we find it in the time of the Binyan Bayis Sheini.

When Nechemia comes and he rebuilds Yerushalayim at the time of Bayis Sheini, the Posuk tells us of those who ridiculed. The Posuk calls them by name. They were Choshuve people in the world of their age. What are they doing? They are building a wall around Yerushalayim. A fox will come

and knock it down. 3:35 (וְטוֹבִיָּה הָעַמֹּנִי, אֶצְלוֹ; וַיֹּאמֶר, גַּם אֲשֶׁר-הֵם בּוֹנִים--אִם-יַעֲלֶה שׁוּעָל, וּפָרַץ חוֹמַת אַבְנֵיהֶם). These are all words of ridicule that the Navi brings.

Why is the Navi bringing the ridicule of the Umos Ha'olam, who cares? The answer is that it is a lesson to us. That the ridicule of the nation, the hatred of the nation, the fact that they look at us in this way, that is part of the deal, it is part of the Nisayon, it is part of the Mesiras Nefesh that we need in order to be able to conquer Eretz Yisrael. Without Mesiras Nefesh there is nothing. Nothing in the world is free. Everything is with a certain amount of Mesiras Nefesh.

There is a fascinating line from the Kotzker. The Gemara says in Kiddushin 49b (16 lines from the top) that somebody who gets married and he is Mekadeish a woman, and it seems that the woman doubts his righteousness, he says (על מנת שאני צדיק) Al Menas Sh'tzaddik Gamur. He says I am marrying you on condition that I am a Tzaddik. If I am not a Tzaddik it won't be a Kiddushin.

As you know, we are Choshesh that although he appears not to be a Tzaadik at all, we are Choshesh for the Kiddushin. Why? Because (שמא הרהר תשובה בדעתו) Shema Hirhur Teshuva B'libo. Maybe he thought some Teshuva in his heart and that works. All the Mefarshim starting with the Minchas Chinuch and others wonder, what is Hirhurai Teshuva that makes him a Tzaddik Gamur. A person has Hirhurai Teshuva it makes him into a righteous person? It is a bit of a Davar Pele.

The Kotzker has a very unique line about this. The Kotzker says in Siach Sarfei Kodesh in the 4th part in Os Tes Vav, the Kotzker has a brand new thought which I don't know why no one mentions it. His thought is that what do you mean Al Menas She'ani Tzaddik Gamur, Chosson Mochel Al Kol Avonosav. One of the people that HKB"H was Mochel his Aveiros is a Chosson. So of course Al Menas She'ani Tzaddik Gamur, B'etzem you are a Tzaddik Gamur. By the Kiddushin you get Mochel Al Kol Avonosav, you get Mechila for all of your Aveiros. So Mimeilla he is a Tzaddik Gamur.

Says the Kotzker, you are only a Tzaddik Gamur, there are no freebies. You don't become a Tzaddik Gamur because you are getting married and a Chosson gets a freebie that they are Mochel on all of his Aveiros. No! Mochel Al Kol Avonosav means if you have thoughts of Teshuva, if you have ideas of Teshuva, if you have some type of a Hisorerus from the Shidduch, from the marriage, so it is an opportunity Mochel Al Kol Avonosav.

When you give a Chosson a Kvittel under the Chuppah, we look at a Chosson under the Chuppah, we see him as somebody who is very serious about life. Mimeilla we give him Kvitlach. Mimeilla we say he is Mochel Al Kol Avonosav. If you think that when you have Chas V'shalom a Chosson and Kallah who are not keeping Halachos, they are not Shomer Negiah, they are not behaving properly, you think because he is a Chosson and she is a Kallah that Mochel Al Kol Avonosav? Of course not. Zagt the Kotzker, Shema Hirhur Teshuva B'libo, when you have the right thoughts then there is a Kapparah. It comes with something.

Why do I mention this? Because it is the same thing with Eretz Yisrael. Devarim 32:43 (וְכִפֶּר אַדְמָתוֹ עַמּוֹ) V'chipeir Admosai Amo, there is a certain Kapparah that is inherent in moving to Eretz Yisrael, of living in Eretz Yisrael, of learning in Eretz Yisrael. There is a certain level of (וְכִפֶּר אַדְמָתוֹ עַמּוֹ). Not only dead people that have Kapparah when they are buried there. Of course it is

live people that are there have (וְכִפֶּר אַדְמָתוֹ עַמּוֹ). But it is not a freebie. It depends what you do to go there. If it is just a nice destination, so what is it? So if it is just a nice destination then Mochel Al Kol Avonosav, because they have Jewish food there and Jewish sightseeing there and Jewish hotels? G-d forbid. (וְכִפֶּר אַדְמָתוֹ עַמּוֹ), just like a Chosson if he uses the opportunity of being a Chosson to be Miskapeir, then it is a Kapparah.

Same thing with Avraham Avinu. Avraham Avinu goes to Eretz Yisrael, 12:2 (וַאֲגַדְלָה שְׁמֶךָ). I will give you great things for going there. It is not a freebie. Hashem says go and everything is free. No! You will go there and we will see, you will have Mesiras Nefesh to be there. You will do things that involve Maligin Alav, people who will ridicule you, and then you will go anyway and be there anyway. For someone like that, that is something that works.

The same thing with going to Eretz Yisrael. Sometimes there are opportunities to go and it is just sunny and beautiful and everything is grand and delightful and you go to Eretz Yisrael. There are times when it is tied in with Nisyonos, it is tied in with Maligin Alav. People say what, you are going, it is not good to go, it is not a good time to go. Ah! When someone goes and they are Maligin Alav, when someone goes and there are hesitations, when someone goes when there are difficulties, (וְכִפֶּר אַדְמָתוֹ עַמּוֹ), then he has the Kappara, the Beracha of (וַאֲגַדְלָה שְׁמֶךָ) of Avraham Avinu.

That is why Nechemia came to Eretz Yisrael, he actually came 19 years after the Bayis Sheini was built. It was a sad time, it was not a successful Yishuv. He came and he showed them with Mesiras Nefesh to ignore the Maligin and do what had to be done. Then it was an Eretz Yisrael, then it was a Bayis Sheini. Then it led to more Yidden coming, to a greatness of the Anshei K'nesses Hagedola, a glorious time. But the glorious time didn't start until there was Mesiras Nefesh for being in Eretz Yisrael.

**2 – Topic – The Mystery of Aram**

The Mystery of Aram. What do I mean by the Mystery of Aram? As you know, Aramaic is the language of our Shas Bavli, the language we use in a Kesubah and Gittin is the Aramaic language. Aram is somehow something close to Klal Yisrael. It is hard to understand. Lech Lecha – Avraham is told to leave Aram and go to Eretz Yisrael. Okay we understand it. Why did he leave Aram? That is where he happened to be. Leave Aram and go to Eretz Yisrael. So he leaves Aram and goes to Eretz Yisrael. Yet, when it comes to Shidduchim, both Avraham in sending Eliezer, and later Yitzchok sending Yaakov, they send them back to Aram to find their Shidduchim. Somehow, it was known that 29:17 (וְעֵינֵי לֵאָה, רַכּוֹת), Rashi brings why were Leah's eyes Rakos. Not because she figured she was going to marry Eisav, that is not what Rashi says. Rashi says, ( שֶׁהָיְתָה סְבוּרָה לַעֲלוֹת בְּגוֹרָלוֹ שֶׁל עֵשָׂו וּבוֹכָה, שֶׁהָיוּ הַכֹּל אוֹמְרִים שְׁנֵי בָנִים לְרִבְקָה וּשְׁתֵּי בָנוֹת לְלָבָן, הַגְּדוֹלָה לַגָּדוֹל וְהַקְּטַנָּה לַקָּטָן). People said she was going to marry Eisav that Yitzchok was going to send back to Aram for Shidduchim.

It is a Davar Pele, you go back to Aram? Even when you go back to Aram 24:8 ( רַק אֶת-בְּנִי, לֹא תָשֵׁב שָׁמָּה). You can go to Aram for a Shidduch but don't live there. Come back here. Okay, it could be it was his family and he wanted to go back somehow. We find Aram occupying a strange place all the time.

The Gemara says in Shabbos 12b (15 lines from the top) (לעולם אל ישאל אדם צרכיו בלשון ארמי). A person should not Daven in Lashon Aramis. Somehow Arami is not perfect. On the other hand, in Sanhedrin 38b (3rd wide line) which is not well-known, the Gemara says that Adam Harishon spoke Aramis. (אדם הראשון בלשון ארמי ספר). We assume that Adam Harishon spoke Lashon Kodesh and there Tak'e is such a Shittah. But there is a Man D'omar that he spoke Aramis. It needs an explanation this whole mixture of Aram being special and not special needs an explanation. It is interesting that the first people to attack Klal Yisrael in Eretz Yisrael after the death of Yehoshua is the king of Aram. Aram somehow has a mixed legacy in Klal Yisrael. It needs a Bi'ur.

It may well be, the Gemara says (לעולם אל ישאל אדם צרכיו בלשון ארמי), there are those that hold it means in any other language. Yet, there are Rishonim, I believe in the Rosh, who say that Aramis is closest to Lashon Kodesh. It is a Lashon Kodesh Mekulkal. You want to Daven in English, you want to Daven in another language, you can Daven in whatever language you want. But Aramis, the Malachei Hashareis don't like. This is because Aramis is a Mekulkal Lashon Kodesh, it is a cousin of Lashon Kodesh. It is closer.

On the one hand it is closer and it has a Maila, on the other hand it can be easily that the person who gives up on Lashon Kodesh for the sake of Aramis. So, while on the one hand Shas is written in Aramis, Kesubos and Gittin are written in Aramis. Rav Yaakov said that at the time of the Bayis Sheini Chazal wanted to make it clear that this is not the Geulah Ha'asida, and therefore, they incorporated the language of Aramis for the people. If you have to choose something then Aramis is the closest. Yet, don't get caught up. It is fake. It is not real. It is close, but it is a Lashon Mekulkal. Therefore, it is somewhat distant.

The message being, don't fool yourself. You want to do the right thing, then do the right thing. There is a time where you have to do second best. But don't do second best and pretend that it is best. Don't do B'dieved and pretend that it is really what you should be doing. If you have a weakness, and you want to rely on something that is B'dieved. You want to rely, someone says you will rely on a second Zman Krias Shema or you are going to rely on other aspects of Halachos, eating certain things that are not Lechatchila. If you need to, rely on it. But don't pretend it is Lechatchila.

Lashon Kodesh Garu'a is more Mi'us to the Malachei Hashareis then something that is totally not. Don't fool yourself. That is the language of Aram. Go to Aram. You need a Shidduch. You are not going to find a Jew. Avraham, Yitzchok and Yaakov were the only Jews. So go elsewhere. Go to Aram, that is the next best. But (לֹא תָשֵׁב שָׁמָּה) don't live there. When you have the option you come to Eretz Yisrael.

And so, two thoughts regarding the Parsha. Avraham's leaving of Aram and Avraham's coming to Eretz Yisrael. With that I want to wish everyone and absolutely wonderful, delightful, and beautiful Shabbos Kodesh. We look forward to hearing Besuros Tovos in Eretz Yisrael. Quick before the Yeshua comes to Eretz Yisrael Chap a Rein your part in a proper Davening, proper Tehillim and buckling down for the Zechus of Acheinu Bnei Yisrael in Eretz Yisrael and Bif'rat Ha'omdim Al Mishmar Artzeinu B'tzafun U'badarom. Those who are standing guard soldiers in the north and the south of the land B'chol Makom She'heim. They should have a Shemira and we should be Zoche to a much better week in the week to come.

**Rabbi Reisman – Parshas Lech Lecha 5783**

**1 – Topic – The Mitzvah of Bris Milah**

As we prepare for Shabbos Parshas Lech Lecha and B'ezras Hashem look forward to a Parsha which finally brings us to Klal Yisrael. It says that when the Chiddushei HaRim came to Parshas Lech Lecha he said, "Ah Yetz Ir Vert Lichtig." Now we are introduced to Klal Yisrael after the two Shverer Parshios. In Parshas Beraishis the Aveiros that are mentioned there, Parshas Noach the punishments that are mentioned there and finally we come to Avraham Avinu, Yetz Vert Lichtig.

Let us talk about the end of the Parsha where we have the Mitzvah of Bris Milah. The Mitzva of Bris Milah is given to Avraham Avinu and with great joy he goes and performs the Bris not only on himself and on his son Yishmael, but on his Avadim as well. Later in Parshas Vayeira, Yitzchok Avinu is born. The Posuk there says in 21:8 (וַיַּעַשׂ אַבְרָהָם מִשְׁתֶּה גָּדוֹל, בְּיוֹם הִגָּמֵל אֶת-יִצְחָק). That he made a Seuda (בְּיוֹם הִגָּמֵל אֶת-יִצְחָק), on the day that (הִגָּמֵל אֶת-יִצְחָק). Rashi learns that (הִגָּמֵל) means the day that Yitzchok was weaned from nursing from his mother. Tosafos in Shabbos 130a ( **שש אנכי**) and the Daas Zekeinim M'baalei Tosafos on the Posuk disagrees and says that (בְּיוֹם הִגָּמֵל) means on the day of the Bris. (ביום ה"ג מל). On the 8th day Avraham Avinu did a Seuda for Yitzchok.

As a matter of fact, this is brought L'halacha. The GR"A in Shulchan Aruch in Yoreh De'ah, Hilchos Bris Milah 265:12 (נוהגים לעשות סעודה ביום המילה) and the GR"A in Sif Kattan Mem Zayin says that the source for the Mitzvah to make a Seuda at a Bris is the fact that Avraham Avinu made a Seuda on (בְּיוֹם הִגָּמֵל אֶת-יִצְחָק).

Kasha, if it is a Mitzva to make a Seuda on the day of a Bris, why did Avraham Avinu wait until Parshas Vayeira to make a Seuda, why not in this week's Parsha? Avraham Avinu made a Bris here (in Parshas Lech Lecha) as well? Why not bring it here in this week's Parsha? It is a Gevaldige Kasha that I saw in Sefer Gan Na'ul and Tzorech Biur, it definitely needs an explanation as to why the Seuda is there and why the Seuda is not there?

I mentioned it to a friend today and he said well in this week's Parsha he was busy as he had to do so many Brissim. Sometimes you see a Mohel and he comes to a Bris and he runs out because he is running to another Bris. Avraham Avinu had a lot of other Brissim so maybe he couldn't stay for the Seuda. It is Epes not a satisfying Teretz.

Rabbeinu Bachya in this week's Parsha 17:3 says, that when a father brings a son to a Bris Milah it is like bringing a Korban. Just like a Korban can't be brought until the animal is 8 days old, that is Mirumaz in the fact that Milah is on the 8th day. Rabbeinu Bachya says that is why there is a Seuda. The Seuda is because by a Korban there is a Mitzvah of Achila, so the same thing by Bris Milah there is a Mitzvah to have a Seuda.

I would add, we have a Kabbala that there is a Mitzvah of Hatafas Dam Bris by a Bris Milah, that there has to be blood by a Bris Milah, the same thing by a Korban that Zerika (the Shpritzing of the blood) is the Mechapeir and here also you need Hatafas Dam Bris. It is very similar.

Now of course we know that the Sandak's lap is considered a Mizbai'ach and Vaiter the Mashal to Korban. A father stands over the Bris just like the Baal Hakorban has to be there Bish'as his Korban is brought. So that the Bris Milah is a form of Korban.

The Gemara in Gittin 57b on the Posuk in Tehillim 44:23 that says (כִּי-עָלֶיךָ, הֹרַגְנוּ כָל-הַיּוֹם) that it is referring to Bris Milah. A young 23 year old father brings his 8 day old baby and without question every member of Klal Yisrael we go and bring our baby to do Bris Milah. It is a Mesiras Nefesh. That Mesiras Nefesh is K'ain a type of a Korban. It is possible that that idea that a Bris Milah is like a Korban is Davka when a father does a Bris on his son. That is when there is a Mitzva of Seuda.

As a matter of fact, if you look at the GR"A that I mentioned earlier in Reish Samech Hei, S'if Kotton Mem Zayin, he Tak'e says that the Mitzvah of Seuda is when a father brings his son to a Bris. So maybe that is why it is brought in Parshas Vayeira where Avraham does a Bris for Yitzchok. There it is clear that the Seuda is for bringing his son to Bris Milah.

**2 – Topic – The Mitzvah of Lech Lecha – Moving to Eretz Yisrael**

When we go the beginning of the Parsha we have for the very first time the Mitzvah of Aliyah to Eretz Yisrael. Lech Lecha, there is a Mitzvah to move to Eretz Yisrael. It is interesting, HKB"H tells Avraham in 12:2 (וְאֶעֶשְׂךָ, לְגוֹי גָּדוֹל, וַאֲבָרֶכְךָ, וַאֲגַדְּלָה שְׁמֶךָ; וְהְיֵה, בְּרָכָה) to move to Eretz Yisrael and it gives him motivation because there when you go to Eretz Yisrael there you will get wealthy, there you will have children, there everything is going to happen to you. It is interesting, very often, when people talk about moving to Eretz Yisrael these days, they talk about running away from the Goyishe Galus. The whole world is moving away from the Torah values even the values which the secular world had honored for a very long time and they are moving away from those secular values. People are running to Eretz Yisrael as a haven. It bothered me because you are not supposed to run into a Shul because it is raining outside. You are supposed to run into a Shul because you recognize the Kedusha of the Shul. Are we running to Eretz Yisrael because it is raining outside? A person should move to Eretz Yisrael for the Kedusha. So it is a K'tzas Nechama. We find that even when Avraham went to Eretz Yisrael and Hashem said Lech Lecha, He said go and then you will be saved from the difficulties that you had. So maybe it is not such an Avla that people go to be saved from difficulties. However, as a matter of fact, Avraham Avinu didn't do it. The Posuk says that Avraham went to Eretz Yisrael (כַּאֲשֶׁר דִּבֶּר אֵלָיו יְרוָר). He went to Eretz Yisrael not because he was going to get a prize for going to Eretz Yisrael, he went to Eretz Yisrael because he understood that that is Ratzon Hashem. So that, it may be that there are certain motivations to go that might spur you on to go but when you go a person should go L'sheim Shamayim.

**3 – Topic – Question of the week # 1**

In 13:14 Avraham Avinu is shown Eretz Yisrael (צָפֹנָה וָנֶגְבָּה, וָקֵדְמָה וָיָמָּה) which is north, south, east and west. That is the order in which Avraham Avinu was shown Eretz Yisrael. By Yaakov Avinu in 28:14 the famous Posuk of (וּפָרַצְתָּ) it is (יָמָּה וָקֵדְמָה וְצָפֹנָה וָנֶגְבָּה). There the order is different. West, east, north and south. West & east is first while by Avraham Avinu north & south is first. A little strange.

Rav Tzaddok in Divrei Sofrim at the end of Os Lamed Zayin marks this and says mysteriously the following words. Avraham Avinu is appropriate to start with north & south and Yaakov is more Shayich to east & west. Why is Avraham north & south while Yaakov is east and west I don't know but okay, Kach Heim Hadevarim. That is not what I want to ask.

What bothered me is in Tehillim 107:3 where it says about going to Eretz Yisrael ( וּמֵאֲרָצוֹת, קִבְּצָם:מִמִּזְרָח וּמִמַּעֲרָב; מִצָּפוֹן וּמִיָּם). We say this in Davening. That doesn't make sense. (מִמִּזְרָח) from east, (וּמִמַּעֲרָב) from west, (מִצָּפוֹן) from north, (וּמִיָּם) the Yam is also west. It should say ( מִמִּזְרָח וּמִמַּעֲרָב; מִצָּפוֹן וּמִדרום). What does it mean (וּמֵאֲרָצוֹת, קִבְּצָם:מִמִּזְרָח וּמִמַּעֲרָב; מִצָּפוֹן וּמִיָּם)? A Davar Pele!

Perhaps we can answer as follows. When we learned Yirmiya, we learned in 1:14 ( מִצָּפוֹן תִּפָּתַח הָרָעָה). From the north the evil will come. Nevuchadnetzar will attack from the north. The Kasha is that Bavel is not the north. Babylonia is due east of Eretz Yisrael, it is not north.

Rav Yaakov Emden answers that it is true that Bavel is east of Eretz Yisrael. When you want to travel from Bavel to Eretz Yisrael especially in ancient days, you didn't go straight west to Eretz Yisrael, you would have to cross the Arabian desert. You can't cross a desert. To get from Bavel to Eretz Yisrael you have to first go up north and then go east and then ( מִצָּפוֹן תִּפָּתַח הָרָעָה). From the north come down to Eretz Yisrael. So the Posuk describes the route of travel.

Maybe that is the Pshat of (וּמֵאֲרָצוֹת, קִבְּצָם:מִמִּזְרָח וּמִמַּעֲרָב; מִצָּפוֹן וּמִיָּם). Jews who are in the south in Africa and they want to come to Eretz Yisrael, they are going to travel through the Sinai desert? No, they will take a boat and will come from the Mediterranean. Maybe that is why the south is mentioned (וּמִיָּם). Perhaps.

**4 – Topic – Question of the week # 2**

In 16:11 we have Hagar running away. Why is she running away? She is running away from Sarah because Sarah is causing her pain. Hashem says (שׁוּבִי אֶל-גְּבִרְתֵּךְ, וְהִתְעַנִּי, תַּחַת יָדֶיהָ). Go back to her even though she causes you pain. Then Hashem says you will have a son (וְקָרָאת שְׁמוֹ יִשְׁמָעֵאל, כִּי-שָׁמַע יְרוָד אֶל-עָנְיֵךְ). Because G-d heard your pain. I don't understand, where in these Pesukim did Hashem answer her Tefillah? She didn't Daven for children! She ran away because she was in pain. HKB"H told her (שׁוּבִי אֶל-גְּבִרְתֵּךְ, וְהִתְעַנִּי, תַּחַת יָדֶיהָ). She will continue to cause you pain but go back anyway. So what does it mean, (כִּי-שָׁמַע יְרוָד) that Hashem listened to your pain? Where did HKB"H respond to the Tzar that she had with a message of redemption. There was no message of redemption. There was no message that the pain will stop. It seems to be a difficulty in Poshut Pshat in the Pesukim. I imagine someone asks the question, but since I have not yet been Zoche to see who asked the question I leave it to you for homework for the coming Shabbos Kodesh.

With that, I want to remind everyone to vote. Klal Yisrael has to stand up for what we believe in. To vote is a Mitzvah. How much of a Mitzvah? An Adam Gadol once said, is voting a Mitzvah like eating Matzah? No! It is a Mitzvah like eating Maror. Sometimes it is a bitter Matzav and you got to do what you got to do. Do this very special Mitzvah and have an absolutely wonderful Shabbos Kodesh!

**Rabbi Reisman – Parshas Lech Lecha 5782**

**1 – Topic – A Vort on the Parsha from the Ohr Gedalyahu**

As we prepare for Shabbos Parshas Lech Lecha. I would like to share with you a few thoughts on the Parsha. Let's start from the very beginning of the Parsha. The Nisayon of Lech Lecha, HKB"H told Avraham to travel to Eretz Yisrael, to Eretz Canaan.

The first Nisayon of the 10 Nisyonos that Avraham Avinu had was not Lech Lecha but the prior Nisayon of Ur Kasdim. Avraham Avinu was thrown into a fire in Ur Kasdim because he refused to bow to Avoda Zorah. That was really his very first Nisayon, however, as opposed to (לֶךְ-לְךָ מֵאַרְצְךָ) Lech Lecha Mai'artzecha, the first Nisayon is not mentioned clearly in the Torah. The Torah doesn't say that this whole episode happened and the question is why. The Torah is already telling us about the other Nisyonos why doesn't it say this particular Nisayon, the Nisayon of Ur Kasdim? That needs an explanation and I would like to share with you an answer.

Before I get to answering that, we also had at the end of Parshas Noach the death of Terach and as a matter of fact the Parsha ends with as is found in 11:32 (וַיָּמָת תֶּרַח, בְּחָרָן) Vayamos Terach B'choron with the death of Terach. Rashi tells us that Terach really died much later because he lived 205 years. However, the Torah doesn't want to make it sound like Avraham left his elderly father and traveled to Eretz Canaan so (הקדים הכתוב מיתתו של תרח ליציאתו של אברם, שלא יהא הדבר מפורסם לכל).

Here the Ramban is Matmia and there are many Meforshim who say what do you mean what about the underlying question of how did Avraham leave Terach? If there is an answer then it is not necessary to fool us and tell us (וַיָּמָת תֶּרַח, בְּחָרָן). The Torah is not in the habit of fooling us. So this Rashi needs an explanation as well. So there are two questions, why is Ur Kasdim hidden from us and why is the death of Terach mentioned in a way that apparently misleads us.

I would like to share with you a thought from the Ohr Gedalyahu on Parshas Lech Lecha (Os Beis on page 21). Before I do that I want to tell you that in general it seems that the Ohr Gedalyahu has a Shittah in at least a couple of places (In Parshas Bo, Page 25, Os Gimmel for example – ( עשר מכות – עשרה מאמרות)) that things that we find in the number 10 let's say 10 Makkos or 10 Nisyonos, correspond to the Asara Mamaros She'b'hem Nivra Ha'olam. The world was created with 10 utterances, 10 Dibburim Kavayochel of HKB"H, and when we find things that are 10 for example the Ohr Gedalyahu says that the 10 Makkos were K'negged (they were opposite) the 10 Mamaros in reverse order and just like the Asara Mamaros hid the presence of Hashem the 10 Makkos revealed the presence of Hashem. Therefore, he explains that the 10 are K'negged the 10. How he goes through them you will have to wait and see until we get to the Makkos.

Returning to our Parsha, the Ohr Gedalyahu says that 10 Nisyonos of Avraham were K'negged the Asara Mamaros She'b'hem Nivra Ha'olam. Meaning to say, Avraham through passing the Nisyonos created a new Metzi'os, a new birth of Avraham Avinu which was of course the beginning in Klal Yisrael.

The Ohr Gedalyahu says that when Avraham Avinu was thrown into Ur Kasdim it wasn't that he went into a fire and it didn't affect him and he walked out. Ur Kasdim was a furnace, a kiln that

created a change in Avraham Avinu from the old Avraham Avinu into the new Avraham Avinu. It was an Avraham Avinu who through Mesiras Nefesh changed himself into a different person.

The same thing, the 10 Makkos in Mitzrayim they changed Klal Yisrael. Why are they K'negged the Asara Mamaros? It was a Shinuy, it was a change. Klal Yisrael became a different nation, a newborn nation by being able to go through the experience of Mitzrayim.

So Rav Gedalya Schorr says that is why it says here in 15:7 that HKB"H says ( אֲנִי יְרוָר, אֲשֶׁר הוֹצֵאתִיךָ מֵאוּר כַּשְׂדִּים). I am Hashem who took you out of Ur Kasdim which is the same language as ( אָנֹכִי יְרוָר אֱלֹקיךָ, אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם). That we have the first Anochi of (אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם). In both it is a Briya Chadasha. When there is a new creation, it was the first so to speak of the Asara Mamaros, it was a new Briya, a Briya Chadasha.

Now that we understand the Yesod that it is a Briya Chadasha, so we understand that Avraham Avinu left Terach and in a sense the old Avraham Avinu who was a son of Terach no longer existed, it was a new Avraham Avinu, it was a new beginning. Therefore, it is not Sheker. The Torah tells us that Terach died and Avraham left. So the question was that the Torah is fooling us as Avraham Avinu really did leave his old father. The answer is no. when his father gave him up to be thrown into a furnace, the relationship between Terach and Avraham came to an end. Avraham came out of the furnace as a new Avraham Avinu, a new Briya. Therefore, when the Torah tells us things this way it is telling us the truth that Avraham Avinu didn't leave his father, his father who had him thrown into a furnace no longer had the Tokeif of father and the relationship was over.

In the Asara Mamaaros Shenivrah Olam the Gemara says that there were only nine Vayomers. The Gemara says that there were only nine Mamaros. Beraishis, the very beginning it doesn't say Vayomer. Why? Because before there was creation you can't say Vayomer. Beraishis there was a beginning, the first step was the beginning. That it doesn't say.

Zagt the Ohr Gedalyahu, the same thing with the Ur Kasdim experience. The Ur Kasdim experience is hidden. Just like the Torah doesn't tell us what was before Beraishis, what changed from before Beraishis to after Beraishis, the same thing. The Torah introduces us to the new Avraham Avinu. It doesn't talk about the old Avraham coming into the new Avraham Avinu. This is the Ohr Gedalyahu's Yesod.

I want to add that this comes back to an old Yesod of ours. That Mesiras Nefesh is what creates Ruchnios. Avraham Avinu was Moser Nefesh to be thrown into Ur Kasdim and he became a new Avraham, he became Avraham Avinu. The same thing anytime a person is Moser Nefesh. I mentioned in the past that Rav Schwab says that Mesiras Nefesh destroys Kochos Hatumah around you. Doing things that are difficult for you, we are not ready to be thrown into Ur Kasdim but we are ready to be Moser Nefesh as it says in the Gemara that Talmidei Chachamim Menadidin Shina Mei'aineihem. When we are exhausted and we push ourselves to learn that is also Mesiras Nefesh. When we push ourselves to get out of bed to get to Shacharis on time that is also Mesiras Nefesh. Mesiras Nefesh creates a Klal Yisrael and that is what happened in Ur Kasdim.

**2 – Topic – A possible Teretz from the Ketzos**

Let us move to another topic. Avraham Avinu comes to Mitzrayim with his wife and he says as is found in 12:13 (אִמְרִי-נָא, אֲחֹתִי אָתְּ) say that you are my sister (לְמַעַן יִיטַב-לִי בַעֲבוּרֵךְ). Guess what happens. He says don't say you are my wife says you are my sister. So what does Pharoh do as he wants to marry this Sarah. 12:16 (וּלְאַבְרָם הֵיטִיב, בַּעֲבוּרָהּ). He sends all kinds of wonderful gifts. Later the truth comes out.

I don't understand, how can Avraham Avinu keep these gifts. Isn't it a Mekach Ta'us, it was sent under false pretenses. Avraham Avinu pretends he is Sarah's brother so now you can influence the Shidduch. Imagine you have someone that you want a Shidduch, so you send the person some money and say help me with this Shidduch. Then you find out that this woman is an Eishes Ish there will not be any Shidduch with this woman so you want your money back. It is a very Shver thing how Avraham Avinu is allowed to keep this money. It needs a Bi'ur.

Perhaps, the Ketzos Hachoshen says the rule in Siman 25:1of Adam Muad L'olam is a Gezairas Hakasuv. It means that a person is responsible for any damage he does. Even if he does it and it is not his fault. He is still responsible. Adam Muad L'olam. The Gemara learns it out of Petza Tachas Patza from the Posuk. Says the Ketzos, Adam Muad L'olam is not a Svara it is a Gezairas Hakasuv and it says in the Parsha of Mazik on the topic of people who damage other people's property. By Genaiva, when it comes to stealing, if someone steals B'ones or B'shogeig. Someone steals in a way in which he is guiltless, he didn't do anything wrong, in such a case there is no Din of Adam Muad L'olam. There is no Din that you have to pay back. Certainly if you have an object that belongs to another Yid it is no worse than Hashavas Aveida and you have to give it back. But there is no Din Ganav, there is no responsibility for Ganav.

Perhaps, Avraham Avinu was an Oneis. He was afraid for his life and he was pretending that he was Sarah's brother and they are sending him money, and they are sending him Tzon and Shefachos and many kinds of goodies. What is he going to say no I don't want it? What would be the reason that he wouldn't want it? What is he going to say as Pharoh would not understand because human beings always want free money. What is he going to say, she is an Eishes Ish? He can't do that either. It would have been dangerous for him to try that. Mimeila, according to that, it is very understandable that Avraham was able to keep it as he took it B'oneis and Mimeila he is allowed to keep it. It is a possible technical Teretz.

**3 – Topic – A Question of the week**

In this week's Parsha we have the Milah of Avraham Avinu and Yishmael. Incredible! A 13 year old boy and a 99 year old man that do the Ratzon Hashem and they do a Bris Milah. In next week's Parsha we have the Milah of Yitzchok an 8 day old baby. So the Posuk tells us in 21:8 ( וַיִּגְדַּל הַיֶּלֶד, וַיִּגָּמַל; וַיַּעַשׂ אַבְרָהָם מִשְׁתֶּה גָּדוֹל, בְּיוֹם הִגָּמֵל אֶת-יִצְחָק). That Avraham made a big party (בְּיוֹם הִגָּמֵל אֶת-יִצְחָק). Rashi says (לסוף עשרים וארבע חדש) means when Yitzchok was 2 years old he was weaned off nursing. However, Tosafos says that it was a Seudas Bris Milah. (בְּיוֹם הִגָּמֵל) Hei and Gimmel is 8 days. (מל) (בְּיוֹם הִגּ) on the 8th day when he did the Bris Milah. This is what Tosafos says. Both the Tosafos and the Daas Zekainim M'balei Tosafos in next week's Parsha and Tosafos in Maseches

Shabbos on 130 in Perek Rabbi Elazar D'milah. So they say that that is the first ever Seudas Hab'ris by Yitzchok Avinu.

I don't understand. When an 8 day old baby has a Bris you make a Seudas Mitzvah. Of course you make a Seudas Mitzvah. When a 99 year old man and a 13 year old boy have a Bris you don't make a Seudas Mitzvah? Why is the first Seudas Mitzvah only later by Yitzchok and not here by Avraham and Yishmael? This definitely needs a Bi'ur. Tzorech Iyun Gadol!

Agav I want to mention that a Seudas Bris Milah is a Davar Kadosh, it is a holy Seudah. It is an incredible thing that Klal Yisrael takes their 8 day old babies and give them up to a Bris Milah. It is really an incredible thing. It is a time of Kedusha when Eliyahu Hanavi comes. The Seudas Hab'ris should be B'kedusha. It is enjoyable and fun and proper. It should be a Seuda that mirrors the Kedusha of the moment and it should be appropriate, it should be a Seuda that has a certain solemn air to it, a happy solemn air to it. Would people put balloons by a Chasunah? When a Bris becomes an issue of toys and balloons, I don't mean Davka the balloons, but I mean the whole attitude of balloons at a Bris, that is a circus item. What is it doing at a Bris Milah. Bris Milah is a time of Kedusha. It should be treated as such. That is just my feeling but the Kasha is a good Kasha.

And so, I am just reminded that in 1991 when Iraq was at war, there was a Tai'yere Russian Yid who was not a Talmid Chochom and he worked in one of the Yeshivos. By the Iraqi war he said I have such headaches from the Bnei Yishmael. I don't understand this Avraham Avinu. Hashem says as is found in 22:2 (קַח-נָא אֶת-בִּנְךָ) take your son and bring him up as an Akeida and kill him. So Avraham says (קַח-נָא אֶת-בִּנְךָ) which (בִּנְךָ). (אֶת-יְחִידְךָ) which (יְחִידְךָ). (אֲשֶׁר-אָהַבְתָּ) which (אָהַבְתָּ). So he said in Yiddish, Ich Varshtei Nisht. The Eibeshta Zagt, Nem the Yishmael, Hak Im Up Da Kup and Mis Patur Fun Em. (Avraham Avinu should have ran as soon as Hashem said and knocked off Yishmael). That is what he said I guess in a joking way.

I am thinking now, that maybe Avraham Avinu said a Seudas Bris Milah is a Davar Kadosh. The first Seudah shouldn't be the Seudah of the Bris of Yishmael. It should be the Seudah of the Bris of Yitzchok. Even though it was Avraham and Yishmael but still it would have been Yishmael's Seudas Ha'bris too. Better it should be a Yitzchok Avinu Seudas Bris. Maybe that is why he waited as a Seudas Bris is a Davar She'bekedusha. It should be done for Yitzchok Avinu. I wish everybody an absolutely wonderful, delightful Shabbos, a meaningful Shabbos and a Shabbos of Aliyah.

**Rabbi Reisman – Parshas Lech Lecha 5781**

**1 – Topic – An apparent Stira in two Rashi's**

As we prepare for Shabbos Parshas Lech Lecha, a very auspicious week coming up with the elections and the very uncertain times regarding the Pandemic especially here in the NY/NJ area. It is a really a week to Daven to the Ribbono Shel Olam that we should be Zoche to a time of great Rachamei Shamayim in the Zechus of Avraham Avinu to whom we are introduced to in Parshas Lech Lecha.

I want to begin with what appears to be a Stira in two Rashis. Rashi in Parshas Lech Lecha says on 12:6 (וְהַכְּנַעֲנִי, אָז בָּאָרֶץ) that (היה הולך וכובש את ארץ ישראל מזרעו של שם). The children from Cannan who descended from Cham the son of Noach captured Eretz Yisrael from Sheim the son of Noach. (שבחלקו של שם נפלה כשחלק נח את הארץ). When Noach divided the land among his three children, Eretz Yisrael came to the family of Sheim. The Cannanim came along and they captured it. (וְהַכְּנַעֲנִי, אָז בָּאָרֶץ). The Cannanim were then capturing the land. So Rashi gives us a little bit of history.

The problem is that the very first Rashi in Sefer Berashis says that the nations of the world will say to the Jews, (לסטים אתם) you are thieves, (שכבשתם ארצות שבעה גוים) that you captured the land of the seven nations, of the Cannanim. Which is Mashma that Eretz Yisrael was originally given to the Bnei Cham. If it was originally given to the Bnei Sheim and the Cannanim took it away from the Bnei Sheim, then what is wrong with the Bnei Sheim coming back. What does it mean (לסטים אתם), the Cannanim are the Listim, They are the ones that took it first? It is really a Davar Pele.

It is likely that the answer is that it doesn't matter. Whatever the Jews do the Jews get blamed. An explanation this way or an explanation that way it doesn't matter. Look at today it is exactly the same thing. They say we took away Eretz Yisrael from the Arabs that live there. Is anyone going to deny that we were there before them? That we were forcibly thrown out of Eretz Yisrael a long time ago? Nobody denies it. But you see that Maiseh Avos Siman L'banim. They are going to say Listim Atem.

Now I do have to tell you the truth that the Sifsei Chachamim asks this Kasha that there is a Stira of the two Rashis which he brings in Parshas Beraishis on the first Rashi. He answers a very technical Teretz. His Teretz is that it is true that Noach gave it to the Bnei Sheim, the Cannanim captured it, the Cannanim built cities. When Yidden come then it is (לסטים אתם). Why? Because you have to reimburse the Cannanim who improved the land, and since they improved the land you are stealing from what they improved. The Halacha is that Hayored L'soch Sadeh Shel Chaveiro Shelo Bir'shus, somebody who goes to someone else's field and improves it you have to give him his expenses. That is the Sifsei Chachamim's Teretz.

My Teretz is Klal Yisrael's Teretz that it doesn't matter if there is an explanation. They are going to say (לסטים אתם) anyway. We have to know that the Emes Teretz is that we have to do what the Ribbono Shel Olam wants. HKB"H gives it to whom He sees fit and Boruch Hashem HKB"H allows Klal Yisrael to be in Eretz Yisrael.

**2 – Topic – Rav Schwab – Leiv Melachim B'yad Hashem.**

I want to share with you a totally separate thought. HKB"H is called the ( מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא). That is a language that is always disturbing. (מֶלֶךְ מַלְכֵי הַמְּלָכִים). Hashem is the King over the other kings. When you have a lot of kings you say okay, he is a king, he is a king and he is a king. Who is the best king, who is the biggest king? He is the biggest king. You can compare things if they are comparable. What does it mean that HKB"H is the (מֶלֶךְ מַלְכֵי הַמְּלָכִים) the King over all the kings? Where do you compare a Melech Basar V'dam to a King who is the Ribbono Shel Olam? It is a Peledike Lashon.

Let me share with you something that Rav Schwab says in Mayan Beis Hashoevah on Megillas Esther (Ed. Note: this can be found on page 470 and it was also spoken about in depth on Parshas Va'eira 5777). There Rav Schwab is coming to explain why every Melech in the Megillah is Merameiz to HKB"H. We say that when it says in the Megillah Melech that it is referring to Hashem. In Pshat it for sure refers to Achashveirosh, the evil Rasha. But B'derech Remez of course it refers to HKB"H. It is strange that HKB"H should hide his name in the name of a Rasha. Very strange.

Zagt Rav Schwab, this is an Inyan Meyuchad to a Melech, to a Manhig. HKB"H uses the kings of the world, the leaders of the world to be Mekayeim His Hashgacha. To be Mekayeim His will in the happenings of the world, in the history of the world, in the unfolding of the events of the world. Kings are HKB"H's tools of Hashgacha. We say as the Posuk says in Mishlei 21:1, (לֵב-מֶלֶךְ, בְּיַד-יְרוָר). It is true (לֵב-מֶלֶךְ, בְּיַד-יְרוָר) but it is true that everyone's Leiv is B'yad Hashem. Is it just a Melech whose Leiv is B'yad Hashem? Says Rav Schwab, everybody's Leiv is B'yad Hashem. Of course it is so, but by a Melech all the more so HKB"H uses the kings, the leaders of the world to unleash His forces of control of the world, HKB"H's forces of change in the world. The Melech, the leader is the tool for that. Whenever anyone sees a Melech or a leader even if he is a Rasha like Achashveirosh, a person should see behind him in everything he does that HKB"H is using him to send a message to His people.

Esther said as is found in Tehillim 22:21 (הַצִּילָה מֵחֶרֶב נַפְשִׁי; מִיַּד-כֶּלֶב, יְחִידָתִי). When she Davened to be saved from Achashveirosh she called him a Kelev. The Gemara says in Megillah 15b (27 lines from the top) (נסתלקה הימנה שכינה) that the Shechina left her. You don't talk about a king in such a language like a Kelev. Even Achashveirosh you don't call him a Kelev? Why? Because you have to see that he is a puppet of Yad Hashem.

We find that Pharoh was not punished for being Meshabeid Klal Yisrael. He was punished for the extra level of Shibud that he did to Klal Yisrael. But that he would be Meshabeid Klal Yisrael, that was part of the forces of the world that HKB"H wanted. He was punished for his extra level of Rishus, the extra level of evil that he did in carrying it out which is something he decided to do. In a Melech we see the Hashgacha Pratis of HKB"H.

Moshe Rabbeinu was commanded to have honor for Pharoh, Kavod for Pharoh in Parshas Va'eira 6:13. We find the same thing with Achav and Eliyahu Hanavi where Eliyahu Hanavu gives Kvod Malchus to Achav the terrible Rasha. We find that some kings even Reshaim had dreams that were Nevuos. Paroh, Nevuchadnetzar, Balshetzar, they were Zoche to a touch of Nevua. A Melech, a leader is tool of Ratzon Hashem.

We face an upcoming election, we Daven that HKB"H should be Meracheim. The consequences for Klal Yisrael, the consequences for the civilized world of values are very stark. It is very strange how events have unfolded over the last number of years, certainly over the last year. We Daven that what we understand should be good that HKB"H should see that it is good and should make it happen. Do we really know? (לֵב-מֶלֶךְ, בְּיַד-יְרוָר).

Hashem is (מֶלֶךְ מַלְכֵי הַמְּלָכִים). Because every though human being is used as a tool of HKB"H's Hashgacha Pratis, certainly that is so but the Melech all the more so. Hashem is the ( מֶלֶךְ מַלְכֵי הַמְּלָכִים), He is the King who is Mamlich Melachim, who runs the world of Melachim, who runs

the world of Malchus. For what? For Klal Yisrael. For His people. We stand with bated breath hoping to see Yeshuas Hashem. HKB"H should help that whatever happens we look to develop a Kesher with a Hakara of the Hashgacha Pratis of HKB"H that it should be an upcoming time that is very good.

**3 – Topic – A Pitch for those in NY especially in Brooklyn.**

I want to end with a pitch, a request, with a desire. I am talking to all of you in NY especially in Brooklyn. We, Klal Yisrael find ourselves in a very difficult time. The boys and girls who are out of Yeshivos can't do it, they can't handle it. It is just not doable. For the Ruchnios it is terrible. Their Yeridos in Davening is awful. Really really terrible. We need a Yeshua. We have to help ourselves.

The government in its infinite wisdom is working with positivity rates. Positivity rates means that if 50 people take Covid tests and 5 are positive then 10% are positive. Ai there are 100,000 people in this area? It doesn't matter. It goes by those who take a test. If we can convince 1,000 people to take tests and 5 are positive then that is .5% (a half of a percent). Then everything is suddenly good. Then things are better. This is the way the government works.

What has happened over this last period of time is that in Williamsburg they increased testing dramatically. The Rebbes says and the Chassidim do. Williamsburg in now a white zone. In Kiryas Yoel they increased testing dramatically and they went from 12% down to under 2%. Boro Park has decided to increase their testing and they have done it. There are vans and trailers all over testing people and their positivity rate has gone down dramatically. The highest positivity rate in the red cluster is in Flatbush in 11230, is in our area. It is a Davar Pele. The bigger Pele is that in one day this week there were 15 positives in 11230. But that represented a high % because well under 100 people had tested. We need to increase testing. The Rebbe says and the Chassidim do.

The Bnei Torah need to understand that we need to get the boys back to Yeshiva. People are afraid to test. They hear about all kinds of Meshugaim on the internet saying all kinds of things. We need to test. We need to test often. We need to test properly. Certainly those who know that they have antibodies. The government is saying you should test even if you have antibodies. We are not playing tricks. They are saying that. We need to be able to do it. I beg all of you. There will be testing sites by Rabbi Landau's Shul, by the Agudah of Avenue L, by the Navi Shiur on Motzoei Shabbos. Be tested. Don't be afraid. Be tested.

May HKB"H give that this Tzarah Gedola that the Yeshivas are closed and the boys and girls are suffering. You know, the children themselves want to be back in Yeshiva. Never saw elementary school children happy to be back in Yeshiva. We need to do it. Please Klal Yisrael, do it. Don't be afraid. May HKB"H help us that our Hishtadlus should find cause to bring Rachamei Shamayim on Klal Yisrael in all the areas in which we are struggling. Wishing one and all an extraordinary wonderful Shabbos. IY"H the coming week should be a very special week of Yeshuas Hashem K'heref Ayin for all of Klal Yisrael B'chol Makom here, Eretz Yisrael. B'chol Makom. A Gutten Shabbos to one and all!

**Rabbi Reisman - Parshas Lech Lecha 5780**

**1 - Topic - A Kasha on the beginning of the Parsha.**

As we prepare for Shabbos Parshas Lech Lecha. This week I have a Kasha or two to begin with and let's see if someone can help me out with them. The first Kasha has to do with the Aliyah that I got this morning. As you know, during the weekdays we split the first Shabbos Aliyah into three and we give the Kohen, Levi and Yisrael. We have a rule that an Aliyah has to start and end with a Davar Tov, and therefore, there are rare occasions where we have to go past Sheini because of the fact that we want to be able to follow these rules.

When I got my Aliyah today, the Baal Korei who is an expert Baal Korei and certainly did not make any mistakes, ended the Levi Aliyah at 12:10 which means the Yisrael's Aliyah began ( וַיְהִי רָעָב, בָּאָרֶץ). There was a hunger in the land, there was a famine in the land. Is that the way to start an Aliyah? I thought that an Aliyah has to start with a Davar Tov?

Now I can already hear everyone saying it looked like something bad but it was really a Davar Tov, everything that looks bad is really a Davar Tov. The rule that we don't start with a Davar Ra means that we don't start with something that looks like a Davar Ra. So why did the Aliyah begin with (וַיְהִי רָעָב, בָּאָרֶץ)? I don't know. Maybe someone will have an answer.

**2 - Topic - Another Kasha on the Parsha**

In being Maavir Sedra I came to the Posuk which tells us that after Avram completed his battle and conquered the Arba'a Melachim he met Sheim, Malki'tzedek and as the Posuk says in ( וַיִּתֶּן-לוֹ מַעֲשֵׂר, מִכֹּל). Avram gave him a tenth from everything. This is a Makar for the Mitzvah of giving a tenth of what a person has to Tzedaka I guess (not to a Kohen but to Tzedaka).

I have a Kasha. In Shulchan Aruch it says that a tenth is a Bedieved. L'chatchila a person who can afford to do so is supposed to give a fifth or 20%. Why then did Avram who now became wealthy when he took so much booty in this battle and decided not to keep it, but L'mayseh he had achieved wealth. So why isn't he giving 20% to Tzedakah and why is it (וַיִּתֶּן-לוֹ מַעֲשֵׂר, מִכֹּל) that he only gave him a tenth? This seems somewhat troublesome. Maybe someone will have an answer.

**3 - Topic - A Third question on the Parsha**

The Rambam in Hilchos Melachim at the beginning of Perek Zayin traces the origin of the Mitzvos of the Torah. Now of course most Mitzvos were given at Har Sinai. Nevertheless the Rambam traces numerous Mitzvos which the Jewish people accepted on themselves earlier. There he says that the source for the Mitzvah of giving Maiser is from Yitzchok Avinu and the Mai'a She'arim which is coming up I believe in Parshas Toldos. The question that the Raivad asks on the Rambam is why are you saying that the Makar is from Yitzchok, the Makar should be from Avraham? (וַיִּתֶּן-לוֹ מַעֲשֵׂר, מִכֹּל)?

I was just thinking, it could be that since Avraham only gave him 10%, so that is just a Maiseh that happened and it is not the Makar for Maiser. We learn it out from Yitzchok. That is a problem

because Yitzchok only gave 10%. So we have a Kasha on two different Parshios. Why did Avram give 10% and according to the Raivad that is the source of giving Maiser and why did Yitzchok only give 10% because according to the Rambam that is the source of the Mitzvah of giving Maiser.

**4 - Topic - A Fourth Kasha on the Parsha**

We find in the beginning of Parshas Vayeitzei that Yaakov Avinu is very moved because he slept at Shar Hashamayim and afterwards he makes a Neder and he says to the Ribbono Shel Olam if you will be kind to me and give me whatever I need then I pledge as is found in 28:22 (וְכֹל אֲשֶׁר תִּתֶּן-לִי, עַשֵּׂר אֲעַשְּׂרֶנּוּ לָךְ). Whatever you give me I will give Maiser. That is Yaakov's promise.

The question is that according to the Rambam and the Raivad Yaakov is already Chayuv to do that. The Rambam and Raivad are saying in tracing the Mitzvos that when Yitzchok according to the Rambam or Avram according to the Raivad when they started giving Maiser that was the Makar for Maiser for Klal Yisrael. So what is Yaakov Avinu doing that he is being so kind that if you give me I will give Maiser. What do you mean I will give Maiser? You are obligated to give Maiser!

At least this question I may be able to answer. Chazal Darshun (וְכֹל אֲשֶׁר תִּתֶּן-לִי, עַשֵּׂר אֲעַשְּׂרֶנּוּ לָךְ) that I will give a fifth, I will give a double Maiser, two tenths. Now it is very Geshmak. Avram Avinu and/or Yitzchok Avinu made a Takana of Maiser, 10%. Yaakov Avinu came and said (וְכֹל אֲשֶׁר תִּתֶּן-לִי, עַשֵּׂר אֲעַשְּׂרֶנּוּ לָךְ), I will give 20%. Yaakov Avinu was volunteering to give an extra 10%. Only after that do we have our rule that Lechatchila you should give 20% and you can be Yotzei with 10% for Maiser. So at least through this chain of events we can see that Yaakov Avinu added something and he added raising the 10% Maiser level to 20%.

**5 - Topic - An Insight into the Stars**

Let's talk a little about a concept in the Parsha. (Ed. Note: This Dvar Torah was mentioned in 5775 as well). The Posuk says in 15:5 (הַבֶּט-נָא הַשָּׁמַיְמָה וּסְפֹר הַכּוֹכָבִים--אִם-תּוּכַל, לִסְפֹּר אֹתָם). The Ribbono Shel Olam says to Avraham Avinu look heavenward and count the stars. Can you count all the stars? It is an old question of mine which I must have mentioned here already that the visible stars, the stars that are visible to the eye are generally at any one time roughly 1,200 stars maximum. Since at night you only see half of the sky the maximum number of stars in the heavens is the whole sphere of the heaven is well under 3,000 probably closer to 2,500 and this is confirmed in all science books. Visible stars are only in the 2,000 - 2,500 range. Zeh Hu! Until Galileo (in the early 1600's) perfected the telescope, the fact that there are so many stars all over was not known. So it is interesting that HKB"H said look at the heavens and count the stars is it possible to count them.

Then we read Rashi. Rashi says (והגביהו למעלה מן הכוכבים). HKB"H picked Avram up off the earth and carried him in the heavens higher than the stars. The question is what is the Tzorech for this miracle. Hashem created a miracle that he took Avram Avinu who became the first recorded person up in the heavens. What is the need for such a miracle?

According to what we said it is very Geshmak. From the earth you can't see so many stars. Therefore, HKB"H (והגביהו למעלה מן הכוכבים) to be able to see all of the stars and the fact that there are so many stars that you can't count how many stars there are. This is the Pshat in Rashi and this Pshat in Rashi I found in Taima Dik'ra (page 21).

In Taima Dik'ra he makes mention that at any one time there are only a little over 1,000 stars visible and that is why HKB"H (והגביהו למעלה מן הכוכבים). As I mentioned in previous years, this is a big Yesod of Emunah. This is because for many generations after the Torah was given until the days of Galileo in the 17th century, Jews and non-Jews alike read this passage in the Torah where it says look at the stars and your children will be as many as the stars and they wondered, what? As many as the granules of sand on the earth, that is a lot. As many as the stars, the stars are finite. We know today when HKB"H said this to Avram that the stars are truly infinite.

**6 - Topic - An Insight into Eretz Yisrael**

In this week's Parsha of course we have the promise of the land being given to Avram Avinu and to his children afterwards as a Yerusha. Constantly Eretz Yisrael is called Yerusha. Not a Matana but a Yerusha. It is interesting that the Ketzos in Siman 252:1 brings a Teshuvas Harashba. He says that when a man dies and he passes a Yerusha, the Yerusha occurs simultaneously with death. If when a man dies he gives a Matnas Shechiv Mai'ra, he promises a gift to someone which is binding, that takes place a moment after death. Now this idea, whatever the Halachik ramifications of the Ketzos is an insight into what it means when HKB"H calls something a Yerusha.

A Matana is something outside of you, something you give. A Yerusha is something B'etzem, it is something that belongs, it is something that is inherently a part of a person's family. Someone who has a Yerusha from his parent's the understanding is that that Yerusha is part of Tafkidai Shel Adam, part of the purpose, part of the job of a person. If you can call it a Yerusha, it is a responsibility.

There is a famous story of Rabbi Akiva Eiger, about a man who died and he left in his will that he wants his money to go to wherever Rabbi Akiva Eiger decides is the best destination. Should it go to Yeshivos, should it go to Almanos. So whatever Rabbi Akiva Eiger Paskens is the best destination for my Yerusha, that is where it should go. They went to Rabbi Akiva Eiger. Rabbi Akiva Eiger said the Torah says that Yerusha goes to relatives so that must be the best destination. So give it to the relatives according to the line of Yerusha that is in the Torah.

According to what we are saying it is more than just a gift of money. The idea of a Yerusha being a responsibility, a Hemshech, a continuing what the Niftar put his efforts and energy into to building a family and a home based on that, on that money is designated for that. That idea of Yerusha is something that belongs Dafka to the children. As it says in Devarim 33:4 ( תּוֹרָה צִוָּה-לָנוּ, מֹשֶׁה: מוֹרָשָׁה, קְהִלַּת יַעֲקֹב). Torah is Yerusha. Torah is something that is Tafkido Shel Adam.

Coming back to Eretz Yisrael, we understand that Eretz Yisrael is not just a destination for Klal Yisrael it is the destiny of Klal Yisrael. It is the place that Klal Yisrael can accomplish, where it can do. Eretz Yisrael is Yerusha forever, even if we are away for centuries, for millennium. It is Tafkido Shel Yehudi. Eretz Yisrael.

And so, a list of questions and an insight into the stars and an insight into Eretz Yisrael. What could be better is to be coming to Mishmar tonight as well and all of that together we will be ready to greet the Shabbos queen IY"H tomorrow. A Gutten Shabbos to one and all!

**Rabbi Reisman- Parshas Lech Lecha 5779**

**1 - Topic - Rav Druk on the difference between Hagar and Rus.**

As we prepare for Shabbos Parshas Lech Lecha. I would like to start with a riddle. Who is it in Tanach that was a princess and gave up the house of her father the king, to go and connect herself to a Jewish home even without the glory and wealth, just to connect to Klal Yisrael? Of course you all know the answer. However, there are two answers. Most famously it was Rus who gave up her father's house and wealth in order to connect to Klal Yisrael even though she lived in poverty in the time that she returned with Naomi.

There is a second such woman. Her name is Hagar. Hagar also as Rashi brings in Parshas Lech Lecha 16:1 ( בת פרעה היתה, כשראה נסים שנעשה לשרה אמר מוטב שתהא בתי שפחה בבית זה ולא גבירה בבית אחר ). Hagar also left the kings palace to come and to be a Shifcha in the house of Avraham. So that, Hagar was really a great woman as was Rus, yet, such divergent outcomes. The outcome by Rus is that Dovid and Moshiach come from her and the outcome by Hagar was that Yishmael comes from her. It is a Davar Pele.

It is also obvious that Hagar was a great woman because Sara offered Hagar as a wife to Avraham as it says in 16:2 (אוּלַי אִבָּנֶה מִמֶּנָּה ). Maybe I will raise her children. My descendants will come through her. If Hagar was a person worthy of having a Yishmael, Sara picked the wrong person. So we need an explanation what happened. We have two women with the identical Mesiras Nefesh, Rus who was drawn close and Hagar who sent away.

Says Rav Druk in his Sefer Darash Mordechai (on 16:4, page 119), one thing happened. ( וַתֵּקַל גְּבִרְתָּהּ בְּעֵינֶיהָ ). There came a time where Hagar looked at Sara with a cynical eye. ( וַתֵּקַל גְּבִרְתָּהּ בְּעֵינֶיהָ ). Chazal say (In the Gemara Maseches Eiruvin 65b, 2nd line from the top) ( **א"ר אילעאי בשלשה דברים אדם ניכר בכוסו ובכיסו ובכעסו** ) that a person is Nikkir B'koso, B'kaisa, B'kiso. When he drinks, when he gets angry and when he deals with finances, that is well known.

Rav Druk brings (**ואמרי ליה אף בשחקו**) some say also when he jokes around. (וַתֵּקַל גְּבִרְתָּהּ בְּעֵינֶיהָ). She joked around about Sara. Sara wasn't considered Choshuv in her eyes. From that you go from a mother of Moshiach to a mother of Yishmael? Yes.

There are things in the world that have sanctity, that have value that are spiritually important. There are people that represent Torah, Avoda and Yir'as Shamayim. The Penimios of a person is recognized (**בשחקו**), in what he jokes around about. The reverence that he has for things that are Kodosh. Hagar (וַתֵּקַל גְּבִרְתָּהּ בְּעֵינֶיהָ) in her Penimios, deep inside she did not appreciate the greatness of Sara and after that it all went downhill.

We live in a generation where people are cynical about those who are in power. When you look at the political world it is no surprise, the successful politicians are not the ones that command respect from anybody. And yet, Klal Yisrael always has reverence for Devarim She'bik'dusha, for people of Kedusha, the people who lead Kehillos or Yeshivos.

Unfortunately there are some Yidden who get sucked into the cynicism of the world. ( וַתִּקַל גְּבִרְתָּהּ בְּעֵינֶיהָ). The lesson of Hagar is that you can be at the door of being the mother of Klal Yisrael ( אוּלַי אִבָּנֶה מִמֶּנָּה), but you can lose it all. You can lose it all with not having the right respect, reverence for Devarim She'bik'dusha. What a lesson. I can just see Rav Druk talking about it. It was exactly up his alley.

**2 - Topic - Rav Shteinman on the power of a Yid's Beracha.**

Let's move on to a second topic. 12:3 (וְאֲבָרְכָה, מְבָרְכֶיךָ). HKB"H promises Avraham that I will bless those who bless you. Riddle: Where is this brought in Halacha? What does this have to do with Halacha? The Gemara in Maseches Berachos 55a (20 lines from the top) says and this is brought in Shulchan Aruch that when you are sitting at a table and it is time to Bentch, if the Baal Habayis says to you I want you to be the Mezamein and you refuse and say give it to someone else, you are (**מי שנותנין לו כוס של ברכה לברך**). If someone offers you the Kos Shel Yayin to be the Mezamein (**ואינו מברך**) and you refuse, (**מקצרים ימיו ושנותיו של אדם**). What a powerful punishment. ( **מקצרים ימיו ושנותיו**). He loses days or years form his life. (**דכתיב ואברכה מברכיך**). Because here, the one who leads the Bentching offers a Beracha for the Baal Habayis and you refuse, you lose the (**ואברכה מברכיך**).

We don't think of it this way. We think about Avraham Avinu, if you bless Avraham Avinu you will be Bentched. No, it is not just Avraham. If you offer a Beracha to Yidden, to Klal Yisrael, (**ואברכה מברכיך**) you will get Gebentched. Therefore, in Halacha it says if someone offers you to Bentch you should not refuse.

The Mishna Berura is Melameid Zechus and says that maybe that is only when the Mezamein is Motzi everyone and he is the only one who says (**הָרַחֲמָן** הוּא יְבָרֵךְ אֶת בַּעַל הַבַּיִת הַזֶּה). It is a Limud Zechus but the Ikkur Halacha there is no question, if a Baal Habayis offers you to Bentch you should not refuse.

Rav Shteinman writes on this (in Ayeles Hashachar, on 12:3, page 90) that we see a Chiddush Gadol. That a Yid's Beracha helps. Even for Avraham Avinu. Avraham Avinu is already Gebentched from the Ribbono Shel Olam. (וְאֲבָרְכָה, מְבָרְכֶיךָ). Who is Bentching him? Not a Yid. This is a non-Jew (as it says in Tosafos to Maseches Chullin 49a ( ואפילו עובדי כוכבים המברכים את ישראל מתברכין)). Someone who appreciates Avraham Avinu and gives him a Beracha there is a Toeles from a Beracha from others, even for someone who already has a Beracha from HKB"H. A Pele!

People go to Gedolim for Berachos. Of course Gedolim have more Zechusim. But to understand that when you offer someone a Beracha, that has meaning, appreciate it, it is Gevaldig and HKB"H Bentches you back.

One more Ha'ara, it says by Birchas Kohanim that when the Kohanim Bentch they get Bentched through the Borei Olam. Lechora that is true by anybody who Bentches someone else. ( וַאֲבָרְכָה, מְבָרְכֶיךָ). You see from the Gemara in Berachos that it applies to everyone. So maybe it is Taka not Dafka the Kohanim by Duchaning, but it is really the same for everyone. And so, one Machshava from Rav Druk and one Machshava from Rav Shteinman in his Ayeles Hashachar.

**3 - Topic - A thought from the Bais Halevi.**

On the Posuk that is found in 17:1 (הִתְהַלֵּךְ לְפָנַי, וֶהְיֵה תָמִים). Avraham Avinu is commanded to be whole, to be Tamim, Temimus, the Bais Halevi says an important message. He says that when you serve HKB"H and you do a Mitzvah, you do it with Temimus, Gantzkeit. We have a Mitzvah to learn the reasons for the Mitzvah, to appreciate why Hashem commanded us. Zagt the Bais Halevi, that is a Din in Talmud Torah. It is not a Din in Kiyum Mitzvos. Kiyum Mitzvos you do because HKB"H said so. Not because of any specific reasons or any specific logic that you do it. No! We do it because Hashem commanded.

With this, he says a Gevaldige Pshat. A Drush maybe. In the Posuk that is found in Shir Hashirim 1:4 (מָשְׁכֵנִי, אַחֲרֶיךָ נָּרוּצָה). HKB"H pull me after you. The Bais Halevi K'darko brings a Choshen Mishpat type of Din. A Halacha.

There is Kinyan called Kinyan Meshicha. If you pull an animal into your property that is Kinyan Meshicha. If you pull an Eved into your property that is Kinyan Meshicha. The Gemara says in Maseches Kiddushin 22b (16 lines from the bottom) that there is a Kinyan Meshicha of ( **כיצד במשיכה קורא לה והיא באה**). If you call an animal and the animal comes to you and it comes into your Reshus that is also Meshicha, you don't have to physically pull it. If the animal responds to your call that is also good.

What about by an Eved, if you call the Eved and he comes? There the Kinyan doesn't work. Why? Because an animal comes because you called it. If you call a human being, a human being thinks should I go or should I not go?

He weighs the pros and cons and decides to go. He goes because of his decision not because of your decision. So by an animal, the animal goes because you said so and that is called Meshicha and you are Kone. By an Eved you call him to come it is not Meshicha, if you want to do Meshicha you have to physically bring it. That is the Halacha in Kinyan Meshicha.

We say to HKB"H Mashcheini Acharecha, pull me after you, Narutzah, I'll come running. We do Mitzvos says the Bais Halevi because you said so, not because we think of the Taam Hamitzvah and think whether it pays. No! An innocence in Kiyum Mitzvos.

We have a complex understanding of the Mitzvah but that is part of Talmud Torah but an innocence in Kiyum Mitzvos. (הִתְהַלֵּךְ לְפָנַי, וֶהְיֵה תָמִים). Avraham Avinu was Omed on all of the Mitzvos of the Torah from his own intellect, from his own Machshava, he was able to understand the reasons. But when HKB"H tells him you know the Taamei Hamitzvah and Gevaldig, but when you do the Mitzvah (וֶהְיֵה תָמִים) do it because I said so. What a Gevaldige Machshava.

Three wonderful Machshavas to put into use B'ezras Hashem for the coming year. They are all Machshavas that have to do with taking life seriously and not flippantly. Not like Hagar. Your

Beracha counts, you can give someone a Beracha. Don't be flippant about it, don't consider it nothing. And of course, the Bais Halevi when it comes to Mitzvos, do it with a seriousness.

This is not the American culture, the American culture is lightheadedness and joking about everything. If you make enough jokes you can be elected President. The Torah says be serious about life. The things you need to be serious about be serious about. Wishing everybody an absolutely wonderful Shabbos Kodesh!

**Rabbi Reisman - Parshas Lech Lecha 5778**

**1 - Topic - A thought on (וְאַגַדְלָה שְׁמֶךָ).**

As we prepare for Shabbos Parshas Lech Lecha. Shabbos Parshas Lech Lecha has of course the Tzava to Avraham Avinu to go down to Eretz Canaan. HKB"H promises him as is found in 12:2 (וְאַגַדְלָה שְׁמֶךָ) I will make your name famous. Zagt Rashi even though the Derech is Mimayat. The tendency is that people who travel don't become famous nevertheless HKB"H said you Avraham Avinu will have such a Haftacha.

The Kasha on this is that it seems to be not that way. It seems to us that Farkert, someone who wants to be famous travels a lot. If someone is running for president, he is busy traveling. He starts a year, two years in advance and runs all over the country to be known. Certainly in earlier days where there was no technology to spread a person's message. How could Rashi say (וְאַגַדְלָה שְׁמֶךָ) that fame is something which the Derech (traveling) is usually Mema'ait. This is something which everyone who learns it tends to wonder about.

In order to answer this, I would like to share with you a Meshech Chochmo in the beginning of Parshas Bo in Shemos 11:3. The Meshech Chochmo there is going on ( גַּם הָאִישׁ מֹשֶׁה, גָּדוֹל מְאֹד בְּאֶרֶץ מִצְרַיִם, בְּעֵינֵי עַבְדֵי-פַרְעֹה, וּבְעֵינֵי הָעָם). The saying that Moshe Rabbeinu achieved. Zagt the Meshech Chochmo, there are two types of Gedolim, there are two types of fame, two types, two reasons, two personalities which bring a person to be known.

The first type is somebody who is the flamboyant type, he is someone who is known because he does extraordinary things, what the Meshech Chochmo calls (ופלאים יוצאים מגדר ההרגל הטבעי'). His behavior is extraordinary, it could be that it is good but L'mayseh the Pirsum comes from the fact that he does things that bring him fame for his flamboyance, for his extraordinary personality, for his charisma, that is one type of fame.

The second type of fame says the Meshech Chochmo is people who have the basics solid values that are worth looking up to. Their behavior is extraordinary because they are wise. Their behavior is extraordinary because they are committed. Their behavior is extraordinary because they are righteous people and that is also reason that a person becomes known.

Zagt the Meshech Chochmo, how do you know when somebody becomes famous, how do you know what type he is? He says you can tell. The first type, the type whose fame comes because of flamboyant activity, because of extraordinary actions, becomes famous first to the Hamon Am, to the ordinary folk. Later people who are leaders, people who are Gedolim, people who are Talmidai

Chachamim they look into the person and they may too look up to him. They may say that there is something here worth looking up to. But that type of fame starts with the multitudes, with the ordinary people.

The second type of Adam Gadol is somebody who is an Adam Gadol because he is an extraordinarily scholarly person, a learned person, a righteous person. He is first recognized by the Gedolim, by those themselves who can recognize greatness and later their fame spreads to the Hamon Am, to the ordinary people. It is a type of person who is found at a public gathering and someone whispers to someone else, you know him? He is a big Talmid Chochom and he is someone whose fame spreads slowly.

Zagt the Meshech Chochmo of course that second type of person is on a much higher level than the first. The first may also be an extraordinary person but the greatness is in the fame that is achieved in the second way. Zagt the Meshech Chochmo, (גַּם הָאִישׁ מֹשֶׁה, גָּדוֹל מְאֹד בְּאֶרֶץ מִצְרַיִם, בְּעֵינֵי עַבְדֵי-פַרְעֹה, וּבְעֵינֵי הָעָם) first it is B'einai Avdei Pharoh and then in the Einai Ho'am. First the Sarim, the Mechubadim had a recognition of Moshe Rabbeinu and then the Hamon Am. Ad Kan Divrei HaMeshech Chochmo.

If you learn the Meshcech Chochmo then you say to yourself of course that is what Rashi means here and now I understand the Rashi. Rashi means to tell us that the Derech, the traveling, of course if somebody's fame is based on a flamboyancy, on doing unusual things, what the Meshech Chochmo calls Devraim Zarim, he does Kabbalistic things, he does those type of things, then of course such a person becomes famous by traveling. That is not Moshe Rabbeinu.

Moshe Rabbeinu is a type of fame that came from a recognized greatness, from a Tzidkus, when people came to his home and learned from his Tzidkus. Such a person of course his Gadlus is a Gadlus which is greater when he sits in one place like a Rav Mohe Feinstein and he basically sat in Tifereth Yerushalayim and in his home on FDR drive and he sat and learned. From there his name went out to the world. That type of Gadlus does not get spread by traveling. So we have a Havana here in the (וַאֲגַדְּלָה שְׁמֶךָ) that Avraham Avinu would have wished to have.

I think that Rav Moshe has another Pshat. He says (וַאֲגַדְּלָה שְׁמֶךָ) Lashon Gadlus. We mentioned numerous times that the word Gadol in Chazal is someone who is a giving person. Somebody who tends to be generous and kind. The first time that Gadol appears in Chumash it is as is found in 1:16 (אֶת-הַמָּאוֹר הַגָּדֹל) the Sun which is the biggest giver in the world.

It says by the Isha Hashunamis in Melachim II 4:8 (וַיְהִי הַיּוֹם וַיַּעֲבֹר אֱלִישָׁע אֶל-שׁוּנֵם, וְשָׁם אִשָּׁה גְדוֹלָה, וַתַּחֲזֶק-בּוֹ, לֶאֱכָל-לָחֶם; וַיְהִי מִדֵּי עָבְרוֹ, יָסֵר שָׁמָּה לֶאֱכָל-לָחֶם). Gadol doesn't mean that she was large, that she wore large size clothing. It means that she was generous and kind. So that Gadol in Tanach is a reference to giving.

(וַאֲגַדְּלָה שְׁמֶךָ). Someone who travels is usually not able to give, he can't have people over in his home, he can't host people in his home easily, he doesn't develop relationships where he can help people because he is a traveling person. Moshe Rabbeinu and Avraham Avinu were Gedolim (וַאֲגַדְּלָה שְׁמֶךָ). Or by Moshe Rabbeinu it says (גַּם הָאִישׁ מֹשֶׁה, גָּדוֹל מְאֹד) which means that he was a giving person. He cared about people. That type of Gadlus for giving, that is somebody who is not a traveler.

The first person who is flamboyant, who makes his name by doing extraordinary things is usually not a giver. He is usually a taker. He is someone who has to go around, he is a traveler. The second type, the one who can sit at home and become a Gadol, that type of person his Gadlus comes as a giver, as someone who is home and the Derech is M'ma'ait that ability to be that type of giver. What a beautiful insight.

**2 - Topic - An Inyan of Halacha that is tied into the Parsha.**

Let me move from an Inyan of Machshava to an Inyan of Halacha. There was a Shaila that someone asked this morning in Yeshiva and of course it is connected to Parshas Lech Lecha. He asked the following. He paid his rent with a check and it is now many months later and the check never cleared. He went to his landlord and he told his landlord that the check never cleared and that he would like to replace it. The landlord looked it up on the computer and in his bank account and as far as he is concerned it did clear. Obviously somewhere along the line after it was deposited into his account in the banking system the check disappeared and I am sure that it is not possible to trace it. And so, our tenant is now that much richer.

The Shaila was does he have to give Maiser on this windfall. Let's say he is paying $1,500 rent, the check didn't clear and now he is an extra $1,500. How do we look at it? Do we look at it as a new $1,500 that he has and he has to give Maiser, or do we say no this is $1,500 that he had all along. The bank error didn't debit it. How does one examine this? Really this has to do with how you analyze what a check is and I don't want to get into that now. Our discussion was the following.

Rav Chaim Kanievsky has a Chiddush that is printed in numerous places but Rav Chaim wrote it himself in his Sefer on Hilchos Matnas Aniyim and he writes a Chiddush which I mentioned in a previous year that when a person finds money and you are allowed to keep it Al Pi Din, and he does it Lifnei Mishuras Hadin and he returns it, he has to give Maiser on what he found. This is because what he found was his and now he chose to do Lifnei Mishuras Hadin and return it to the owner which he was not obligated to give it back to.

14:20 (וַיִּתֶּן-לוֹ מַעֲשֵׂר, מִכֹּל). Avraham gave Maiser to Sheim from what he had taken in the battle. This is even though he returned it to the Melech Sedom, he said that I don't want you to say that I am the cause that Avraham became wealthy. He returned the money. Nevertheless he gave Maiser because Al Pi Din it was his money.

Rav Chaim says this Chiddush that if you come into money you have to give Maiser. If you keep it, if you chose to give it back you still have to give Maiser. If a person finds $10,000 it is his. If he is a Tzaddik and he finds out that someone lost it and he returns it, he owes $1,000 to Maiser. Ad Kan Divrei Rav Chaim.

We asked a follow up question. Reuvain found $10,000. He hears in the street that Shimon lost $10,000. Even though Al Pi Din you can keep it, he goes to Shimon and he returns it. Reuvain has to give $1,000 Maiser. What about Shimon, Shimon now had his $10,000 returned to him but Al Pi Din it didn't have to be given back to him. Is that new money and he has to give Maiser or

should we say that he is just getting back his money that he lost. That is why it is being given back because it is his money and he doesn't have to give Maiser.

If he had to give Maiser it would be interesting. He lost $10,000 and someone gave him back $10,000 and Tzedaka made $2,000 now. At any rate, this Shaila Lechora is the same Shaila that the young man had today in Yeshiva.

How does one look at money which he should have given up, which by all rights should not be in his pocket anymore but it is the same money that is coming back to him. How does one look at it. Interesting Shaila. It is good for the Shabbos table. A Machshava and a Halacha. Starting to get ready for Shabbos. Wishing everyone an absolutely wonderful meaningful Shabbos Kodesh. Kol Tuv!

**Rabbi Reisman - Parshas Lech Lecha 5777**

1. As we prepare for Parshas Lech Lecha, a Parsha which is actually the beginning of Avraham Avinu and Klal Yisrael. I would like to begin with just an insight into Lech Lecha. Lech Lecha - Rashi tells us that the Derech of somebody who travels is that it is M'ma'ait, it makes him have less success in all areas of life. That is why when Avraham Avinu traveled, the Ribbono Shel Olam compensated by giving him a Beracha despite the fact that he would leave. That is what Rashi says on 12:2 (לפי שהדרך גורמת לשלשה דברים, ממעטת פריה ורביה, וממעטת את הממון, וממעטת את השם). This idea that where a person is all of his life he is most comfortable, is the place where he has the greatest Hatzlacha is an important lesson for our generation.

There was an incident many years ago, where a man in Eretz Yisrael needed serious surgery and he was advised by the Chazon Ish to travel to Belgium for the surgery as there was an excellent surgeon there. This is despite the fact that in Eretz Yisrael his surgery would be free as he was covered by the Kupat L'eumi and if he would go to Belgium he would have to pay a lot of money for the surgery. Nevertheless, the Chazon Ish said to go to the better doctor.

A few days later this man came back to the Chazon Ish very excited and wanted a Beracha. He said Hashgacha Pratis. That surgeon will be in Eretz Yisrael in the coming week and he has agreed to do the surgery for me here in Eretz Yisrael. The Chazon Ish said to him no don't do the surgery here. Wait until he gets back to Belgium. He should do it in the place that he normally does the surgery. A person in his usual surroundings does a better job. Therefore, the Chazon Ish told him despite the cost, this is Pikuach Nefesh, let him do the surgery in the place that he is most comfortable. The Chazon Ish is actually a Gemara in Bava Kamma which says that when one person damages another he cannot compel him to go to a doctor out of his normal place. A doctor in his normal place performs better.

This is true in general about all of us. When we are in our normal surroundings and content in our normal surroundings we perform the best. The custom today of Bachurim to travel to different Yeshivas and switch from one place to another on a constant basis is not something that is really conducive to a person having Hatzlacha in learning. Sometimes a person has to change, I am not categorically ruling it out. But the fact that people are constantly changing and switching, it takes away this idea of where a person is comfortable and where a person belongs.

It's a psychology, it's the mentality of Americans to not be content where they are. To move and go from one place to look for things better. Rav Pam used to say, by Ana Hashem Hoshia Na we Shukkle the Lulav. By Ana Hashem Hatzlicha Na we don't Shukkle the Lulav. He said that is a metaphor for life. If you are in trouble and you need a Yeshua, move, Shukkle.

Ana Hashem Hatzlicha Na, you want more Hatzlacha? Stay where you are. Don't start Shukkling and moving just for more Hatzlacha. The fact that you stay in one place is itself a tremendous Yeshua. Rav Pam would often say you're looking for the city of happiness? The city of happiness is in the state of mind. Where you are, be content. Be happy with what you have. Your eyes shouldn't be looking all over the place. It is not Mussar, it is good advice. Haderech Mima'etes. It is the lesson of the first Nisayon that Avraham Avinu had to move from where he was. Moving is not simple.

2. Let's move on to a second thought. In the Navi Shiur, today we are learning Sefer Yehoshua in Perek 24 which is Yehoshua's last gathering of Klal Yisrael. He is Kores Bris, he makes a final farewell Bris with them and where does he do it? In Shechem. Not in Shilo where the Mishkan was, but in Shechem. Why in Shechem?

The Radak writes in the beginning of Perek 24 from our Parsha that can be found in 12:6 ( וַיַּעֲבֹר אַבְרָם, בָּאָרֶץ, עַד מְקוֹם שְׁכֶם). The first place that a Jew (Avraham Avinu) resided was in Shechem, that is the place of Haschala, that is a place of beginning and so therefore, Yehoshua who was being Kores Bris with the Jews as the first generation Jews came to Eretz Yisrael he made the Krisus Bris in the same place in Shechem.

The Radak adds that we find later that Yaakov Avinu, the first place that he purchases land was in Shechem. Ad Kan the Radak. But this is a question. Shechem is called a city Hamuchan L'puronios. Shechem is called a city that is very challenging to live in. Why should Shechem be the first place that Avraham Avinu and later Yaakov Avinu are located in Eretz Yisrael. The first place Avraham resides, the first place that Yaakov purchases. I don't know, but Ulai this is a source for the Chazal that Eretz Yisrael is Nikneh B'yissurin. That someone who goes to Eretz Yisrael is Nikneh B'yissurin, he comes there and he is challenged. Avraham Avinu came and he was challenged with a hunger. Eretz Yisrael is Nikneh B'yissurin. It starts in Shechem in a place that doesn't always have the best results.

Rav Yonason Eibeshutz writes that when Avraham Avinu came, he was ridiculed. He was told you are coming here and telling everyone to serve G-d, Hashem told you to come here? Look there is a famine. You don't have what to eat!

Zagt Rav Yonason Eibeshutz, the Ribbono Shel Olam is not looking for fair weather friends. The people who go to Eretz Yisrael because things are wonderful there, things are easy there. If you are going because you are a fair weather friend and when it gets rough you give up. A friend is someone who sticks with you through thick and thin, through difficulty. Eretz Yisrael is Nikneh B'yissurin. People who go to Eretz Yisrael, Hashem Yishmor Osam. It starts with difficulty, that is the Yissurin of the Haschala and like Avraham Avinu, he had the Nisyonos and he passed them and afterwards he had a wonderful life. Kain Hein Hadevarim. And so, one lesson from Lech

Lecha and one lesson from (וַיַּעֲבֹר אַבְרָם, בָּאָרֶץ, עַד מְקוֹם שְׁכֶם) and now a global lesson on this week's Parsha.

3. This comes from a Sefer B'air Ra'i in which he collects that in this week's Parsha we find for the first time numerous places where the Posuk says something Al Sheim Ha'asid. The Posuk talks about things that happen using terminology of things that happen in the future.

We had occasionally in Beraishis a reference to a place that had a name that was given later. But here is the first time that we have things that actually happen Al Sheim Ha'asid. I could enumerate seven such places in this week's Parsha.

In 12:6 the Posuk I just mentioned (וַיַּעֲבֹר אַבְרָם, בָּאָרֶץ, עַד מְקוֹם שְׁכֶם). Rashi says why did he go there? (להתפלל על בני יעקב). Because of something in the future.

It also says in the same Posuk (עַד אֵלוֹן מוֹרֶה). Again Rashi tells us Al Sheim Ha'asid that Har Grizim and Har Eival are there. When you go to Shechem you can see Har Grizim and Har Eival in the distance. So once again the Posuk that describes Avraham's travel is Al Sheim Ha'asid.

In 12:8 (וַיִּבֶן-שָׁם מִזְבֵּחַ). Rashi says (נתנבא שעתידין בניו להכשל שם על עון עכן). It was again something that would happen in the future that caused Avraham's behavior.

In 14:3 (הוּא, יָם הַמֶּלַח). Rashi says (לאחר זמן נמשך הים לתוכו ונעשה ים המלח). Again, referring to something in the future.

14:7 (וַיָּבֹאוּ אֶל-עֵין מִשְׁפָּט, הִוא קָדֵשׁ). Rashi says Al Sheim Ha'asid. Why is this place called ?(עֵין מִשְׁפָּט) (שעתידין משה ואהרן להשפט שם על עסקי אותו העין, והם מי מריבה). That is the place of Mai Miriva.

14:14 (וַיִּרְדֹּף, עַד-דָּן). He ran until Dan. Rashi says (שם תשש כחו שראה שעתידין בניו להעמיד שם עגל). He saw in the future that that would be a place called Dan where there would be an Eigel Ha'zahav.

14:15 (עַד-חוֹבָה). Again Rashi says (חוֹבָה) is a place because it would have Din.

My point is that we have numerous Pesukim when we first meet Avraham Avinu of things that happened Al Sheim Ha'asid. Of something that will happen in the future.

The Gemara in Maseches Kesuvos 10b (15 lines from the bottom) says (ומי כתב קרא לעתיד) does it say Pesukim Al Sheim Ha'asid? The Gemara brings a Posuk. Why is the Gemara Matmia ( ומי כתב קרא לעתיד)? We find by Avraham Avinu plenty of references of things that he does Al Sheim Ha'asid?

For this I would like to share with you a thought which may explain why it happens frequently by Avraham Avinu and why the Gemara in Kesuvos doesn't go to Avraham Avinu as the source and it goes to a Posuk in Beraishis as the source (דכתיב ושם הנהר השלישי חדקל הוא ההולך קדמת אשור). Because by Avraham Avinu and Klal Yisrael it is not a Chiddush that things happen Al Sheim Ha'asid.

Over Sukkos I heard of a Yesod that Rav Hutner said often. As far as I know it is not found in the Pachad Yitzchok although it is in the Mamarim of his son in law Rav Yonason David. The Yesod is the concept of Ohr Hachozeir. Ohr Hachozeir literally means a reflecting light. Rav Hutner said that Klal Yisrael is Chativa Achas, one big unit. Not only in space, not only different people, but the past, present and the future is all one story of Klal Yisrael. The future, the things that will happen later shine back on the past, affect the past. Outside of the normal boundaries of time, something that will take place in the future has its own importance, its own references, its own Shaychus to something that is in the present. It is called Ohr Hachozeir.

The best example is in Chazal where a certain location has a Zechus or a challenge because of something that will happen in the future. In our lives we know that there are times where future events, after they happen are seen as something that was led up to with a tremendous Siyata Dishmaya. Ohr Hachozeir is an ability of future events to affect past events. Exactly how that applies in a person's life I don't know because we live in the present and not in the future. But in learning Divrei Chazal and Divrei Hanavi and Chumash, and seeing the story of Avraham Avinu and how intertwined it was with things that would happen to his descendants years later, we see an extraordinary plan of the existence of Klal Yisrael through the generations, through all of the years that go by. We hope that there will be Siyata Dishmaya where we will come to see the ultimate plan.

The ultimate plan, Rav Chaim Volozhiner said that the last station will be America. There has to be Torah in America for Moshiach to come. These are things we hope to see as one big picture.

4. Let me end with a question of the week. At the beginning of the Parsha in 12:3 (וַאֲבָרְכָה, מְבָרְכֶיךָ, וּמְקַלֶּלְךָ, אָאֹר). Hashem says to Avraham Avinu I will bless those that bless you and curse those who curse you. The Posuk ends (וְנִבְרְכוּ בְךָ, כֹּל מִשְׁפְּחֹת הָאֲדָמָה). Rashi says that people will say to their children you should be like Avraham Avinu. (וְנִבְרְכוּ בְךָ, כֹּל מִשְׁפְּחֹת הָאֲדָמָה).

The question is if all (מִשְׁפְּחֹת הָאֲדָמָה) will say to their children you should be like Avraham then who are the (וּמְקַלֶּלְךָ, אָאֹר) who are the people who curse that Hashem will curse. If everyone is saying to this child be like Avraham? It is really a trick question. Maybe someone will come up with the answer. It sounds like a good question.

Wishing absolutely everybody a wonderful Shabbos and a meaningful Shabbos!

**Rabbi Reisman - Parshas Lech Lecha 5776**

1. There is a well-known Kasha, a Kasha Mefursemes that comes from a Maharal regarding Avraham Avinu's behavior in this week's Parsha. On the one hand we find that when Avraham Avinu was offered as it says in14:21 (וְהָרְכֻשׁ קַח-לָךְ) by the king of Sedom and he had every right to the money which he captured in the battle with the four kings that he said to the king of Sedom in 14:23 (אִם-מִחוּט וְעַד שְׂרוֹךְ-נַעַל, וְאִם-אֶקַּח מִכָּל-אֲשֶׁר-לָךְ; וְלֹא תֹאמַר, אֲנִי הֶעֱשַׁרְתִּי אֶת-אַבְרָם). He refused and said in a very noble way that I am not going to take anything. Yet earlier, at the beginning of the Parsha in 12:13 when it comes to Pharoh, not only is Avraham Avinu perfectly willing to take money but he seems to desire it from the very beginning. When he says to his wife (אִמְרִי-נָא, אֲחֹתִי אָתְּ) to pretend that she is her sister, Avraham says (לְמַעַן יִיטַב-לִי בַּעֲבוּרֵךְ). Rashi says on (לְמַעַן יִיטַב-לִי

בַּעֲבוּרֵךְ) that (יתנו לי מתנות). They are going to give me gifts. So there, Avraham Avinu not only accepts the money but actually seems to desire the money from the beginning. There is a difficulty, why he was willing to take the money of Pharoh and not the money of Sedom.

Numerous answers are said B'derech Hamachshava. This summer, I saw for I think the first time an answer which is Al Pi Pshat. I saw this in the Sefer Chamin B'motzoei Shabbos which sounds like some sort of a Minhag or Halacha Sefer. It is actually a Sefer on the Shmuzzin of the Motzoei Shabbos Shmuzzin of the Tolner Rebbe from Eretz Yisrael, a very popular Shiur that is given there. He answers very beautifully the following.

He says at the beginning of the Parsha, Avraham Avinu was a Baal Chov. Not only didn't he have money but he owed money. As Rashi says on the Posuk that is found in 13:3 (וַיֵּלֶךְ, לְמַסָּעָיו) that (פרע הקפותיו). When he traveled down to Mitzrayim and stayed in various inns, he did so using credit. They gave him credit. He owed money. When a person owes money he has no right to behave in a matter of Frumkeit to not take money that is offered to him, to not take gifts. As it says in Mishlei 15:27, (וְשֹׂונֵא מַתָּנֹת יִחְיֶה) is fine, however, if you owe someone money and someone else is offering you a gift, that is not a time to behave in a Frumma way. You take the money and pay up your Chovos. The Posuk says in Mishlei 22:7 (וְעֶבֶד לֹוֶה, לְאִישׁ מַלֶוֶה). There is a concept that someone who owes money should be an Eved to the one that he owes money to. He should feel constantly the pressure to be able to pay back the money that he borrowed.

Therefore, at the beginning of the Parsha when Avraham Avinu was a Baal Chov not only was he willing to take it, but more than that he desired Matonos. Why? Not because he wanted to be rich but because he wanted to pay up his Chovos. By the time of the story of the Melech Sedom takes place, Avraham Avinu is an Ashir, he is a wealthy man. At that point in time he is Noheig his Chumros and he does not take the money.

He brings there an incident that happened with Rav Shach. There was a Masmid who was married and was learning late into the night, and his Rosh Kollel told him that he has no business being there late at night as he has to get up early in the morning to help his wife with the children. This Kollel Yungerman asked Rav Shach. Rav Shach answered Bechari Af, he answered angrily. He said you are a Baal Chov. When you sign a Kesuba you obligate yourself Ana Eflach L'okir. You obligate yourself to treat your wife properly. Eflach is a language of worship. B'okir and hold dear. You are a Baal Chov, what right do you have to learn late at night when you are a Baal Chov?

One of the most incredible things that I ever heard from Rav Yaakov Kamenetzsky took place (I didn't hear this in person, I heard this on a tape) in the early 1970's when it was discovered that many of the Mezuzos coming from Eretz Yisrael were written by people who were not eligible to write Mezuzos. There were actually sweatshops where Arabs or others were writing Mezuzos. These Mezuzos were Posul and at that time there was a great Asifa and the Vaad Mishmeres Stam began the idea of giving a Hechsher to a Mezuza that you buy (again at that time). One of the Asifas took place in Monsey, it was the main gathering and it took place in a large ballroom in Monsey and Rabbanim from the neighborhood spoke and Rav Yaakov was the final speaker. Rabbanim spoke about the importance of being careful to replace the Mezuzos and check the Mezuzos. Rav Yaakov spoke last. Rav Yaakov then said the following. I agree with everything that was said before me. It is not necessary from me to repeat it except one item that was mentioned.

There was a Rav who spoke and said in his speech that there may be people in the community who cannot afford to replace all of their Mezuzos and if that is the case I have a Gemach. We have put together money to lend people so that they can purchase Mezuzos to put on their doors. Rav Yaakov said that I disagree. The Halacha is that if you don't have enough money to buy a Mezuza you don't have to buy a Mezuza. A Mezuza is a Mitzvas Asei. A person only has to spend up to 20% of his assets. If he doesn't have assets, he doesn't have cash, he doesn't have money that he can spend, he is Patur from Mezuzah. Rav Yaakov said don't borrow from a Gemach unless you know from where you can pay it back. If not, better live in a home without a Mezuzah. Mind boggling! Imagine, better live in a home without a Mezuzah then to borrow money if you don't know from where you can pay it back. An incredible idea. A feeling of responsibility of ( וְעֶבֶד לוֹוֶה, לְאִישׁ מַלְוֶה).

I had once seen a similar story regarding the Rav in Lodz in Poland. He had borrowed money during the very difficult years before WW II. He had borrowed money to be able to help people out. The time to pay came and of course he had nowhere from where to take money with which to repay. He traveled from Lodz to Warsaw to speak to the Gerrer Rebbe, which is a trip of some 70 - 75 miles. He took a train and traveled to the Gerrer Rebbe with the hope that he would get some assistance. He went into the Rebbe. The story was told by someone who was in the waiting room in the Gerrer Rebbe's court and the Rav of Lodz went in and he was allowed to go ahead of this man and he said that the Rav of Lodz went in and looked very agitated and then when he came out of the meeting with the Rebbe he was even more aggravated and agitated than when he went in. Subsequently, this Yid went in and the Gerrer Rebbe said to him when he had completed whatever he had come for, that the Yid who was here previously, he is the Rav of Lodz and he is a Chashuva Yid. I want you to accompany him on the train back to Lodz. He shouldn't travel himself. That he did. During the train ride the story came out. The Rav of Lodz had borrowed all this money and he asked the Rebbe for assistance. The Gerrer Rebbe said to him in Yiddish, Ob Mir Hat Du Nisht Vanan Tzu Tzolen Bard Mir Nisht. If you don't know from where you are going to pay you shouldn't borrow. Then this Rav kept trying to talk to him and he refused to answer. He just repeated that if you don't know from where you are going to pay you shouldn't borrow. Understandably this Rav from Lodz was going back empty handed and he was very upset and very dispirited and didn't know what he would do. As is turned out the Gerrer Rebbe had sent a telegram ahead to some of his Chassidim in Lodz to help this Rav be able to pay his Chovos. The Gerrer Rebbe wanted that the message should sink in. The message is the obligation to pay is real, ( וְעֶבֶד לוֹוֶה, לְאִישׁ מַלְוֶה).

I will add a third story. There was somebody who I was very close with who purchased a home and borrowed money from a very wealthy relative. He asked Rav Pam whether he should be giving Maaser money until he pays back his Chov. Rav Pam agreed with him and said some Tzedaka you should give but to be Makpid on Maaser when you owe someone money, no. Keep tab on how much money you owe Maaser and better owe Maaser which is not a strict obligation rather than to owe money to a Malveh.

I would add as a PS that if when you borrow money and you tell the lender I don't know when I will be able to pay you back, I don't know if I will be able to pay you back, but I have to make a wedding or I have to buy a house. If the lender gives it on that understanding of course you can

borrow. All we said is referring to a case where one is obligated to pay back. The idea, the feeling of (וְעָבָד לוֹ, לְאִישׁ מַלְוֶה) which the Tolner Rebbe says we learn from Avraham Avinu.

2. Let me turn to a second interesting item that is Halacha L'mayseh from the Parsha. Avraham Avinu says to the Ribbono Shel Olam at the beginning of Perek Tes Vav (15) what are you going to give me (וּבֶן-מֶשֶׁק בֵּיתִי, הוּא דַּמֶּשֶׂק אֱלִיעֶזֶר). The person who takes care of my house is not my child I have no child. Rashi says why is he called ( דולה ומשקה מתורת רבו לאחרים)? (דַּמֶּשֶׂק אֱלִיעֶזֶר). It is a Gemara in Maseches Yoma 28b (first wide line) that Eliezer taught his Rebbi's Torah to others.

Rav Chaim Kanievsky in Taima Dikra (page # 20) asks how could he teach Torah to others. The Gemara says in Kesuvos 28a (2 lines from the bottom) ( דאמר ר' יהושע בן לוי אסור לאדם שילמד את עבדו תורה) that it is Assur for a master to teach his slave Torah! How did Avraham teach Eliezer Torah?

He answers with a Yesod which Rav Moshe mentions in a number of Teshuvos L'halacha. Rav Chaim Kanievsky brings from Tevi. Tevi the Eved of Rabban Gamliel slept in a Sukkah (as in brought in Maseches Sukkah Mishnah Aleph) under the table. First the Mishna says that Rabbi Gamliel said my Eved Tevi knows that Avadim are Pattur from Sukkah. An Eved is not commanded to sleep in a Sukkah and therefore he can sleep under a table.

The Yerushalmi asks why didn't he sleep in his bed indoors, why did he go to the Sukkah? To which the Yerushalmi answers that all the Talmidai Chachamim were sleeping in the Sukkah and Tevi wanted to hear their Torah, he wanted to hear the Torah that they were speaking. Ad Kan Yerushalmi.

Says Rav Chaim Kanievsky, that we see from there that while you are not allowed to teach your Eved Torah, if he is there and he is overhearing the teaching of Torah that is ok and you don't have to refrain. So too with Eliezer, he overheard, he came to class when Avraham taught the Geirim Torah and therefore, he knew the Torah. This is what Rav Chaim Kanievsky says and this is a Yesod in the Igros Moshe.

There are a number of Teshuvos which come to mind. In one a teacher in an out of town day school asked Rav Moshe whether he is allowed to teach. There are some boys in his class who come from homes where the mother is a non-Jew that had an invalid Geirus, a conservative or Reform Geirus and the child is a Goy. He is teaching Torah to Goyim. Is he allowed to teach his class? To which Rav Moshe responded based on the same story of Tevi, he said when you are teaching Jews and a non-Jew overhears that is permissible.

In another Teshuva, Rav Moshe is asked, by a family who has Lo Aleinu a relative that intermarried, she married a non-Jewish man. They want to invite them to a Pesach Seder and they will come with a child who of course is Jewish. The question is that the husband who is a non-Jew will be listening to the Torah at the Pesach Seder and one is not permitted to teach Torah to non-Jews (of course outside of the Sheva Mitzvos Bnei Noach). Again Rav Moshe says, if you are teaching Torah to Jews and a non-Jew listens it is ok similar to the Maiseh of Tevi Avdo.

I relied on this similarly when I had a non-Jew attending the Navi Shiur regularly. He became a Ger eventually. Now, it may be that one is allowed to teach a non-Jew before he is Megayeir if his

plan is to be Megayeir. That is a dispute that Rav Akiva Eiger has I think a famous Teshuva where he questions this Heter. Be that as it may, I had the same Rav Moshe/Rav Chaim Kanievesky Heter. The Heter is that once I was teaching Torah to Yidden if a non-Jew listens that is perfectly ok.

So, I have had time for only two Divrei Torah. With this I wish everyone a wonderful Shabbos. Parshas Lech Lecha is the story of Avraham Avinu going down to Eretz Yisrael. Maiseh Avos Siman L'banim. Eretz Yisrael is Nikna B'yissurin as the Gemara says in Maseches Berachos 5a (5 lines from the bottom) ( תניא רבי שמעון בן יוחאי אומר שלש מתנות טובות נתן הקדוש ברוך הוא לישראל וכולן לא נתנן אלא ע"י יסורין אלו הן תורה וארץ ישראל והעולם הבא). Maiseh Avos Siman L'banim. The first Jew that traveled to Eretz Yisrael had tremendous Nisyonos on the way there but at the end things were wonderful. So too, we hope that the Nisyonos that we have in Kinyan Eretz Yisrael that Klal Yisrael is experiencing today should come to that beautiful wonderful ending for which Maiseh Avos Siman L'banim is in Parshas Lech Lecha. A wonderful Shabbos to one and all!

**Rabbi Reisman - Parshas Lech Lecha 5775**

1. I would like to share with you a few inspiring thoughts on the Parsha and then one technical thought. Let me start with something that I find very inspiring. The Rambam in (Sefer Hamada) Hilchos Avoda Zorah 1:3 says that Avraham Avinu in his youth was ( מושקע באור כשדים בין עובדי כוכבים). He lived in Ur Kasdim among idolaters (הטפשים) who were fools. ( ואביו ואמו וכל העם עובדי כוכבים) His parents and all the people around him served Avodah Zora (והוא עובד עמהם) and Avraham Avinu also was an Oved Avoda Zora. The Rambam says ( ובן ארבעים שנה הכיר אברהם את בוראו) when Avraham hit an age of 40 (הכיר אברהם את בוראו) then he recognized Hashem. Which means that the Rambam is saying that from 40 years old Avraham Avinu was an Oved Avodah Zora.

The Raavad argues on this Rambam and says on the words (ובן ארבעים שנה הכיר אברהם את בוראו) that (א"א יש אגדה בן שלש שנים שנאמר עקב אשר שמע אברהם בקולי מנין עק"ב) that there is a well-known Agadata that says that Avraham Avinu was 3 years old at the time that he recognized HKB"H. What the Raavad means to ask is that even though it is true there is an Agadata that says that he was 40 there is another Agadata that says he was 3. So why say that which is less praiseworthy of Avraham Avinu, it is not a question of Halacha, why choose the one that portrays Avraham Avinu as an Oved Avodah Zora for 40 years?

If someone asked me Shidduch information about someone, if I like the person I will say the things that are good about him rather than things that are not good about him. If something can be interpreted two ways about him, then if I like him I will interpret it in a positive way. So too, the Rambam should say about Avraham Avinu something that is more positive, why say that he was an Oved Avoda Zora until the age of 40?

Last week in Parshas Noach we had as can be found in 6:9 (צַדִּיק תָּמִים הָיָה, בְּדֹרֹתָיו). Noach was a righteous man (הָיָה) (he was) in his generation. The Medrash says Amar Rav Yochanan Kol Mi Shenemar Bo Haya Mit'chilasan V'ad Sofon Tzaddik Haya. It says Tamim Haya B'dorosav it could have said Tzaddik B'dorosav. Haya (it was) means from his youth and on he was always a Tzaddik.

It seems a Davar Pele that according to the Rambam that Noach was greater than Avraham in that Noach did not have 40 years of idolatry.

To explain this we have to understand a Yesod. The basic idea is that Yiddishkeit, spirituality is not based on absolute numbers. Spirituality is based on Mesiras Nefesh, on how much a person overcomes, L'fum Tzara Agra. Depending on a how much a person overcomes that is a measure of the greatness that he may have. Chazal say Ka'asher Yaanu Oso Kein Yirbe V'chein Yifrotz. That when Klal Yisrael suffered, Klal Yisrael multiplied. Now that is true in Parshas Shemos but it is also true in general. Klal Yisrael responds to difficulties. Avraham Avinu's whole life was Asara Nisyonos, different tests. We read about Lech Lecha, Avraham going down to Eretz Yisrael and then having to face a hunger. It is a test. The Akeida is a test. Klal Yisrael achieves greatness through Mesiras Nefesh. Chazal say be careful with those who live in poverty and learn Torah, because Torah comes from them. Those that sacrifice, those that have Mesiras Nefesh they are the great ones. They are the ones from whom Torah comes.

And so, the Rambam had a choice to describe Avraham Avinu as someone who recognized Hashem as a child when he was 3 years old and never struggled with the temptation of Avodah Zorah or to describe him as a 40 year old, someone who for 40 years struggled with Avodah Zorah and then overcame it. The Rambam chose the more praiseworthy description of Avraham Avinu. The more praiseworthy description is that after struggling he recognized HKB"H. There is a tremendous lesson in that because people tend to get down when they struggle and yet it is in the struggle that there is success.

The Mishna in Pirkei Avos 5:2 tells us that there were 10 generations from Adam until Noach (עשרה דורות מאדם ועד נוח, להודיע כמה ארך אפיים לפניו, שכל הדורות היו מכעיסין לפניו, עד שהביא עליהם את מי המבול). To tell us how HKB"H was patient with the people until he brought the Mabul. Then it says (עשרה דורות מנוח ועד אברהם) that there were 10 generations from Noach until Avraham and Avraham came and (וקיבל שכר כולם) Kibul Schar Kulam and he got Schar for the whole ten generations. The question obviously is why does it not say that about Noach. From Adam until Noach there were ten generations who were (מכעיסין ובאין) Machisim Uba'im. Why doesn't Noach get the Schar for all ten generations?

The answer is in line with our thought today is, Noach had nothing to do with the 10 generations he doesn't deserve any Schar based on them. He grew up with a sensitivity to recognize HKB"H. Avraham Avinu however, deserves Schar because it was those ten generations actions that created a world of idolatry that Avraham Avinu had to overcome. Therefore, he deserves Schar Kulam. What a thought!

2. Let us move on to a second thought. We find in 15:5 ( הַבֶּט-נָא הַשָּׁמַיְמָה וּסְפֹר הַכּוֹכָבִים--אִם-תּוּכַל, לִסְפֹּר אֹתָם) Avraham Avinu is told to look at the heavens and see if he could count the stars. Rashi says (והגביהו למעלה מן הכוכבים) Avraham Avinu was lifted by HKB"H above the stars. The question is, first of all, why did HKB"H lift him above the stars but more so, why does Rashi say this. What question is there? Rashi is coming to answer a question. What difficulty is there with this Posuk?

Rav Chaim Kanievsky in Taima Dikra says something beautiful and it is an idea which has come up numerous times in the Navi Shiur. That is, that until Galileo perfected the telescope in the 17th

century, human beings could not see more than a few thousand stars in the heavens and at any one time not more than two thousand. In the whole sphere in the heavens human beings could not observe that there would be more than 3,000 stars in the heavens. Therefore, the Kasha is difficult in the time of Rashi. What do you mean? At the beginning of the Parsha it says that the Jews will multiply like the sand of the earth and then it says like the stars of the sky. What type of praise is that? You will have a nation of 3,000 people? How does that fit with the sand on the earth? The grains of sand are many more than the 3,000. This is a difficulty. The answer is of course that we know that there are trillions of stars in the heaven.

The Gemara in Maseches Berachos describes the number of stars in the heavens as what comes to 10 to the 18th power. This is an extraordinary number of stars. Human beings couldn't know that until the telescope was discovered. How did the Torah know it? Because Hashem knew it all along and Hashem describes Kochavim. So Rashi says what do you mean Kochavim, you can't see but a few thousand stars? To answer that difficulty Rashi says (והגביהו למעלה מן הכוכבים) Hashem picked up Avraham Avinu to the heavens. You can't see more than 3,000 stars but if you are all the way up in the heavens, however it is that HKB"H brought Avraham to the universe, to the cosmos, from there Avraham saw wow there are so many stars. So this is a Chizuk Emunah to understand that the Torah itself is telling us that there are so many stars something that human beings could not possibly have known in any natural way before the 17th century.

3. I would like to close with a technical Vort. 12:1 (לֶךְ-לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ) it is a Nisayon for Avraham to leave his father's house. It is a Pliya. His father made himself idols, it is hard for him to leave his father's house and he is 75 years old? He is 75 years old and he can't leave his father's house? Most 75 year olds are quite capable of moving elsewhere and leaving their parents. This needs an explanation.

To get the explanation I will share with you a technical Vort that Rav Schwab writes in his Sefer Mayan Bais Hashoeva (page # 24). We find in this week's Parsha 15:15 (וְאַתָּה תָּבוֹא אֶל-אֲבֹתֶיךָ, בְּשָׁלוֹם) Avraham you will come to your ancestors in peace. Rashi asks (אביו עובד עבודה זרה) Avraham's father was an Oved Avodas Zora (והוא מבשרו שיבא אליו) and Hashem is telling Avraham that you will come to Terach? (אלא למדך שעשה תרח תשובה) It comes to teach us that Terach did Teshuvah before he died. When did Terach do Teshuva?

Says Rav Schwab, we have a rule that even though HKB"H knows what people choose with Bechira and Yedia but Hashem doesn't reveal it until it happens. If Hashem reveals that something will happen then there is no longer Bechira for the human being. Therefore, says Rav Schwab that it must be that before the Bris Bain Habesarim when Avraham was about 70 years old Terach had already done Teshuvah. If so, it answers the Kasha. Why would Avraham feel bad leaving his father's house? Well his father lived 100 years as an idolater and did Teshuvah. Now Avraham is told to leave. Besides the pleasure of being in his father's house there would be a fear that his father would fall back into his idolatrous ways and therefore, it was truly a Nisayon. A tremendous Nisayon for Avraham Avinu to leave his father's house.

This also explains in the previous Parsha, it says that Terach died so that even though Terach truly died later but it shouldn't look like Avraham Avinu failed in Kibbud Av V'aim. But you would ask, there is no Kibbud Av V'aim for an Oved Avoda Zora for an idolater. There is no Mitzvah to

give him respect. The answer is this answer. He had already done Teshuva and therefore, the Kibbud Av V'aim obligation would require him to stay except that Hashem told him Lech Lecha. So these are my three thoughts on the Parsha. The thought of Avraham being 40 years old when he found Hashem, the thought about the heavens and the stars of the heavens, and this technical answer which explains the Lech Lecha Mibais Avicha.

4. The question of the week is: we all know that what the Goyim call the Dead Sea what we call the Yam Hamelach is a place in which life can't live. Which plants can't grow in that area and animals and fish can't live in the sea or drink from the sea.

When did this happen? Did the Yam Hamelech exist at the time of Maasei Berashis or was it in the Hafeichas Sedom the turning over of Sedom that it happened? Rashi in this week's Parsha 14:3 says (לאחר זמן נמשך הים לתוכו ונעשה ים המלח). Rashi is not clear that it happened during the Mahafeichas Sedom although we would suggest that, but that it happened later. What I gain with this is the following. In learning Nach I had a difficulty, in the Gemara Maseches Bechoros 55a says that seven rivers surround Eretz Yisrael. The Gemara is describing that the Yama Shel Sedom which is the Yam Hamelech, the sea of Sedom reaches the Yam Hagadol, the Mediterranean (13 lines from the bottom) (ובימה של סדום והולך ונופל לים הגדול). That is not true. We know with certainty that the Dead Sea does not flow into the Mediterranean.

Perhaps, at the time of Maaseh Beraishis it did. If at the time of Maaseh Beraishis the Yam Hamelech perhaps did flow. Perhaps it was just a river that carried water and flowed straight to the Yam Hamelech. After all, the Gemara there that says that there were waters that surrounded Eretz Yisrael is going on a Posuk that is found in Tehillim 24:2 (כִּי-הוּא, עַל-יַמִּים יְסָדָהּ; וְעַל-נְהָרוֹת, יְכוֹנְנָהָ). That Posuk is describing Maaseh Beraishis. So that would answer the Gemara. In the time of Maaseh Beraishis the water flowed straight to the Yam Hagadol, the Mediterranean Sea. It was only after the upheaval of Sedom that the Yam Hamelech's area became a deep valley and then of course since water doesn't flow out of deep valleys so the water concentrated there and no longer flows to the Mediterranean Sea. This would seem to be a Geshmake Pshat.

There is a difficulty. The Posuk says in 14:3 (כָּל-אֵלֶּה, חָבְרוּ, אֶל-עֵמֶק, הַשִּׂדִּים: הוּא, יָם הַמֶּלַח). To the valley of Sidim which is Yam Hamelech. It seems from the Posuk that this was a valley. If this was a valley then my whole idea falls away, the water would not have flowed to the Mediterranean Sea because water doesn't flow up from a valley.

However, when you look at the Targum, the Targum describes Emek Hasidim as Maishar Chaklaya, the plains of Chaklaya. For some reason he doesn't translate Emek as a valley but rather as plains. Rashi says (כך שמו, על שם שהיו בו שדות הרבה). I am not sure if Rashi is referring to the Emek part of the Sidim part. But either way, there is something unusual about this Emek Hasidim. Was it a plain or a valley? I don't know.

I should add, that physically, even water in a valley will flow up if the incoming water which is coming from the Yardein is coming from a higher altitude. If it is coming from a higher altitude even lower water will flow up to a point where the water pressure is less than the altitude of the source of the water. That is why water comes up in our homes even though the water tank may be

in the basement it flows up because the source of the water is higher and the water pressure is greater.

Even if we accept that there was a valley but not as deep as Yam Hamelech it may be that there was adequate water pressure to allow the water to flow to the Mediterranean. Kol Zeh Ani Omer B'derech Efshar, just thinking out loud. With that thought I wish everyone an absolutely wonderful Shabbos. Of course the name Lech Lecha, go for yourself is a Remez that Lech Lecha, that on Mishmar night make sure to go for yourself. Go, do what is good for yourself, what is good for you. Sleeping, you have nothing from it. Staying in a Bais Medrash and Learning, Ahh. Lech Lecha, have a wonderful Mishmar night and an absolutely wonderful Shabbos!

**Rabbi Reisman - Parshas Lech Lecha 5774**

1. For Parshas Lech Lecha I would like to share with you a few thoughts. I would like to begin with a thought regarding Hilchos Tzedaka/Maaser. As the Posuk says in 14:20 (וַיִּתֶּן-לוֹ מַעֲשֵׂר, מִכֹּל). We find the idea of giving Maaser a number of places in the Torah. We find it by Avraham Avinu and we find it by Yaakov Avinu. It is unusual for a Mitzvah to be mentioned more than once and the Peratim of a Mitzvah should be mentioned prior to Mattan Torah. However, in fact, the idea of Chesed, of giving Tzedaka is Chasdei Avos (it is something we learn from the Avos) and therefore, we do find it mentioned in the Torah.

In the source of Maaser being a 10th as that being an amount for Tzedaka, I recall seeing once in the Pachad Yitzchok the following Yesod. He said that when Hashem created the world, the world was created with Asara Mamaros (10 utterances). Which means that Hashem created the world Kavayochel in 10 steps. The first nine steps were steps of creation for which HKB"H retained complete control. The 10th (Maimur) step in creation was the creation of Adam (the creation of man). Here HKB"H used a Midda we call Tzimtzum and gave man Bechira. He handed over to man control over his own destiny, over his own ability to make his life meaningful or not meaningful, and over his ability to make it to Gan Eden or not make it to Gan Eden.

So that the first ten Mamaros HKB"H held in his hand and held complete control of these 10 Mamaros and it was in the 10th Maimar that HKB"H so to speak that He donated or surrendered control to a human being. That remains the nature of the Briya to this day. The nature of the Briya is that when a person has 10 items of something, one item, one tenth of the things he has is what should be given to others (someone else).

Rav Hutner adds that the Gemara in Maseches Bava Metzia 38a (7 lines from the top) has an expression (אמר רב כהנא אדם רוצה בקב שלו מתשעה קבים של חבירו) that a person would rather have one of his own then nine of others. That this expression has its roots as well in creation. A person has Kav Shelo, a person controls one 10th of creation and the nine Kavin are not his. This idea that it is built into the nature of the Briya, that one 10th of what you have you should give to others would serve as a Mekor (a source) for Rav Moshe Feinstein's Psak both in the Igros Moshe and on the Dibros Moshe on Kiddushin. That a person should give a 10th of his time (of his learning time) to help someone else learn or to be Mikareiv someone. That just like a person gives 10% of his assets to other people, he should be willing to give 10% of the time that he has to help someone else with

his learning. Again, if it is in the nature of the Briya, we learn it from HKB"H that a 10th should be given away (should be donated), so here too a 10th should be given away.

This may also explain why it is in the nature of the Briya that a person who gives Maaser gets it back. When a person does Mitzvos there is Schar. However, we don't see that Schar in this world. An exception is someone who gives Maaser. As it says in Malachi 3:10 (וּבְחָנוּנִי נָא בָּזֹאת). HKB"H says test me with this. The idea is that if a person gives Maaser, he doesn't lose. The Rambam in Sefer Zeraim, Hilchos Matnas Aniyim, Perek 10 Halacha 2 says (לעולם אין אדם מעני מן הצדקה) that a person doesn't become poor by giving Tzedaka. This may also explain that really the Maaser in the Torah is Maaser of things that grow, Maaser of his wheat, oil, or wine. We understand to extend that to Maaser Kesafim as well. Well the fact that we understand that this has something to do Kavayachol with the nature of the Briya helps us understand that the 10% idea is fundamental. It is basic and it is something that we all aspire to do and it is interesting that although Maaser is a Jewish concept, the idea of giving 10% away has become a concept which the entire world is aware of even though they don't practice it. But the idea of giving a piece (10%) away is a universal idea and again because it is rooted in Maiseh Beraishis.

2. The next thought comes from Rav Schwab. Many ask the following question. When Avraham Avinu is told that Sedom is going to be destroyed in the coming week's Parsha (Parshas Vayeira), he Davens in a very strong way to save the city of Sedom. Yet in Parshas Lech Lecha when HKB"H tells Avraham Avinu that his own children will be slaves as it says in 15:13 (וַעֲבָדוּם, וְעִנּוּ אֹתָם) they will suffer pain (בְּאֶרֶץ לֹא לָהֶם) in a foreign land, we don't find that he Davens to overturn the Gizaira. One would think if he could Daven for Sedom he certainly should Daven for his own children? There are many answers B'derech Mussar. Rav Schwab however, in numerous places in his Sefer Mayan Bais Hashoeva, for example Parshas Shemos, Shelach, and Ki Sisa among them, establishes a Yesod for Kol Hatorah Kulah for all the interaction between Hashem and human beings. This Yesod will explain our Parsha as well.

His Klal is that normally there is no place for a debate with Hashem. As we say on the Yomim Noraim, Umi B'chol Maasei Yadecha Elyonim Uv'tachtonim V'yomru Lecha Ma Ta'aseh Kif'al. Who in the created world can think that he can be smarter than Hashem? Can think that he can tell Hashem what to do. Are there two sides in something that Hashem said? Certainly not. Therefore, there is really no reason to argue Kavayochel with Hashem's decree.

Occasionally we find in the Torah the expression Vayeiraid Hashem. Kavayochel Hashem came down. Or Erda Na, let us go down. When Hashem talks about coming down, the idea of coming down is an idea that HKB"H sometimes interacts with human beings in a way that allows human beings to have a say. As if Hashem Kavayochol gets down to the level of a human being like a father who gets on his hands and knees and plays with his child. When he is playing with his child he follows the rules of the child's play. So he may play blocks or marbles with him and follows the rules of the game. So too, HKB"H Kavayochol sometimes allows man to interact with Hashem, Vayeireid Hashem. Whenever the Torah uses the expression such as this, HKB"H coming down to the level of man, it is a sign that HKB"H is open for interaction with man. That explains numerous Parshios in the Torah. One of course is that it explains our Parsha. When it comes to Sedom, the expression is as it says in 18:21 (אֵרְדָה-נָּא וְאֶרְאֶה, הַכְּצַעֲקָתָהּ הַבָּאָה אֵלַי עָשׂוּ כָּלָה). HKB"H says an expression of coming down Kavayochol to man's level. When we find that expression,

Avraham Avinu says well then I can interact with HKB"H. I can Kavayochel argue with him. By the Bris Bain Habisarim there was no such expression and therefore, no room for any sort of an argument.

So too we find in other places. We find this in Parshas Shemos as it says in 3:8 (וָאֵרֵד לְהַצִּילוֹ מִיַּד מִצְרַיִם) we have an expression of Hashem coming down and therefore, Moshe Rabbeinu debated as it says in 5:22 (לָמָּה הֲרֵעֹתָה לָעָם הַזֶּה). He argued with Hashem.

Or we find at the giving of the Torah as it says in 19:20 (וַיֵּרֶד יְרוָק עַל-הַר סִינָי). When Hashem gave the Torah he Kavayochol came down to man's place. Therefore, we understand that when we learn Torah we can argue, we can debate, we can say our own opinion in Torah. Torah is given to human beings to use their own intellect to interact. That is all because these are things that were given from a certain level.

This idea gives an additional and deeper meaning to the Posuk that can be found in Tehillim 113:5 - 6 (ה מִי, כַּיהוָה אֱלֹהֵינוּ-- הַמַּגְבִּיהִי לָשָׁבֶת). (ו הַמַּשְׁפִּילִי לִרְאוֹת-- בַּשָּׁמַיִם וּבָאָרֶץ). Who is like G-d who dwells so high and yet comes down low to the physical world. (הַמַּשְׁפִּילִי לִרְאוֹת-- בַּשָּׁמַיִם וּבָאָרֶץ). When Hashem comes down to our level, at that point HKB"H Kavayochol interacts with a human being.

We find also in Parshas Ki Sisa. Moshe Rabbeinu asks as it says in 33:18 (הַרְאֵנִי נָא, אֶת-כְּבֹדֶךָ). Hashem let me see your countenance and the Ribbono Shel Olam answers him as it says in 33:20 (כִּי לֹא-יִרְאַנִי הָאָדָם, וָחָי). No person can see me. Yet we find in the same Parsha as it says in 33:11 (וְדִבֶּר יְרוָק אֶל-מֹשֶׁה פָּנִים אֶל-פָּנִים) Hashem spoke to Moshe face to face like a human being speaks to another human being. Ai, HKB"H just said that no one can see me and live? The answer again is that there are two expressions of Hashems' presence. There is the spiritual, the heavenly expression (לֹא-יִרְאַנִי הָאָדָם, וָחָי) which a human being cannot see as long as he is alive in the physical world and then there is the (פָּנִים אֶל-פָּנִים) of (וַיֵּרֶד יְרוָק) where HKB"H comes down Kavayochel to our level. It is a beautiful Yesod a Yesod in understanding in Torah and in Neviim when the Navi decided to debate with Hashem and when he just accepted a Baruch Dayan Ha'emes decree.

Also, it helps us understand an idea in Davening. We find that the Baalei Machshava say that when you Daven there is place for a (Vikuach) to discuss Kavayachol with Hashem. Davening is also a Panim El Panim experience for a human being. Kavayachol Hashem comes down and behaves Kavayachol like a king. Hashem doesn't need our prayers. It is when HKB"H comes down that our prayers are an interaction with Hashem and therefore, prayer gives us a special opportunity to deal Kavayachol with the Ribbono Shel Olam. One Yesod from Rav Hutner and one from Rav Schwab.

3. The third Yesod is from the Sefer Haksav V'Hakabala on page 78 on the Posuk in 15:8 (Rabbi Yaakov Tzvi Mecklenburg 1785-1865). I would like to mention it briefly although you will all realize that it is a beautiful Yesod. The Sefer Haksav V'Hakabala deals with words. It is a Sefer on Chumash which like the Malbim and Rav Shamshon Refael Hirsch has many different Vertalch (ideas) but very often deals with the concept of words. He deals with the Hebrew word Dai'a/Yidia, knowledge. We find the word Yidia used in many other ways. As it says in 4:1 (וְהָאָדָם, יָדַע אֶת-חַוָּה אִשְׁתּוֹ) most famously Adam knew Chava which is a reference to a relationship. We find in this week's Parsha in 15:8 (בַּמָּה אֵדַע כִּי אִירָשֶׁנָּה). Simply translated it means in what way will I know that my children will inherit Eretz Yisrael.

In this week's Parsha, the Haksav V'Hakabala explains based on a Ramban that Yidia (knowledge) is used as an expression of recognition. In English we say to acknowledge. To acknowledge uses the word knowledge which could mean that one recognizes something. In Lashon Kodesh, Dai'a is used as a word of Chiba (a word of love) or a word of recognition of greatness. He brings the Lashon of the Ramban from 18:19 (וכן ידעתִּיו למען אשר יצוה (דלקמן) פי׳ הרמב״ן

גדלתִּיו ורוממתִּיו). Yidia here means to hold someone in high regard. It says (כִּי יְדַעְתִּיו) Hashem says I know Avraham. What does it mean he knows him? Hashem knows everyone! It means that Hashem holds Avraham Avinu in great esteem. Gidaltiv V'romamtiv, I hold him on a high pedestal. So that the Lashon Yidia is used as an expression of Chibah.

What we learn from this idea is a concept that while love is most often an emotional thing, it comes from the heart. There is a concept of (וְהָאָדָם, יָדַע אֶת-חַוָּה אִשְׁתּוֹ). Adam a person on an extraordinary level loved with his head and loved with his knowledge. It is important because when young couples get engaged and married it is very much an emotional love. We hope the emotional love remains. But the love that comes from the head and knowledge, from the recognition is something that is equally important. Therefore, we learn in this week's Parsha this expression of Ahava, coming from Yidia (coming from the head).

Avraham says (בַּמָּה אֵדַע כִּי אִירָשֶׁנָּה). Rishonim ask did Avraham doubt Hashem? How do I know it will happen? Says the Haksav V'Hakabala no. (בַּמָּה אֵדַע כִּי אִירָשֶׁנָּה) in what do you recognize me, in what do you love me, in what do you hold me in such a great esteem that you give me this great moment, the moment that you tell me my children will inherit the land of Israel. So we have this week the 3 Vertlach on the Parsha all words of wide ranging significance.

**Rabbi Reisman - Parshas Lech Lecha 5773**

I would like to start with a question that is Ra'ui to be the question that I leave you with except that I will offer an answer. The question is really a bomb Kasha which I don't remember ever discussing or ever thinking about. The question is the following. In this week's Parsha we find that Lot is kidnapped by the kings. Avram immediately gets his army together and goes out to do battle. Isn't it a Pele. When his wife Sarai is kidnapped by Pharoh which was one king and not four he didn't go out to battle and he leaves it up to the Ribbono Shel Olam. Here when his nephew is kidnapped he goes out to battle. Mai Shna? I think it is a very worthy question.

Rav Druk in his Sefer Darash Mordechai on page # 115 offers an answer by representing the following question. We find by Kriyas Yam Suf when Klal Yisrael is in danger of being attacked by Pharoh that they are told in Parshas Beshalach14:14 (יְרָוֻ֥ן, יִלָּחֵ֖ם לָכֶ֑ם; וְאַתֶּ֖ם, תַּחֲרִשֽׁוּן). Hashem will do battle, don't worry. That is in the beginning of Parshas Beshalach. At the end of Parshas Beshalach when Amaleik attacks, Klal Yisrael is told in 17:9 (בְּחַר-לָ֣נוּ אֲנָשִׁ֔ים, וְצֵ֥א הִלָּחֵ֖ם בַּעֲמָלֵ֑ק), go do battle. The same question of Mai Nishtana, what changed by Kriyas Yam Suf where it is ( יְרָוֻ֥ן, יִלָּחֵ֖ם לָכֶ֑ם; וְאַתֶּ֖ם, תַּחֲרִשֽׁוּן) and in Parshas Beshalach where it is go get your army together and do battle.

Rav Druk answered that the Yesod is the following. When Klal Yisrael on their Darga of course was holding by a physical danger, a danger of Gashmi they were told that ( יְרוָר, יִלָּחֵם לָכֶם; וְאַתֶּם, תַּחֲרִשׁוּן). You don't have to do battle you are on a Darga of where you don't have to do battle. However, when Amaleik came to do battle that was a Milchama against K'vod Shamayim. That was a Milchama against the Kavayachal the Gilui of the Ribbono Shel Olam in the world. For that, Klal Yisrael has to take arms and do battle. Klal Yisrael can't just sit back and say Hashem Yilachem Lachem. We are talking here about Kavod Shamayim. So Mimeila, the Chiluk is Pashut. We have Bitachon when it comes to physical problems. When it comes to a Ruchniyasdika idea an idea of Kavod Shamayim, there we go and do. The same thing by Lot. We have to understand that when Lot was kidnapped it was because he was Avraham's nephew. Nimrod is the king Amrafeil.

In the Sefer Haksav V'hakabalah on page # 71 he writes that when Lot was kidnapped it says in 14:12 (בֶּן-אֲחִי אַבְרָם) for a reason. That Lot was kidnapped because Nimrod had it out for Avraham. Since he had it out for Avraham and he had a chance to kidnap his nephew, he did so. That was a battle against Kavod Shamayim. So there Avraham took up arms. What it had to do with Kavod Shamayim that is a different story.

With this it is also answered why when it came to the battle against the four kings Avraham says that I am not taking anything as it says in 14:23 (אִם-מִחוּט וְעַד שְׂרוֹךְ-נַעַל, וְאִם-אֶקַּח מִכָּל-אֲשֶׁר-לָךְ). Yet when Pharoh kidnapped Sarah, Avraham is perfectly willing to take money from him. What is the difference? Says Rav Druk the answer is this which we said. The battle against the four kings, against Nimrod and his cohorts, was a battle for Kavod Shamayim a battle against Chilul Hashem. That battle had to be Kulo L'sheim Shamayim, no Gashmios. The disputes with Pharoh was a purely Gashmiosdika issue. Pharoh wanted Avraham's wife, it was a Gashmiosdika issue. When it comes to a Gashmiosdika issue you can take money. There is no reason not to. This is Rav Druk's Yesod.

We once discussed, I don't recall when, a different Kasha (Ed. Note - Shemos 5769). We once asked the following question. In Parshas Shemos when the daughter of Pharoh sees that there is a baby out in the water and as it says in Shemos 2:5 (וַתִּשְׁלַח אֶת-אֲמָתָהּ) she stretches out her hand. Chazal said her hand stretched miraculously. Rav Chaim Shmuelevitz in Sichos Mussar has an interesting Vort. He says what was the daughter of Pharoh thinking. She didn't think that her hand would stretch, it didn't happen all the time. He says a Yesod, that a person has to try. When something needs to be done a person has to try even if it seems he can't do it.

L'chora that is a Stira to the criticism of Yosef's behavior when Yosef is in the Bor (jail) and he asks that the Sar Hamashkim remember him. He is criticized for too much Hishtadlus. What is the likelihood that the Sar Hamashkim will remember the Nar Ivri?

Isn't Rav Chaim Shmuelevitz's rule that you have to try something? This is the Stira we answered then with the same Yesod (Ed. Note - from The Chazoin Ish in his Sefer Emunah V'Bitachoin). The Yesod that Rav Druk is saying here. That when it comes to Gashmios you do a normal Hishtadlus, you don't do desperate things. You do a normal Hishtadlus and you rely on Hashem. It is a desperate attempt to try to get a Sar Hamashkim Hamitzri to remember a Nar HaIvri. However, when it comes to Ruchnios when it comes to saving someone else's life, when it comes

to Mitzvos, there a person has to try. This is the beautiful Yesod that Rav Druk sees in the difference between rescuing Lot and rescuing Sarai.

Let's move on to an idea that Rav Schwab writes in his Sefer Mayan Beis Hashoeva page # 29 regarding Lot. It says in 14:12 (וַיִּקְחוּ אֶת-לוֹט וְאֶת-רְכֻשׁוֹ בֶּן-אֲחִי אַבְרָם, וַיֵּלֵכוּ).When Lot is captured by the four kings in Posuk 12 it says they took Lot (וְאֶת-רְכֻשׁוֹ בֶּן-אֲחִי אַבְרָם). That order of the Posuk is not normal. Very often we identify people in the Posuk. The Posuk might say for example Ploni Ben Ploni or Aharon Hakohen. We have identification. But the identification is never interrupted. You never have Ploni this and this and then Ploni. Or Aharon so and so and then Hakohen. The identification follows the name. Here it should say Lot Ben Achi Avraham V'es Richusho. That is not what it says. It says (וַיִּקְחוּ אֶת-לוֹט וְאֶת-רְכֻשׁוֹ בֶּן-אֲחִי אַבְרָם, וַיֵּלֵכוּ) Vayikchu Es Lot V'es Richusho then Achi Avraham. That structure of the Posuk is very disturbing and highly unusual as you all understand.

Rav Schwab answers by analyzing Lot. What happened to Lot? When Lot went with Avraham he left his father's house (his father wasn't alive but he left the place where his entire family lived) and (לֶךְ-לְךָ מֵאַרְצְךָ) he accompanied Avraham and Sarai. As it says in 13:8 (כִּי-אֲנָשִׁים אַחִים, אֲנָחְנוּ), Lot at that time was on a fine Madreiga, he was a Ben Bayis by Avraham, he was a fine person. What happened to Lot that when it comes time for the separation from Avraham he chooses Sedom? What happened to Lot that he allows his shepherds to go steal other people's grazing area? When did Lot change from being (אַחִים, אֲנָחְנוּ), from being somebody who Avraham really could have been proud of to being this dishonest person?

Says Rav Schwab, the change took place very very simply at one moment. When was that? It says in 13:14 (נִירָוֹר אָמַר אֶל-אַבְרָם, אַחֲרֵי הִפָּרֶד-לוֹט מֵעִמּוֹ).That when Lot left Hashem spoke to Avraham. Rashi says that (אחרי הפרד לוט: כל זמן שהרשע עמו היה הדבור פורש ממנו). When the Rasha was with him HKB"H didn't speak to him. Yet we find when Avraham is with Lot before they go down to Mitzrayim that the Posuk in 12:7 says that the Ribbono Shel Olam does talk to Avraham ( וַיֵּרֶא יְהוָה, אֶל-אַבְרָם, וַיֹּאמֶר, לְזַרְעֲךָ אֶתֵּן אֶת-הָאָרֶץ הַזֹּאת; וַיִּבֶן שָׁם מִזְבֵּחַ, לַיהוָה הַנִּרְאֶה אֵלָיו). Ah, that gives us a hint. Before they went to Mitzrayim, Lot was not yet a Rasha. When they came back from Mitzrayim Lot became a Rasha. What happened in between? What happened in between too Lot at least was one thing. Pharoh gave wealth to Avraham as it says in 12:16 (וּלְאַבְרָם הֵיטִיב, בַּעֲבוּרָהּ; וַיְהִי-לוֹ צֹאן-וּבָקָר, וַחֲמֹרִים, וַעֲבָדִים וּשְׁפָחֹת, וַאֲתֹנֹת וּגְמַלִּים). And then in 13:5 ( וְגַם-לְלוֹט--הַהֹלֵךְ, אֶת-אַבְרָם: הָיָה צֹאן-וּבָקָר, וְאֹהָלִים). Lot became wealthy in between. What happened that made Lot become a Rasha was the fact that he suddenly was wealthy on his own and he didn't need Avraham. He was his own man. Even though his wealth only came because of Avraham but as it says in Devarim 8:17 ( כֹּחִי וְעֹצֶם יָדִי, עָשָׂה לִי אֶת-הַחַיִל הַזֶּה). So what happened to Lot that changed him was that Lot became wealthy. He was into his money.

Says Rav Schwab, now we understand the Posuk. (וַיִּקְחוּ אֶת-לוֹט וְאֶת-רְכֻשׁוֹ בֶּן-אֲחִי אַבְרָם, וַיֵּלֵכוּ). Why doesn't it say Lot Ben Achi Avraham V'es Richusho? Because what came between Lot and Avraham was his wealth. (וַיִּקְחוּ אֶת-לוֹט וְאֶת-רְכֻשׁוֹ בֶּן-אֲחִי אַבְרָם, וַיֵּלֵכוּ). A beautiful Vort in understanding what happened to Lot and an explanation of a Posuk.

However, Rav Schwab is not finished. He ends with something incredible. Chazal say on the Posuk in Mishlei in the beginning of Perek 18 (לְתַאֲוָה, יְבַקֵּשׁ נִפְרָד; בְּכָל-תּוּשִׁיָּה, יִתְגַּלָּע). Lot because he was a

Ba'al Taiva he was somebody who ended up because he wanted the Taiva, separated from Avraham Avinu.

The Gemara in Horiyos 10b (13 lines from the bottom) says ( דרש רבא ואיתימא ר' יצחק מאי דכתיב לתאוה יבקש נפרד (ו)בכל תושיה יתגלע לתאוה יבקש נפרד זה לוט שנפרד מאברהם (ו)בכל תושיה יתגלע שנתגלה קלונו בבתי כנסיות ובבתי מדרשות).That Lot's shame is exposed in Shuls, where do you have in Shul that Lot's embarrassment is clear? The Medrash adds to this Gemara. "Ain Kol Shabbos V'shabbos She'ain Korin Ba Parshaso Shel Lot." Every Shabbos you have the Parsha of Lot. "Mai Taima, (Shenemar) B'chol Toshia Yisgale." He brings the Posuk (from Mishlei). A Pele. We don't read the Parsha of Lot every Shabbos.

Says Rav Schwab incredibly. He says we do. On Motzoei Shabbos the Kedusha of Shabbos comes to an end. What happens when the Kedusha of Shabbos comes to an end? Do people flee the Kedusha of Shabbos back to their business interests and their other interests? You see a Lot right there. Lot was connected to Kedusha, to Avraham. As soon as he had the opportunity to have money he left Avraham, he left Avraham's ways.

Every Shabbos we have a connection to Kedusha. Ain Kol Shabbos V'shabbos She'ain Korin Bo Parshasa Shel Lot. Says Rav Schwab, that when people who flee Shabbos, they run from Shabbos, they do a quick Maariv, they do the earliest Maariv, they are rushing away from the Kedushas Hashabbos, changing from Bigdei Shabbos to Bigdei Chol quickly which Rav Schwab criticizes. This is Midoso Shel Lot. This is the thing that pulled Lot away from Avraham Avinu. Rav Schwab ends "V'ain L'ha'arich" that I am not in the mood to write much about this. But you can see how he is disturbed by this type of a behavior. So much so that he actually compares it to Midoso Shel Lot. These are two thoughts one from Rav Druk and one from Rav Schwab.

Let me share with you a Teitch word Vort that is really from the Ramban and the Radak in this week's Parsha. In the Bris Bein Habisarim 15:14 (וְגַם אֶת-הַגּוֹי אֲשֶׁר יַעֲבֹדוּ, דָּן אָנֹכִי). HKB"H promises that the Mitzrim who cause Tzar to Yidden will be punished. The word V'gam in ( וְגַם אֶת-הַגּוֹי אֲשֶׁר יַעֲבֹדוּ, דָּן אָנֹכִי) which means and also is problematic because there was no one else being punished previously. What is V'gam? Rashi says ( וגם את הגוי: וגם לרבות ארבע מלכיות, שאף הם כלים על ששיעבדו את ישראל) that V'gam is the Daled Golios the future Golios that the nations will oppress Klal Yisrael will likewise be punished. However, the Ramban says that this is Drush and it is not Al Derech Hap'shat. What does V'gam mean Al Derech Hap'shat?

The Ramban and the Radak say that the word V'gam in the Torah means even though like Af Al Pi. In the Sefer Haksav V'hakabala in Parshas Balak on page # 286 makes this point B'arichus. The word Gam literally means also but it is used to mean even though.

For example, in Tehillim 23:4 (גַּם כִּי-אֵלֵךְ בְּגֵיא צַלְמָוֶת, לֹא-אִירָא רָע-- כִּי-אַתָּה עִמָּדִי). Even if I go in the valley of death I will have no fear. Or as it says in Shemos 10:25 (גַּם-אַתָּה תִּתֵּן בְּיָדֵנוּ זְבָחִים וְעֹלֹת). Pharoh said in the Posuk before (צֹאנְכֶם וּבְקַרְכֶם, יֻצָּג) leave your sheep behind. Moshe Rabbeinu says (גַּם-אַתָּה תִּתֵּן בְּיָדֵנוּ זְבָחִים וְעֹלֹת). Just the opposite. You are going to give us Zevachim V'olos. Gam denotes the opposite of what you would think. Or as it says in Beraishis 32:7 (וְגַם הֹלֵךְ לִקְרָאתֶךָ) which is found by Eisav and in Shemos 4:14 (וְגַם הִנֵּה-הוּא יֹצֵא לִקְרָאתֶךָ) that Aharon is coming towards you. Or in Parshas Balak 22:33 (גַּם-אֹתְכָה הָרָגְתִּי וְאוֹתָהּ הֶחֱיֵיתִי). The Malach says you are complaining

about this donkey, V'gam just the opposite, she would live and you would die. So V'gam implies opposite of what would otherwise be.

(וְגַם אֶת-הַגּוֹי אֲשֶׁר יַעֲבֹדוּ, דָּן אָנֹכִי). Even though HKB"H made a Gizara that Klal Yisrael would have to work for 400 years. So I would think that the Goy should not be punished. ( וְגַם אֶת-הַגּוֹי אֲשֶׁר יַעֲבֹדוּ, דָּן אָנֹכִי). Af Al Pi Kain those Goyim who made you work will be punished nevertheless.

There is a bit of Mussar here I think. Gam is also. In life we are always looking for also. We are always looking for more. A person has this much and V'gam, he wants something more. He wants another opportunity. You always have to be careful. Because the also, the thing that is added could sometimes be a Hepech, it could be the opposite of what you had intended. The V'gam the adding and changing is a warning to watch out. It could be a change. You have to make sure that it is a change for the better.

**Rabbi Reisman - Parshas Lech Lecha 5772**

13:10 Let me begin with the fact that Lot chooses to go to Sedom and here the Posuk in describing the area of Sedom as the place that he chose says ( וַיִּשָּׂא-לוֹט אֶת-עֵינָיו, וַיַּרְא אֶת-כָּל-כִּכַּר הַיַּרְדֵּן, כִּי כֻלָּהּ, מַשְׁקֶה--לִפְנֵי שַׁחֵת יְרָוָר, אֶת-סְדֹם וְאֶת-עֲמֹרָה, כְּגַן-יְרָוָר כְּאֶרֶץ מִצְרַיִם, בֹּאֲכָה צֹעַר). The Posuk describes the area that he chose alongside the Yarden as a fertile place, and this was before Hashem destroyed Sedom and Amorah, and it was like the best physical part of the world. The question is why does the Posuk have to say that it was before the destruction of Sodom and Amorah. Obviously it was before it was destroyed. Someone learning Chumash from the beginning wouldn't even know that there was destruction to come. What is the message in mentioning here the idea that it was ( לִפְנֵי שַׁחֵת יְרָוָר, אֶת-סְדֹם וְאֶת-עֲמֹרָה)?

We mentioned in the past a rule of the Klei Yakar at the end of Parshas Shemos (this was spoken about in Parshas Chukas 5771).The Klei Yakar establishes a rule in Olam Hazeh, which is a rule for the physical world as well as for the spiritual world. We said that before something is destroyed or before something disappears it flickers, it has a strength that is an unusual strength, right before it disappears.

For example, this is something that we sometimes see when a candle is burning out. At the end of the candle before it is extinguished it flames up one last time. The same thing is true when a person dies, very often (not always) when a person is slowly passing away, shortly before his death there is a flicker of hope and he seems to be getting stronger and after he seems to be getting stronger then the person passes away. It is said that the darkest part of the night is right before dawn which is the same idea. Before night goes away is so to speak the darkest part of the night which is before dawn. This is a Klal of the Klei Yakar in Olam Hazeh, that before things disappear they tend to have a strengthening. This is something that we have discussed in the past.

The Kli Yakar is Nogea here as well. The area of Sedom was a terrible place. It was a place that people behaved awfully. Why was it (כֻלָּהּ, מַשְׁקֶה כְּגַן-יְרָוָר כְּאֶרֶץ מִצְרַיִם), somebody reading this would wonder?

The Posuk tells us (לִפְנֵי שַׁחֵת יְרוָר, אֶת-סְדֹם וְאֶת-עֲמֹרָה), that it was shortly before this area was going to disappear from the world. Shortly before it disappears evil is strengthened.

The Klei Yakar says that about Paroh, that after Moshe Rabbeinu comes to Paroh, Paroh strengthens his hand against Klal Yisrael. He says the same idea, that right before something is extinguished it has a last gasp, a strength at the end. Here too with Sedom, it has a last gasp, a last strength at the end.

Before Rav Pam passed away he observed regarding the conservative movement. The conservative movement at the end of the 90's was asserting itself in Eretz Yisrael by demanding to have a Minyan at the Kosel. Rav Pam observed that the conservative movement was so strong here in America for decades that it is having its last gasp, the Klei Yakar gasp and soon will disappear. As we see today that the conservative movement has an average age of its members of 70 - 75 years old. The younger generation is not interested.

That is the idea of this Klei Yakar. It is important for us to know in our lives. Sometimes we struggle with the Yeitzer Horah and we are putting up a good struggle and suddenly the Yeitzer Horah seems to be stronger and in that particular area is an area that we seem to be falling. You should know that very often that is the last gasp, the last strength. You have to overcome the last hurdle and then it will be easier for you to fight that particular Yeitzer Hora. Before evil disappears it has its last strength. That is the Yesod of the Klei Yakar.

A second Vort.

15:6 (וְהֶאֱמַן, בַּיהוָה; וַיַּחְשְׁבֶהָ לּוֹ, צְדָקָה). Hakadosh Baruch Hu told Avraham that not only will he have children but he will have descendants as numerous as the stars in the heaven. Avraham Avinu believed in Hashem and that was considered to be Tzedakah. Everyone asks if Hashem is talking to you what does it mean (וְהֶאֱמַן, בַּיהוָה)?

Rashi says (והאמין בה': לא שאל לו אות על זאת, אבל על ירושת הארץ שאל לו אות ואמר לו במה אדע). Avraham Avinu didn't ask Hashem Bama Eida, give me some sign that this will happen and that was the Tzedakah. This is hard to understand because If Hashem tells you, why do you need a sign? Rashi goes on to say (אבל על ירושת הארץ שאל לו אות ואמר לו במה אדע). When Avraham Avinu was told that his descendants would inherit the land of Eretz Yisrael he did ask for an Os. If Avraham Avinu was (הֶאֱמַן, בַּיהוָה) why did he ask for a sign there? Tzorech Iyun!

This all works well if you know a Klal in Nach, something that we have seen numerous times in the book of Yirmiya. There are times when a Navi comes with a Nevua and he performs some type of physical act to show the Nevua.

We find for example by Elisha that in one of the battles Hakadosh Baruch Hu tells the Navi that an arrow should be shot in the direction of the enemy and that is a sign that the enemy will be destroyed. What is the difference if the Navi says it with a sign or without a sign?

The Yesod is that when it is done with a sign it is a greater level of certainty that it will happen. There are rules in Nevua. There are times that a Nevua can be rescinded, a Nevua L'ra can always

be rescinded. Even a Nevua L'tov can be rescinded if it was only told to the Navi and he doesn't repeat it to others. There is an Os that shows a certainty in the Nevua.

Once we know this rule from Nach this Rashi becomes beautiful. Hakadosh Baruch Hu told Avraham Avinu that he would be rewarded. Avraham Avinu did not ask for an Os. What is the significance of that? Had Avraham Avinu asked for an Os he would be saying Hakadosh Baruch Hu guaranteed this good for me no matter how I behave. So we are told that Avraham said no I am not asking for an Os. I want to live up to deserving this reward.

However, when it came to his descendants, inheriting the land of Eretz Yisrael, that would depend on their behavior and it was not the behavior of Avraham Avinu that would make it happen, there he asks for an Os. He asks that it happen no matter how the behavior of his descendants would continue. So here this Rashi becomes absolutely beautiful if you just know a basic rule of Nach. (לא שאל לו אות) he didn't ask for a sign. Avraham Avinu said I want to deserve it. (וַיַּחְשְׁבֶהָ לּוֹ, צְדָקָה) That is certainly a righteousness.

A third Vort on the Parsha.

(וַיּוֹצֵא אֹתוֹ הַחוּצָה, וַיֹּאמֶר הַבֶּט-נָא הַשָּׁמַיְמָה וּסְפֹר הַכּוֹכָבִים--אִם-תּוּכַל, לִסְפֹּר אֹתָם; וַיֹּאמֶר לוֹ, כֹּה יִהְיֶה זַרְעֶךָ 15:5) This is something that you need to appreciate. Hakadosh Baruch Hu says to Avraham Avinu, look at the heavens, and count the stars, is it possible to count them? He was promised to have that great multitude as the number of children, descendants that would come from him.

You should know that to the naked eye there are roughly 1,000 stars that can be seen in the entire rotating sky. At one time, it is more like 500 - 600 stars that can be seen. If someone stays up all night and watched as the heavens rotate, not more than 1,000 stars can be seen. The earlier astronomers number it at 1,022 stars.

Later, Galileo (1564 - 1642) developed the telescope, it was discovered that there are so many more stars. You have to realize that at the time that the Torah was given, for thousands of years, as late as the Rishonim not more than about 1,000 stars were visible. We find a number of Rishonim including the Abarbanel (1437 - 1508) on this Posuk. The Radak (1160 - 1235) in Yeshaya 40:26 ( שְׂאוּ-מָרוֹם עֵינֵיכֶם וּרְאוּ מִי-בָרָא אֵלֶּה, הַמּוֹצִיא בְמִסְפָּר צְבָאָם; לְכֻלָּם, בְּשֵׁם יִקְרָא, מֵרֹב אוֹנִים וְאַמִּיץ כֹּחַ, אִישׁ לֹא נֶעְדָּר). The Sefer Ha'ikrim (15th Century) in Maimar 3 Perek 24 who have to defend the Torah so to speak from an obvious Kasha. The children will be as many as the stars? There aren't that many stars. You will have 1,000 descendants? Is that the blessing to Avraham?

These Rishonim tell us that there are many many more stars. Hundreds of thousands, millions maybe billions of stars. You just can't see them. This was a matter faith for a frum Yid. Until science caught up with the Torah and science came to the realization that the Torah is right. The number of stars are such that we cannot put a number to them.

The Ibn Ezra (1089 - 1167) (who was centuries before Galileo) in his Pirush Hakatzeir on Parshas Mishpatim 23:20 (הִנֵּה אָנֹכִי שֹׁלֵחַ מַלְאָךְ, לְפָנֶיךָ, לִשְׁמָרְךָ, בַּדָּרֶךְ; וְלַהֲבִיאֲךָ, אֶל-הַמָּקוֹם אֲשֶׁר הֲכִנוֹתִי) writes that the Chochmos Hamazalos (scientists) don't understand the wisdom of the constellations. They can't see stars, only 1,029. And even that which they count they don't understand fully. This is a word

of Chizuk of how Maminim understood from the Torah that there are so many stars and only later did science catch up to them.

Tomorrow is the 7th day of Mar Cheshvan and in Eretz Yisrael they will begin saying V'sain Tal Umatar Livracha. There is a Shaila if someone from America visits Eretz Yisrael, because here in America we don't start saying V'sain Tal Umatar Livracha until December which is 60 days after the Tekufah and it is only in Eretz Yisrael where the rain is urgent now that they begin to say V'sain Tal Umatar Livracha. The question is what to do if you are visiting Eretz Yisrael and returning. Do you say V'sain Tal Umatar Livracha and then when you come back do you stop saying it?

There is a Psak from many of the Gedolim of Eretz Yisrael that is printed in the Kreina D'igrasa from the Steipler and Halichas Shlomo from Rav Shlomo Zalman Auerbach. That if an American visits Eretz Yisrael and plans to come back while in America they are still saying V'sein Bracha (anyone going for Thanksgiving weekend for example), such a person should say V'sain Tal Umatar Livracha in Shema Koleinu. The Halacha is that even if you forget to say it in Bareich Aleinu if you say it in Shema Koleinu you are Yotzei. Therefore, in Shema Koleinu where there is a star for an insertion where other things are inserted on a Taanis or the Tefillah for Kabbalos Chalomos, you say the words V'sain Tal Umatar Livracha Al Pnei Hoadama and then continue.

This leads us to the question of the week: In Eretz Yisrael they need rain after Sukkos that is why we Bentch Geshem at the end of Sukkos. Why do they wait 2 weeks to say V'sain Tal Umatar Livracha?

The Gemara says in Maseches Taanis 10a (19 lines from the bottom) ( מתני' בג' במרחשון שואלין את הגשמים רבן גמליאל אומר בשבעה בו ט"ו יום אחר החג כדי שיגיע אחרון שבישראל לנהר פרת: גמ' א"ר אלעזר הלכה כרבן גמליאל תניא חנניה אומר ובגולה עד ששים בתקופה אמר רב הונא בר חייא אמר שמואל הלכה כחנניה איני והא בעו מיניה משמואל מאימת מדכרינן ותן טל ומטר אמר להו מכי מעיילי ציבי לבי טבות רישבא דילמא אידי ואידי חד שיעורא הוא איבעיא להו יום ששים כלפני ששים או כלאחר ששים ת"ש רב אמר יום ששים כלאחר ששים ושמואל אמר יום ששים כלפני ששים א"ר נחמן בר יצחק וסימנך עילאי בעו מיא תתאי לא בעו מיא אמר רב פפא הלכתא יום ששים כלאחר ששים). To give time for the Oleh Regel, the people who had travelled up for the Regel to get home before the rain begins. Because of that the original Takana was to wait 2 weeks so we stick with that and wait 2 weeks.

The question is, it is true that people who were Oleh Regel and came to visit Yerushalayim had to travel at the greatest distance of 2 weeks because we don't want it to rain on them. So we don't start to say V'sain Tal Umatar Livracha until they get home. However, later in the spring (Pesach time) we stop saying V'sain Tal Umatar Livracha on Pesach when we Bentch Tal. That is done is Eretz Yisrael on Pesach as well that V'sain Tal Umatar Livracha is stopped.

However, there are Olai Regalim who have to come for Pesach and they are travelling the 2 weeks before Pesach. Why don't they stop saying V'sain Tal Umatar Livracha in Eretz Yisrael 2 weeks before Pesach to give people who are Oleh Regel who are coming to Yerushalayim the ability to travel at a time when it is not raining? Why is it different after Sukkos when people are returning home than before Pesach when people are being Oleh Regel? Tzorech Iyun Gadol!

The second question of the week is: 14:3 (כָּל-אֵלֶּה, חָבְרוּ, אֶל-עֵמֶק, הַשִּׂדִּים: הוּא, יָם הַמֶּלַח). Rashi here in 14:3 tells us ( הוא ים המלח: לאחר זמן נמשך הים לתוכו ונעשה ים המלח. ומדרש אגדה אומר שנתבקעו הצורים סביבותיו ונמשכו יאורים לתוכו) that the Yam Hamelech took form later, originally it was a valley. Perhaps Rashi means when Sedom was overturned and was destroyed and at that time the Yam Hamelech was formed.

This Rashi is difficult because the Gemara in Bava Basra 74b (5 lines from the bottom) says ( כי אתא רב דימי א"ר יוחנן מאי דכתיב כי הוא על ימים יסדה ועל נהרות יכוננה אלו שבעה ימים וארבעה נהרות שמקיפין את ארץ ישראל ואלו הן שבעה ימים ימה של טבריא וימה של סדום וימה של חילת וימה של חילתא וימה של סיבכי וים אספמיא וים הגדול) that the Yam Hamelech was created by Maasei Beraishis. The Gemara says that these are the 7 Yamim and it counts Yama Shel Sedom which I assume is the Yam Hamelech as one of the 7 seas. Therefore, Tzorech Iyun Gadol!

**Rabbi Reisman - Parshas Lech Lecha 5771**

כג אִם-מִחוּט וְעַד שְׂרוֹךְ-נַעַל, וְאִם-אֶקַּח מִכָּל-אֲשֶׁר-לָךְ; וְלֹא תֹאמַר, אֲנִי הֶעֱשַׁרְתִּי אֶת-אַבְרָם14:23 The Mitzvah of Chalizah is a topic for this Parsha. How so? We learn that when Avraham Avinu refused to be rewarded by the king of Sedom that he said אִם-מִחוּט וְעַד שְׂרוֹךְ-נַעַלthat I won't take from a string to a shoelace. The Gemara Darshuns that in the Schar of this, Klal Yisrael was given the Mitzvah of Techailes (Tzitzis) and the Mitzvah of Chalitzah.

We find in the Shulchan Aruch in Even Ezer Siman 169 in Seder Chalitzah Os 57, there is a Beracha that should be made at the time of Chalizah. The Nusach of the Beracha (and there is Chalukai Dai'os if it should be made with the Shaim Hamalchus or not) is Asher Kidishanu B'mitzvosav V'tzivanu B'mitzvos V'chukim Shel Avraham Avinu. The Nusach of the Beracha thanks Hakadosh Baruch Hu for the commandments that we got Shel Avraham Avinu. This is clearly a reference to this weeks Parsha.

There is a Kasha on this. The Chacham Tzvi in his first Teshuvah has a Shaila as follows. In a situation where a woman loses her husband and has no children there is a Mitzvah of Yibum and Chalitzah. Let's say the woman will not get remarried for whatever reason (she is older already), is there any purpose of her doing Chalizah?

The Kler in Yeshivishe terms is: Is Chalizah a Mitzvah (like Lulav is a Mitzvah and we take a Lulav no matter what) or is Chalitzah a Matir (something that permits a person to get remarried like Get). A Get is not a Mitzvah it is a Matir. If Chalitzah is a Matir, then there is no reason why this woman should have a Chalitzah performed because she doesn't plan on getting remarried.

The Chacham Tzvi holds that Chalitzah is a Matir and not a Mitzvah.

The Chasam Sofer in a Teshuvah in Even Ezer, Cheilek 2, Teshuvah 85, agrees with this and holds that Chalitzah is a Matir and not a Mitzvah. If that is true that it is a Matir and not a Mitzvah, then why is there a Beracha of Asher Kidishanu B'mitzvosav V'tzivanu B'mitzvos V'chukim Shel Avraham Avinu like it is a Mitzvah? This is a Kasha on the Chacham Tzvi and the Chasam Sofer.

The Birchas Avraham in his Sefer on Maseches Yevamos says a Geshmake Teretz. He answers that we find in Hilchos Shechita that there is a Beracha on Shechita. The Taz in Hilchos Shechita says that despite the fact that the language of the Beracha is Asher Kidishanu B'mitzvosav V'tzivanu Al Hashechita, nevertheless, this is not a Birchas Hamitzvos. It is a Birchas Hashvach. It is not a Beracha on the Mitzvah of Shechting, because there is not so to speak a Mitzvah to Shect. If a person did not want or did not desire to eat meat, he would not Shect. Shechita is a Matir, it allows the meat to be eaten. The Taz holds that the Beracha that is made there is a Birchas Hashvach that praises Hakadosh Baruch Hu that we have this Matir that allows us to eat meat by Shechting.

The Birchas Avraham says, the same thing with the Beracha on Chalizah in that it is a Birchas Hashvach according to the Chacham Tzvi and the Chasam Sofer.

Based on this we have a greater insight into אִם-מְחוּט וְעַד שְׂרוֹךְ-נַעַל Avraham Avinu got a Schar for these Mitzvos were passed down to his grandchildren. These are Mitzvos that are Matir. The Chut allows a person to wear a Beged of 4 corners and Chalitzah according to this is a Matir. Now we see the Gadlus of the Schar. Otherwise a woman who fell to Yibum and didn't want marry her brother in law would remain an Aguna and wouldn't be able to remarry. שְׂרוֹךְ-נַעַל is a Matir and permits the woman to remarry and that was the Schar of Avraham Avinu not just that it was an additional Mitzvah to the Taryag. On the contrary, the fact that it is a Matir, it's a much bigger Schar and permits something to be done which otherwise could not be done.

We will learn in next weeks Parsha that Lot is saved from the destruction of Sedom. The Gemara asks in what Schar was he saved? There is a Man D'amar that says in the Schar that he was silent when Avraham and Sarah went down to Mitzrayim and pretended that Sarah was a sister. Lot would have been rewarded by the king had he told the truth that Sarah was Avraham's wife, so since he was silent he got Schar.

This week we are learning Parshas Lech Lecha. Where do we see in the Parsha a Remez that Lot didn't say anything that Sarah was in the box?

We will review a Yesod that we said over already. In Parshas Balak we learned 22:22 כב וַיִּחַר-אַף אֱלֹקִים, כִּי-הוֹלֵךְ הוּא, וַיִּתְיַצֵּב מַלְאַךְ יְקוק בַּדֶּרֶךְ, לְשָׂטָן לוֹ; וְהוּא רֹכֵב עַל-אֲתֹנוֹ, וּשְׁנֵי נְעָרָיו עִמּוֹ Bilam goes with the Sarei Balak only after he gets permission to go and yet the Posuk says that the Ribboinoi Shel Oilam was upset with him because he went. It seems to be inconsistent as the Ribboinoi Shel Oilam gave him permission to go.

The GRA says there are two Hebrew words that are usually translated to mean "with". Imoi or Imcha which means with or with you (Ayin Mem). The other word is Es which is also used to mean with. There is a difference in meaning between the two. The word Im denotes a solid connection that has depth to it as we find in Tehillim 91:15 טו יִקְרָאֵנִי, וְאֶעֱנֵהוּ--עִמּוֹ-אָנֹכִי בְצָרָה; אֲחַלְּצֵהוּ, וַאֲכַבְּדֵהוּ The word Imoi means that there is depth to the connection. Or as is found in Koheles 9:9 ט רְאֵה חַיִּים עִם-אִשָּׁה אֲשֶׁר-אָהַבְתָּ which refers to a relationship between a man and woman. Im, a man and his wife have a connection that has depth to it. Or as is found in Beraishis 33:1 א וַיִּשָּׂא יַעֲקֹב עֵינָיו, וַיַּרְא וְהִנֵּה עֵשָׂו בָּא, וְעִמּוֹ, אַרְבַּע מֵאוֹת אִישׁ This is regarding Eisav and his

henchman, and the Posuk says Imoi which Chazal Darshen K'amoi they were like his people. As a matter of fact the word Im and Amoi are similar because Am denotes a deep relationship.

The word Es, Itcha, and Itchem, is used to denote a superficial relationship when things just happen to be together. For example as is found in Vayikra 19:23 כג וְכִי-תָבֹאוּ אֶל-הָאָרֶץ, וּנְטַעְתֶּם כָּל-עֵץ מַאֲכָל-- וַעֲרַלְתֶּם עָרְלָתוֹ, אֶת-פִּרְיוֹ This is by the Parsha of Orloh and refers to the fruit Es Piryoi which Chazal interpret as that which accompanies the fruit which is the peel of the fruit that is included in the Din of Orloh. The peel of the fruit is connected to the fruit; however, there is no depth to it. It is a very superficial connection as the peel just happens to be on it and around it, but it is in a very superficial way.

Once we know this Yesoid and we read the Pesukim it is really beautiful. Originally when Bilam requested permission to accompany the Sarei Balak, the Posuk says 22:12 יב וַיֹּאמֶר אֱלֹקִים אֶל- בִּלְעָם, לֹא תֵלֵךְ עִמָּהֶם; לֹא תָאֹר אֶת-הָעָם, כִּי בָרוּךְ הוּא The Ribboinoi Shel Oilam says to Bilam Loi Seileich Imahem, do not accompany them, meaning do not have a relationship with them. Later when Bilam still wants to go the Ribboinoi Shel Oilam says in 22:20 כ וַיָּבֹא אֱלֹקִים אֶל-בִּלְעָם, לַיְלָה, וַיֹּאמֶר לוֹ אִם- לִקְרֹא לְךָ בָּאוּ הָאֲנָשִׁים, קוּם לֵךְ אִתָּם; וְאַךְ, אֶת-הַדָּבָר אֲשֶׁר-אֲדַבֵּר אֵלֶיךָ--אֹתוֹ תַּעֲשֶׂה I give you permission to go with them, however, it should be alongside them, to accompany them, but not to have a relationship with them and a partnership with them in the plans that they have. The Ribboinoi Shel Oilam said don't go Imahem go Itam. The next Posuk 22:21 then says, כא וַיָּקָם בִּלְעָם בַּבֹּקֶר, וַיַּחֲבֹשׁ אֶת-אֲתֹנוֹ; וַיֵּלֶךְ, עִם-שָׂרֵי מוֹאָב When Bilam went with them it was Im, he accompanied them with a connection and as one who has a deep relationship to them. Then comes the Posuk that we started with 22:22 כב וַיִּחַר-אַף אֱלֹקִים, כִּי-הוֹלֵךְ הוּא Then the Malach came and was ready to destroy Bilam because of that which he done. This is a beautiful explanation of Im and Itam and the two different meanings.

This explanation is so Miduyak in this weeks Parsha. When Lot went with Avram the Posuk says in 12:4 ד וַיֵּלֶךְ אַבְרָם, כַּאֲשֶׁר דִּבֶּר אֵלָיו יְרֹוָר, וַיֵּלֶךְ אִתּוֹ, לוֹט; וְאַבְרָם, בֶּן-חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה, בְּצֵאתוֹ, מֵחָרָן it was Ito, Lot went with Avraham, it wasn't that he went Kavanah Achas with Avraham, he wasn't so to speak a soul mate with Avraham. Avram knew that Lot would not be his heir in his belief in the Borei Olam. So the Posuk says וַיֵּלֶךְ אִתּוֹ, לוֹט that Lot went along with him.

The only time we find a change in this is when Avram, Sarai and Lot leave Mitzrayim. Here the Posuk says 13:1 א וַיַּעַל אַבְרָם מִמִּצְרַיִם הוּא וְאִשְׁתּוֹ וְכָל-אֲשֶׁר-לוֹ, וְלוֹט עִמּוֹ--הַנֶּגְבָּה Here we find the language of עִמּוֹ Suddenly Lot is somehow connected to Avram. This is a Remez to this which the Gemara says that at that point Lot connected to Avram at least in some level and at that level he became a Bal Madreiga, and for that Lot got Schar later.

In next weeks Parsha, Parshas Vayeira, we will have the same hint in the Posuk. When Avraham Avinu goes to the Akeida the Posuk says in 22:3, ג וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר, וַיַּחֲבֹשׁ אֶת-חֲמֹרוֹ, וַיִּקַּח אֶת-שְׁנֵי נְעָרָיו אִתּוֹ, וְאֵת יִצְחָק בְּנוֹ; וַיְבַקַּע, עֲצֵי עֹלָה, וַיָּקָם וַיֵּלֶךְ, אֶל-הַמָּקוֹם אֲשֶׁר-אָמַר-לוֹ הָאֱלֹהִים Rashi says that the שְׁנֵי נְעָרָיו were Eliezer and Yishmael. Avraham Avinu took 2 people with him. They were not of the same mind, they didn't know that they were going to the Akeida, it was only אִתּוֹ with him. Later Avraham Avinu says to them 22:5 ה וַיֹּאמֶר אַבְרָהָם אֶל-נְעָרָיו, שְׁבוּ-לָכֶם פֹּה עִם-הַחֲמוֹר, וַאֲנִי וְהַנַּעַר, נֵלְכָה עַד- כֹּה; וְנִשְׁתַּחֲוֶה, וְנָשׁוּבָה אֲלֵיכֶם sit here with the Chamor. Chazal teach us that Avraham Avinu was deriding them, that they didn't realize the Kedusha of the mountain in front of them. Therefore,

they weren't Zoche to go there. שְׁבוּ-לָכֶם פֹּה עִם-הַחֲמוֹר The Gemara Darshuns Am HaDo'me L'chamor, that you are similar to the donkey. How do you know that עִם means similar? As the GRA mentions that Im means that you are somehow connected. So that this Diyuk of the GRA is Miduyak in many places.

In passing we can add that the word Am, for a nation is different than the word Goy, for a nation. The Malobim writes in the Sefer Yair Or, on synonyms, that a Goy is a Lashon of Gevia which means that there are bodies that happen to be together. An Am are people that are connected, Am Yisrael or Am Hashem. An Am is a nation that is connected by a common purpose, a common goal, a common G-d. Am is related to Im. Im means to be very connected.

We can add that the word for a friend is Amischa, which starts with Ayin Mem. We Darshun in Vayikra 25:17 יז וְלֹא תוֹנוּ אִישׁ אֶת-עֲמִיתוֹ the Im word to be referring to people who are Imcha B'torah Uv'mitzvos. The Torah talks about a friend and has a commandment with a language עֲמִיתוֹ we say that it only refers to someone who is like you, in the Am Hashem, connected to you. Someone who is with you in Torah and Mitzvos.

So we are reviewing this idea of the difference between Ito and Imo and the fact that it fits quite beautifully here in this weeks Parsha.

17:18יח וַיֹּאמֶר אַבְרָהָם, אֶל-הָאֱלֹהִים: לוּ יִשְׁמָעֵאל, יִחְיֶה לְפָנֶיךָ Avraham asked the Ribbono Shel Olam Lu Yishmael Yichye L'fanecha. Rashi says (יחיה לפניך: יחיה ביראתך) that Avraham was Davening that Yishmael should have Yir'as Hashem. This is once again a Raya to a discussion that we have had many times. Whether a person can Daven for someone else's Ruchniyos or not.

The Marsha in Maseches Berachos Daf 4 says that a person can't Daven for someone else's Ruchniyos because a person has Bechira to choose which way he wants to live.

There are Rayas that a person can Daven for someone else's Ruchniyos. This Rashi would seem to be such a Raya at least for the case of a father and a child. That a father's Tefilla for the Ruchniyos of a child carries weight.

The Mishna Berura in Siman 47 in Hilchos Birchas Hatorah says that when a person says Birchas Hatorah, he should have Kavanah that his descendents should be Zoche to be Lomdei Torah and a person should be careful to have that type of a Kavanah. Whatever the Lomdus, certainly a father is able to Daven that way and a person should never give up and always should Daven for a child's Ruchniyos.

Even with such a child as Yishmael who gave Avraham Avinu such Agmas Nefesh, Avraham didn't stop Davening for Yishmael's Ruchniyos and Rashi tells us later that ultimately the Tefillah was answered and Yishmael B'sof Yamav did do Teshuvah.

15:2ב וַיֹּאמֶר אַבְרָם, ד יְרוֹר מַה-תִּתֶּן-לִי, וְאָנֹכִי, הוֹלֵךְ עֲרִירִי; וּבֶן-מֶשֶׁק בֵּיתִי, הוּא דַּמֶּשֶׂק אֱלִיעֶזֶר The question of the week is: Avraham Avinu is complaining that he has no descendents and how will the Torah be passed on. Rashi explains Ariri that it means there is no Yoresh ( הולך ערירי: מנחם בן סרוק פירשו לשון יורש, וחבר לו (מלאכי ב יב) ער ועונה, ערירי בלא יורש). Hakadosh Baruch Hu promised Avraham twice

in this week's Parsha that he would have children once at the beginning of the Parsha in 12:2 ב וְאֶעֶשְׂךָ, לְגוֹי גָּדוֹל meaning I will make you into a great nation. Avraham Avinu travelled to כְּנַעַן based on that. After Lot leaves Avraham Avinu, Hakadosh Baruch Hu promises him children like the dust of the earth as it says in 13:16 טז וְשַׂמְתִּי אֶת-זַרְעֲךָ, כַּעֲפַר הָאָרֶץ. Then the next Posuk says 13:17 וּיְבָרֶן-שָׁם מִזְבֵּחַ which the Chazal say is because of the Besuras Habanim. He was gratified that he was promised children twice. So what is Avram complaining about מַה-תִּתֶּן-לִי, וְאָנֹכִי, הוֹלֵךְ עֲרִירִי, maybe he was complaining that he didn't have the children yet, however, Rashi says I have no Yoresh, didn't he believe that he would have a Yoresh? It is a difficulty in Pshat.

17:13 יג הִמּוֹל יִמּוֹל יְלִיד בֵּיתְךָ, וּמִקְנַת כַּסְפֶּךָ; וְהָיְתָה בְרִיתִי בִּבְשַׂרְכֶם, לִבְרִית עוֹלָם The next question of the week is: הִמּוֹל יִמּוֹל the Gemara Darshuns that this double language means that someone who is obligated in Bris Milah can perform a Bris Milah and a non Jew who doesn't have the Mitzvah of Bris Milah can't perform a Bris Milah.

L'choira, we should not need this Posuk because the Mitzvah of Bris Milah is on the father to his child and he is obviously a Jew. A Goy would never have the Mitzvah.

To make a Goy a Shaliach, we already know that there is no Shlichus for a non Jew. So why do I need a Posuk to exclude a Goy, he can't be a Shaliach anyway, because he can never perform a Bris Milah? This seems to be a difficulty as to why we need this Posuk.

**Rabbi Reisman - Parshas Lech Lecha 5770**

14:20 There is an incident that is brought down about R' Chaim Kanievsky. You can never Pasken from these stories that are brought down, however, the Psak that is brought down as part of the story is printed in Derech Emunah, the Sefer which R' Chaim himself wrote. There was a fellow in Bnei Brak who found an envelope with a large amount of money, enough to make a Chasuna with. The money had no Siman and the Din was Harei Ailu Sheloi. Subsequently, this fellow who happened to be a Hatzalah member was called to a scene where a person had collapsed. It turned out that he had collapsed because he had just got back from America where he had collected a large enough sum of money to make a Chasuna and he had just noticed that he had lost the envelope with the money. Hakadoish Baruch Hu made it that the fellow who found that envelope with the money was one of the Hatzalah members on the scene to revive him. I am sure he was able to revive him by mentioning that he had the envelope with the money and returning it to him. The story is a nice Siyata Dis'shmaya story, however, the Chidush is the following. The story was told to R' Chaim. He told the fellow who found the money that he has to give Maiser on the money that he found. Al Pi Din, the money he found was his. Later he did Lifnei Mishuras Hadin and returned the money to the person who lost it. However, the obligation to give Maiser still exists.

Rav Chaim brings as a M'kor a Machloikes Rashi and Ramban in this week's Parsha. We find in the Parsha, וַיִּתֶּן-לוֹ מַעֲשֵׂר, מִכֹּל, meaning that Avram gave Malki Zedek a tenth of everything. This happens after the Milchamah with the 4 and 5 Kings and Avram saving Loit, Sheim comes out towards Avram and Avram gives Sheim 10% of what was won in the battle. The problem with this is, that Avram gave back to the Melech S'doim everything he took in battle. So what does it mean וַיִּתֶּן-לוֹ מַעֲשֵׂר, מִכֹּל?

It is a Machloikes Rashi and Ramban. Rashi says, ויתן לו: אברם, מעשר מכל אשר לו לפי שהיה כהן, that Avram gave Maiser on everything that he owned. He did not give Maiser on the spoils of the battle because he had returned it. The Ramban disagrees and says Avram gave Maiser on everything that he had won from the battle to Sheim. (Rav Yaakov in his Sefer Emes L'Yaakov on page # 94 says it is Shver on Rashi because Avram should have given Maiser on everything he owned before this. So it must be talking only about the spoils of war.) Rav Chaim says we see from this Ramban that even if you give back the money that you have, you still must give Maiser on that money. It is a Raya to the story that was mentioned above.

This Psak of Rav Chaim is a Pliya. Avram won the money in the battle. It was his Al Pi Din and there was no Inyan to give it back. Avram gave it back for whatever reason. This Hatzalah fellow, who discovered the envelope of money, Takeh it is his. However, the Shulchan Aruch says that when a person finds money it is Lifnei Mishuras Hadin, however, you should return the money. It seems not to be the same as the story of Avram. At the very least, if you found money and you had planned on returning it, you should be Patur from Maiser because it never really became your money. Mashe'ain'kein, in that case, perhaps the person was planning on keeping the money that he had found and later when he saw the person who had collapsed, he gave it back.

14:19יט וַיְבָרְכֵהוּ, וַיֹּאמַר: בָּרוּךְ אַבְרָם לְקֵל עֶלְיוֹן, קֹנֵה שָׁמַיִם וָאָרֶץ One Summer while in the bungalow colony in Monroe, some Satmar Chassidim got together to say stories about the Rebbe on his Yahrtzeit. This story discussed the humility of the Rebbe at a Pidyoin Haben. The Rebbe was asked to speak. It was Parshas Lech Lecha. He asked, did Avram perform a Pidyoin Haben for Yishmael?

Someone spoke up and said in says in Maseches Nedarim 32b (11 lines before the new Perek) that Avram had a Din Kohen. Originally Malki Zedek (Sheim) was the Kohen, however, when he said, בָּרוּךְ אַבְרָם לְקֵל עֶלְיוֹן, קֹנֵה שָׁמַיִם וָאָרֶץ, since Avram was mentioned before the Boirei Oilam, at that moment the Kehunah transferred from Sheim giving over the Kehuna to all his children to just Avram and his children. If Avram was a Kohen then he is not obligated in Pidyoin Haben. The Satmar Rebbe heard this and said you are correct and sat down.

Rav Bruse the late Rosh Yeshiva of Bais Hatalmud turned to Rebbi and asked him, if the Satmar Rebbe had not been interrupted what would the Drasha have been? Rebbi suggested the following Pshat. There is a Din by Pidyoin Haben that if someone has twins, a boy and a girl as the firstborn, if they are not sure which was born first, the Shulchan Aruch brings a Mishnah in Bechoirois that the Kohen has to bring a Raya if he wants to get the money. The father can say Hamoitzi Maichavairoi Alav Haraya, I don't have to give you the money. Why?

There is a Yesoid in Pidyoin Haben that it is a Mamanois Din that you must make sure that your Choiv to the Kohen is paid. As long as it is paid you are Mekayaim the Mitzvah. Therefore we say, Hamoitzi Maichavairoi Alav Haraya. Similarly, if someone is a Ba'al Teshuvah and is unsure if he is a Kohen, Levi, or Yisrael. We don't say Safeik D'oiraisa L'chumra and he must be Poide himself, we say Hamoitzi Maichavairoi Alav Haraya. The same thing the Gemara says that you can give the Kohen the money for the Pidyoin a day early and it should be Al M'nas it is Chal tomorrow. What about the fact that he is not doing the Maisa Hamitzvah when the Mitzvah comes? It doesn't matter. The Mitzvah is to pay up the Choiv. Im Kain, maybe that was the Chakira. The

Netziv has a Teshuva in Maishiv Davar Chailek 2 Siman 85, before Matan Toirah you can't do a Pidyoin Haben because there is no Choiv. If you are not Mitzuvah there is no Choiv. That might have been the Satmar Rebbe's Kler, whether there is a Mitzvah of Pidyoin Haben when the Chiyuv doesn't exist.

12:11 הִנֵּה-נָא יָדַעְתִּי, כִּי אִשָּׁה יְפַת-מַרְאֶה אָתְּ. Meaning Behold, I now realize that you are a woman of beautiful appearance. Rashi brings the Gemara in Maseches Bava Basra 16a (16 lines from the bottom) it says that Avram never looked at Sarah and therefore, Hinai Na Yadati, now I know for the first time. He happened to see her reflection and he knew that Isha Y'fas Mare At.

The Marsha asks, it says in Maseches Kiddushin 41a (8 lines into the new Perek), Assur L'adam She'yikadaish Es Haisha Ad Sheyir'ena, meaning it is forbidden for a man to betroth a woman until he sees her. Why? Shema Yira Va Davar M'guna V'sisgane Alav, lest he see something unseemly in her after they are married and she will then become repulsive to him. V'rachmana Amar, V'ahavta L'rai'acha Ka'moicha, the Toirah states: You should love your fellow as yourself.

The Marsha asks, how could Avram marry Sarah without looking at her? He looked at her when he married her, when she was young. Now it was decades later, and Avram hadn't looked at her all these years. He assumed that an older woman is not beautiful, until he saw her reflection and said Hinai Na Yadati Ki Isha Y'fas Mare At.

It is a Pliya. The whole Marsha's Kasha doesn't begin. The Issur to marry a woman without seeing her is because later when you are married you will look at her and Shema Yira Va Davar M'guna V'sisgane Alav. Avram Avinu married Sarah and didn't plan on looking at her at all. A man who doesn't plan on looking at his wife later, is exempt from looking at her before marriage. So the Marsha's question doesn't even start? This question is found in the Sefer Moshchas Shemen.

16:2 & 16:5 Sarah says חֲמָסִי עָלֶיךָ, I am angry with you Avram. She was angry because, אָנֹכִי נָתַתִּי שִׁפְחָתִי בְּחֵיקֶךָ, that Avram had married Hagar. Therefore, יִשְׁפֹּט יְקֹוָק, בֵּינִי וּבֵינֶיךָ, let Hashem judge between me and you, which is a very strong Lashoin. It is a Pliya. Whose idea was it to marry Hagar?

Sarah says 3 Pesukim earlier, ב וַתֹּאמֶר שָׂרַי אֶל-אַבְרָם, הִנֵּה-נָא עֲצָרַנִי יְקֹוָק מִלֶּדֶת--בֹּא-נָא אֶל-שִׁפְחָתִי, אוּלַי אִבָּנֶה מִמֶּנָּה; וַיִּשְׁמַע אַבְרָם, לְקוֹל שָׂרָי. Meaning, Sarai said to Avram, See now Hashem has restrained me from having children, marry my maid and perhaps I will be built up through her. Avram listened to the voice of Sarai. The Ramban says, Avram wasn't interested in marrying Hagar, however, Sarai begged him, and so he did it. So Avram listened to his wife and when it didn't work out for Sarai she said I am upset at you, it is your fault. It seems to be that there is a message here to be figured out.

**Rabbi Reisman - Parshas Lech Lecha 5769**

The Ramban writes on this weeks Parsha, that from the time of Malki Tzedek and on, it was known that Yerushalayim is unique. Why is Yerushalayim spelled without the Yud between the Lamed and EndaMem throughout Nach? It is not a Kri Uchsiv.

Another word that has a similar characteristic of not being a Kri Uchsiv, is the Sheim Adnus of Hakodosh Baruch Hu, which is written Aleph Daled and Nun Yud. It is read Yud K Vav K. The Brisker Rav klers if this is a Kri Uchsiv. He says it is not. There is a big Nafka Mina. If it is a Kri Uchsiv, then you don't have to look at the word when it is read in the Torah. The Brisker Rav says the Shem Adnus is spelled Aleph Daled and the reading of Aleph Daled and Nun Yud is Yud K Vav K. What is the Hesber?

The Chitzoinios of the Shem Hashem is the Galui of the Shem Hashem, and that is Adnus. Hashem is the Adoin Haolom. The P'nimiois or the Hester of the Shem Hashem, is the Hoyoh Hoiveh V'yiyeh. The same thing is with Yerushalayim. The layim sound is supposed to represent the Yerushalayim Shel Mailoh which is the P'nimiois of Yerushalayim.

We find a third word, Sukkah that has a Kri Uchsiv. The word Sukkah is mentioned in Chazal as being Gematria 91 which represents the Shem Adnus and Shem Havayah together. The Cheishek Shloima at the beginning of Maseches Sukkos asks, Sukkah in the Torah is always spelled without a Vav. Samach, Chaf, Hei. The problem with this is, this is not the Shem Hashem?

He answers, Sukkah is spelled, B'oilam Hazeh picture, where we know, Ain Shmoi Sholom B'oilam Hazeh. You see a Chefetz Shel Mitzvah. However, the Kri of Sukkah, is the Hester or P'nimiois of Sukkah. You only find the word Sukkah that is Molei when Dovid Hamelech says in Tehillim Kapittel Ayin Vav Posuk Gimmel, Vayahi B'sholom Sukkoi, this is referring to Yemois Hamoshiach.

The Ramban writes in this week's Parsha, 14:18 that here Yerushalayim is recognized because of Sheim, וּמַלְכִּי-צֶדֶק מֶלֶךְ שָׁלֵם, Ki Hamokom Hahu, Muvchar Hamikoimois in the world. The Ramban actually brings the Posuk, of Tehillim, "Vayahi B'sholom Sukkoi, which is the Hester of a thing being known. It is known, that the Ramban would bring in Rimazim in all his writings on Chumash, and this Remez is a beautiful Remez of this idea.

It has Shaychus to a Gra on Megillah Daf Vav. He says Yerushalayim, the Levanah in Oilam Hazeh is smaller in 2 ways, it is smaller in size and smaller in light. L'osid Lavoi, Klal Yisrael is Nimshal to a Levanah. There will be more completeness in size and in light. This is Merumiz in Peretz and Zorach, the predecessors of Mashiach. Zorach is a bigger light and Peretz means to expand. Ireh is the lashon of seeing, of light, and Sholom is Lashon of Shleimus in size. The two together spell Yerushalayim that Remez L'osid Lavoi.

The Divrei Yechezkel, the Shinover Rav says something on this weeks Parshah, based on a Baal Shem. Avraham Avinu asks for a child, in 15:2, מַה-תִּתֶּן-לִי, וְאָנֹכִי, הוֹלֵךְ עֲרִירִי He also mentions in the Posuk that Damesek Eliezer is running his house. Rashi says on that, ( ובתלמוד דרשו נוטריקון דולה ומשקה מתורת רבו לאחרים) Eliezer took the Torah of his Rebbi and gave it to others. Avraham Avinu is complaining for a son, however, he is also saying that Eliezer is doing the job. It is a Peleh?

It says in Shemoneh Esrei, Elokay Avraham, Elokay Yitzchok, Velokay Yaakov. Why not Elokay Avraham, Yitchok, V'Yaakov? The Baal Shem says a Klal, it is not enough for a Talmid to take from his Rebbi and try to be a mirror image of his Rebbi. The Avos didn't do that. Avraham was the Middah of Chesed, Yitzchok the Middah of Gevurah. He found his own Avodah. When you

make a copy on a copy machine and then use the copy to make the next copy, by the 4th or 5th time, it will not be legible. The same thing here, if you try to copy the Rebbi, by the 4th or 5th generation it will not be good. That is what Avraham Avinu is saying, Eliezer, he just gives over what I taught him, I need a son, who the Derech of a child is, to be Mechadeish on his parents. It is brought down, B'derech D'rush, in the Oililois Ephraim, it says in the Gemarah, even if someone Yarshened a Sefer Torah, he should still write one for himself. B'derech D'rush, we can say, even if you have a Mesoirah from your parents or Rebbi, you should still try to be a Mechadeish, to see a new connection to the Borei Oilam on your own.

The Sefer Ha'ikrim says a beautiful Nekudah on Parshas B'reishis. By the animals in 1:24 it says לְמִינָהּ. By Adam in 1:26 it says בְּצַלְמֵנוּ כִּדְמוּתֵנוּ. An animal or plant can be one individual Min. An Adom, has to be its own individual in his Avoidas Hashem.

The Marsham says this about Klal Yisroel, sand is identical to each other. Stars, however, are different in size and brightness, where it is placed in the sky, if it is part of a constellation. Every constellation has their own Koichois, they are all different.

Klal Yisroel, K'sheim Yordim, Yordim Kachol, when they go down and there is no Hischadshus, they are comparable to the sand. That is Eliezer. K'sheim Oilim, Oilim K'koichavim, like the stars. When they go up, they are looking for their own abilities and that is comparable to the stars. So the challenge is, not to be just a Damesek Eliezer.

There was an incident in which a Mechanech was offered a position. He was wary, as there was a Machloikes at that time in the Yeshiva. He went to Rav Shach who said, if the 2 Roshei Yeshivos split up and open 2 different Yeshivos, you can go with whichever one you like better. If they make Sholom, then stay away, because they will always land up fighting again. Rav Shach brought a Raya from the Parshah. It says in 13:8, "אַל-נָא תְּהִי מְרִיבָה בֵּינִי וּבֵינֶךָ" and then in 13:11, "וַיִּפָּרְדוּ, אִישׁ מֵעַל אָחִיו." So we see that the separating was the Shalom. It is Merumiz, because it says מִקֶּדֶם; וַיִּפָּרְדוּ, אִישׁ מֵעַל, the last letters of the 4 words have the Roshei Taivois of Sholom.