



## **Rabbi Reisman – Parshas Behar 5782**

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

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

### **1 - Topic – A thought on Shemitta**

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

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

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

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

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

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

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

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

The Node B'yehuda said it is not true. Ain Shaliach B'dvar Aveira means that the whole Shelichus is Bateil. That not only is the Aveira not attributed to the sender, meaning it the Shaliach's Aveira,

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

The Yad Hamelech said I can prove my Shittah. There is a case in Masechetes Kiddushin where a man was Mekadeish 5 women with fruit from the Shemittah year and it says that it is Chal. How can you give it to 5 women? It says that the 5 women made one Shaliach and he gave them the Peiros Sheviis and the Mishnah talks about it that it is Chal. Shma Mina many Dinim, and whatever the Sugyos HaGemara is, but the case that 5 women made one Shaliach and a man took Peiros Sheviis and was Mekadeish all 5 of them by giving them to the Shaliach.

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

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

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

## **2 – Topic – A Thought from Rav Chaim Kanievsky**

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

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

Zagt Rav Chaim Kanievsky, to symbolize to us that the (שְׁנֵה הַשְּׁשִׁית) is Malei. (רְצוּנֵי אֶת-בְּרִכְתֵּי לָכֶם, (בְּשָׁנָה הַשְּׁשִׁית). It is sending a Remez, a message that the (שְׁנֵה הַשְּׁשִׁית) is going to be the special Malei

year and that is Merumaz in this really beautiful Remez. It depends how you learn a Parsha. If you learn a Parsha the right way you see the Gadlus in it.

### **3 – Topic – Koach Hatefilla**

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

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

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

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

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

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

### **Rabbi Reisman - Parshas Behar - Bechukosai 5781**

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

As we prepare for Shabbos Parshas Behar – Bechukosai and the excitement is building as we march towards Kabbalas Hatorah. A Leil Shavuot like no other. A Leil Shavuot that follows a Shavuot where most of us at least were homebound or on lockdown and Boruch Hashem we will be able to return to our Batei Medrashim.

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

When Moshiach will come we will have a Sanhedrin that will blow Shofar. No problem. We will have land in Eretz Yisrael that will be divided according to the Shevatim and the Batei Av. No problem. However, we will need an Eved Ivri going free on Yovel. Since slavery (Avdus) today is considered inappropriate, it is not likely that there will be any Avadim at all and it seems that Yovel will not apply. This is because if you don't have at least one Eved Ivri going free, the Rambam says that it is M'akeiv and it is not Yovel.

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

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

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

Let's move on to the beginning Bechukosai. The beginning of Parshas Bechukosai has as is found in 26:3 (אִם-בְּחֻקֹּתַי, תֵּלְכוּ) Before the Tochacha it has the Berachos, the blessings that will come when Klal Yisrael goes in the way of the Torah. The Ramban says they are Berachos of L'asid Lavo, IY"Y in the Yemos Hamoshiach. It is beautiful Berachos to read. (וְנִתְּתִי שְׁלוֹם בְּאֶרֶץ). (וְרַדְּפֹתֶם, ). (אֶת-אֲיִבֵיכֶם; וְנִפְּלוּ לְפָנֵיכֶם, לְחֻרֵב וְאֲשַׁבֵּר מִטַּת עֲלֵכֶם). The Berachos end with Hashem saying (וְאֲשַׁבֵּר מִטַּת עֲלֵכֶם). I will break

the yoke that weighs down upon you. If you read the Pesukim in order it is very difficult to understand.

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

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

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

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

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

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

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

### 3 – Topic - The lesson of (וְלֹא תוֹנוּ אִישׁ אֶת-עֲמִיתוֹ)

There is a Lav of 25:17 ( וְלֹא תוֹנוּ אִישׁ אֶת-עֲמִיתוֹ, וְנִרְאֶתָהּ מְאֹלְרִידָה ). Don't do Ono'as Devarim. What is Ono'as Devarim? Words that cause pain to other human beings. There is a Lav not to say words that cause other people Tzar. It is not easy. In life you interact with people and it happens that people say things that cause other people Tzar. That is Ono'as Devarim. We are all afraid. Anybody who is an active human being, who is involved with real things is sometimes going to cause people Tzar.

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

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

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

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

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

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

And with these three lessons for the week, the lesson of (יִזְבֵּל הוּא), the lesson of (וְאֲשֶׁבֶר מִטַּת עַלְקֶם) and the lesson of (וְלֹא תוֹנוּ אִישׁ אֶת-עֲמִיתוֹ) we are ready to go into Parshas Behar – Bechukosai looking B'ezras Hashem, Klal Yisrael looks for a week of Nechama as we prepare for Kabbalas Hatorah. May it be a wonderful Shabbos for one and all!

## **Rabbi Reisman - Parshas Behar Bechukosai 5780**

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

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

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

I would like to ask a few more Kashas on this Parsha. The next Posuk which is Posuk Vav says (וְנָתַתִּי שְׁלוֹם בְּאֶרֶץ). Hashem says I will put peace in the land. So again says Rashi (שֵׁמָּה תֵּאמְרוּ הֲרֵי שֵׁמָּה). I have what to eat and what to drink without peace we have nothing. (תִּלְמוּד לומר אחר כל זאת ונתתי שלום בארץ, מכאן שהשלום שקול כנגד הכל). Therefore, it says (וְנָתַתִּי)

שְׁלוֹם בְּאַרְצֵךְ). Rashi as you know, doesn't usually employ the language of (שְׂמַח תֵּאֲמַר) maybe you will say this so therefore that.

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

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

So we have a Kasha on Posuk Hei, (וְאֶכְלֶתֶם לְחֶמְקֶם לְשִׁבְעַת). Two questions on Posuk Vav which is regarding Shalom. In Posuk Zayin which is the Posuk that follows, still talking about the Berachos of Klal Yisrael, it says (וְרָדַפְתֶּם, אֶת-אֹיְבֵיכֶם; וְנָפְלוּ לְפָנֵיכֶם, לְחֶרֶב). You will run after your enemies and kill them with the sword. I thought we just said (וְנִתְתִּי שְׁלוֹם בְּאַרְצֵךְ). We said in the previous Posuk that you are going to have Shalom. So what is this business of running after your enemies and they are going to fall by the sword. The Posuk follows by saying in Posuk Ches (וְרָדַפוּ מִכֶּם חֲמִשָּׁה מֵאָה) that you will run after your enemies and five will pursue 100. Who needs to pursue, I thought there is going to be Shalom?

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

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

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

I will never forget, I made a Bar Mitzvah, Boruch Hashem we have 7 boys and we made 7 Bar Mitzvahs. Hashem blessed me. At our Bar Mitzvahs we had family, we had usually 3 tables of men, 3 tables of women and that was the whole Bar Mitzvah with some friends. A cousin of mine who had made an elaborate Bar Mitzvah with a Seuda for his whole Shul. I believe it was in one of the large halls in Flatbush, and I knew that it was hard for him. He came over to me and said

Oy you can do it, I can't do it. There is a certain Beracha for somebody who at least tries to be an Amal Batorah, that he is happier with a smaller and simpler lifestyle. (אוכל קמעא והוא מתברך במעיו).

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

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

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

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

## 2 - Topic - The Tochacha

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

This explains the Gemara at the end of Makkos (24b). If any of you plan on making a Siyum and plan on having a Dvar Torah it says (תלה הכתוב נבואתו של זכריה) that we make the Nevuah L'tov of

Zecharya Talui (בנבואתו של אוריה) in the Nevua of (ציון שדה תחרש), the Nevua of destruction. (עכשיו) (שנתקיימה נבואתו של אוריה, בידוע שתתקיים נבואתו של זכריה). It seems to say that the Nevua L'tov and the Nevua L'ra are Talui one in the other.

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

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

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

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

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

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

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

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

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

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

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

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

## **Rabbi Reisman - Parshas Behar 5779**

1 - Topic - A thought on the word Chaim.

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

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

In Parshas Beraishis 2:7 it mentions life twice in regards to man. (וַיִּפֹּחַ בְּאַפָּיו, נִשְׁמַת חַיִּים) and G-d blew into his nostrils a soul of life, (וַיְהִי הָאָדָם, לְנֶפֶשׁ חַיָּה) and man became a living creature. Rashi

says that a Nefesh Chaya is as the Targum says Nefesh Mimalala, a speaking soul. Where do you see that in the Posuk?

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

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

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

The Rambam in Hilchos Rotzeiach talks about someone who goes to Galus because he is a Rotzeiach, in Perek Zayin Halacha Aleph, there the Rambam says (שנאמר וחי, עשה לו כדי שיחיה וחי). It says that he should run to the Ir Miklat and live there. Chazal Darshun, do for him so that he can truly live. (בעלי חכמה ומבקשה בלא תלמוד תורה כמיתה השובין). Therefore, he has to have in the place he is a full Chaim and a full life which includes his Rabbi and Chavrusos.

Once you realize these two meanings of Chaim you already understand as it says in Devarim 4:4 (וְאֵתֶם, הַדְּבָקִים, בִּירוֹר, אֲלֹרֵיכֶם--חַיִּים בְּלִבְכֶם, הַיּוֹם). You who connect to G-d are alive. Of course you are alive. The people who don't connect to G-d also are alive. No. It means (חַיִּים בְּלִבְכֶם, הַיּוֹם) a complete true full life that a person has.

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

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

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

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

25:23 (וְהָאָרֶץ, לֹא תִמְכַּר לְצִמְתָּה). You should not sell the land of Eretz Yisrael permanently. All land in Eretz Yisrael comes back on Yovel to its original owner and a sale is not permanent. (לְצִמְתָּה) I

guess means permanent. It is interesting that in the Sefer Hak'sav V'hakabala he says Shorsho, the root of (לְצַמְתָּת) is similar to the word Tzimtzum which really means to limit something, to contract, to restrict. For example, he says the word Tzom or fasting comes from the idea of restricting or contracting. Something that is restricted, if you restrict yourself from eating, it is a Tzom and you sort of shrivel up a little bit. That is the Lashon of Tzom or L'tzamtzeim is to limit someone.

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

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

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

I remembered a Maiseh I once heard which has a tremendous Mussar. The story is told about the Chozeh of Lublin. One of his Talmidim, I am not sure which one but someone who went on to become a great Rebbe came as a Bachur and he made a list of his daily schedule. He said this is his schedule. He had a very ambitious daily schedule. He was going to learn 10 Perakim of Mishnayos, a Blatt of Gemara maybe even Tanach, I don't know. He gave it to his Rebbe the Rebbe for approval. The Rebbe looked at it and said marvelous. Then he added on every line with his pen U'lipi'amim L'hepach. Or the Yiddish version he added Un A'mal Farkert, and sometimes the opposite, on every line. 10 Perakim of Mishnayos, U'lipi'amim L'hepach. A Blatt Gemara, U'lipi'amim L'hepach, and so on. The perplexed Talmid said what is going on here?

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

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

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

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

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

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

Zagt Rav Schwab, this is what Rashi is saying on Parshas Re'eh 6:3 (לא וישמי ירוך, לא נודעתו להם). (לא וישמי ירוך, לא נודעתו להם). Hashem said Yetzias Mitzrayim is with the Middah of Emes. A lot of things happened before the Yidden left Mitzrayim. The miracle of being able to tell the difference between this Bechor and that Bechor seems to be a small piece. Hashem says no. Yetzias Mitzrayim is for Emes. For Jewish people that are founded fundamentally on Emes. Therefore, the honesty is fundamental. When Hashem says be honest He says (אָנִי, יְרוּרֵךְ אֱלֹרֵיכֶם, אֲשֶׁר-הוֹצֵאתִי אֶתְכֶם, מֵאֶרֶץ מִצְרַיִם). Honesty.

It brings to mind what Rav Schwab wrote elsewhere. Someone once overheard the Chofetz Chaim learning the Parsha and saying that Lavan kissed the children of Yaakov but Yaakov he couldn't kiss. Yaakov is Kulo Emes. Rav Schwab says who knows that the Yaitzer Hora for dishonesty if it comes from Lavan's kiss to the children. A Yid Daf Zein Emes! (אָנִי, יְרוּרֵךְ אֱלֹרֵיכֶם, אֲשֶׁר-הוֹצֵאתִי אֶתְכֶם, מֵאֶרֶץ מִצְרַיִם--לִתַּת לָכֶם אֶת-אֶרֶץ כְּנַעַן, לִהְיוֹת לָכֶם לְאֵלֹרִים). We finish Kabbalas Ol Malchus Shamayim and even Kabbalas Ol Mitzvos and we say Emes, truth.

With these three thoughts I want to wish everyone a wonderful Shabbos. I want to thank the so many of you who are participating in the 100th anniversary dinner of Yeshiva Torah Vodaath. Part of Emes is to be Makir Tov. It is hard to go to a dinner but a 100th year dinner it is a time to recognize the contribution of the Yeshiva. We appreciate all of you who will participate. Boruch Hashem we have tremendous participation. Who is the guest of honor? The Yeshiva. Please part

of it. I look forward to seeing you there. IY"Y lets be Zoche the Yeshiva should continue to grow, continue to rise and continue to be a vehicle for K'vod Shamayim. A wonderful Shabbos to one and all!

### **Rabbi Reisman - Parshas Bechukosai 5779**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A Gut Gebenched Shabbos to one and all as you prepare for the wonderful first week of Sivan, the preparation for Mattan Torah. Why don't we say Tachanun, most of us don't say Tachanun the first week of Sivan. To have an extra five minutes of Davening, to be able learn a Mishna or two. Why

take the extra five minutes to Shmooze? Take those five minutes and use them. That is why they are there. Days of Hachana, days of preparation and a Gutten Shabbos to one and all!

## **Rabbi Reisman - Parshas Behar Bechukosai 5778**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Gemara says about Rav Meir that Rav Meir was greater than anybody else in his generation. Why don't we Pasken like him? Lo Amdu Al Sof Dai'to, because others could not understand him. The Gemara says in Eiruvin 13b (5 lines from the top) (א"ר אחא בר חנינא גלוי וידוע לפני מי שאמר ) והיה העולם שאין בדורו של רבי מאיר כמותו ומפני מה לא קבעו הלכה כמותו שלא יכלו חביריו לעמוד על סוף (דעתו). Rav Meir was a Mai'ain Olam Habo. In this world he had that Shalom of Menuchas Hanefesh and Mimeila the Klali Psak will change.

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

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

## **2 - Topic - Be very careful with your words.**

Let me go to a second topic. Let me tell you a Dvar Torah on the end of Bechukosai. We have the Lo Sasei and Asei of Temurah. What is Temurah? It is a Lav and an Asei. It is a Lav that the Torah forbids taking a Korban, an animal that has Kedusha, that has holiness and trying to transfer the

holiness onto a second animal. 27:10 (לֹא יִחַלֶּיפֶנּוּ, וְלֹא-יִמִּיר אֹתוֹ). You can't. It is not Chal. (לֹא יִחַלֶּיפֶנּוּ, וְלֹא-יִמִּיר אֹתוֹ). You can't change Kedusha from one animal to another. It is a Lav if someone tries to do it. That is a Lav.

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

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

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

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

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

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

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

## Rabbi Reisman - Parshas Behar - Bechukosai 5777

### 1 - Topic - Teshuvah

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

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

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

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

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

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

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

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

## 2 - Topic - Kiddush Hashem

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

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

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

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

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

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

Yad. Kedusha it is part of Davening. It is more than part of Davening. It is a Kiddush Hashem. What a Mitzvah!

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

### **3 - Topic - Mishmar**

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

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

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

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

As Rav Tzadok writes, a seed rots before it turns into a tree. The egg rots before it turns into a chicken. Things go down in order to be able to go up. For a Yid, night is before day because difficulties have to be turned into success, into Hatzlacha. Bumps in the road are there so that something good could be made of it. Sippur Yetzias Mitzrayim says the Maharal is Maschil Big'nus and Mesayeim Bish'vach. You start with the negatives and not with the positives because that is Olam Hazeh. Ki Hashvach Ha'kodem L'ha'gnus Hu Yoseir Shvach, famous words of the Maharal. Praise which is preceded by difficulty is truly praise.

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

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

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

### **Rabbi Reisman - Parshas Behar 5776**

1. Some thoughts on this week's Parsha beginning with the Parsha of the Avadim. More importantly, at the end of Perek 25 in Posuk 55 (כי-לי בני-ישראל, עבדים). We learn the Parsha of Avadim, we remember that we are Avadim to the Ribbono Shel Olam. The Gemara says in Maseches Kiddushin 22b (12 lines from the top) that it is this Posuk that is the source or the reason for the Tzavaa of the Torah that an Eved Ivri that wants to remain an Eved has to have his ear drilled. (אזן ששמעה קולי על הר סיני בשעה שאמרתי כי לי בני ישראל עבדים). This ear that heard (כי-לי) (בני-ישראל, עבדים) will have his ear drilled if he wants to remain an Eved to a person.

There is a known Kasha. If that is the reason, every Aveira was heard at Sinai and just like (כי-לי) (בני-ישראל, עבדים) is a reason to drill the ear which didn't observe it, so too, Lo Signov, or speaking Lashon Hora, or eating non-Kosher food, by all of them we could say (אזן ששמעה קולי על הר סיני). Why is this Posuk (כי-לי בני-ישראל, עבדים) connected to drilling the ear more than any other?

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

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

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

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

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

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

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

There is a second way to look at it and that is as a Yor'e Dai'a Din. As a Tzedaka/Chesed type of Din. And that is when someone is your Eved you paid him and now when he goes free he is starting life all over again and you should have the Chesed to give a gift. Hanaka is from the source of Chesed. The Nafka Mina between the two whether Hanaka is a Choshen Mishpat Din or a Yor'e Dai'a Din is if someone is the Eved Ivri of a Kotton. A man dies and his son a Kotton inherits the Eved Ivri. When the Eved Ivri goes free do we take from the Kotton's money to give Hanaka? If it is a Choshen Mishpat Din so of course we do. Any Choshen Mishpat obligation of a Kotton is paid on his behalf. But if it a Chesed type of Din, a Kotton is not obligated in Mitzvos and we can't take his money in order to make him do a Mitzvah.

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

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

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

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

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

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

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

How did the Chinuch know to learn it from Hanaka? He knew because he understood that Hanaka is a Chessed, it is sort of a Tzedaka type of Din. Therefore, it teaches us a Hanhaga, a type of behavior. The behavior is to be ready to tip people, to be kind to people who have worked for you and have done things for you. Many people don't realize that if someone comes to your house and

does a job, a plumber or an electrician does work, you owe him a debt of gratitude. People say why? I paid him, he owes me a debt of gratitude. Even if you pay someone, if he does Chesed for you (if he does something for you that you need), you owe him a thank you, you owe him a Hanaka. You owe him to be grateful to him. The fact that he is paid should not change that. That we learn from Hanaka. It is an attitude.

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

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

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

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

### **Rabbi Reisman - Parshas Behar Bechukosai 5775**

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

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

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

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

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

However, in Parshas Ki Savo the language of the Tochacha is very different. Consistently throughout the Ki Savo Tochacha there is a language of (יִכְכֶּה יְרוּר) of a person recognizing that HKB"H is doing this to the person. 28:21 (יִכְכֶּה יְרוּר בְּשֹׁחַפֶּת וּבְקִדְחָת). 28:22 (יִכְכֶּה יְרוּר בָּךְ, אֶת-הַדְּבָר). 28:25 (וְתִנְדָּה יְרוּר נִגְף, לִפְנֵי אֵיבֹיֶד). 28:24 (יִתֵּן יְרוּר אֶת-מִטֵּר אַרְצָךְ, אֲבָק וְעָפָר) There are constant references to HKB"H being recognized as the one doling out the punishment. As opposed to our Parsha where it just says as can be found in 26:20 (וְתֵם לְרִיק, כְּחֻקֶּם). It just talks about things happening B'keri. In Parshas Ki Savo it is a different punishment. Consistently as can be found in 28:49 (יֵשָׁא יְרוּר עֲלֶיךָ), consistently throughout the Parsha, 28:59 (וְהִפְלֵא יְרוּר אֶת-מִכְתָּד) even at the very end when the Tochacha comes to an end there are constant references to 28:68 (וְהִשְׂבִּיחַ יְרוּר מִצְרַיִם, בְּאֲנִיּוֹת). Constant references to 28:64 (וְהִפְיִצָּה יְרוּר). Constant references to 28:63 (יִשָּׂא יְרוּר עֲלֵיכֶם, ) (לְהִיטִיב אֲתֶכֶם וּלְהַרְבּוֹת אֲתֶכֶם--כִּן יֵשִׁיב יְרוּר עֲלֵיכֶם, לְהַאֲבִיד אֲתֶכֶם וּלְהַשְׁמִיד אֲתֶכֶם) of a Klal Yisrael who sees it coming from HKB"H. When that is over there is no need for Nechama. This is because when Klal Yisrael realizes that the punishment comes from the Ribbono Shel Olam, the punishment itself is a Zechus. Therefore it ends there as it says in (אֵלֶּה דְבָרֵי הַבְּרִית אֲשֶׁר-צִוָּה יְרוּר אֶת-מֹשֶׁה). It is a totally different behavior.

If so, we learn from this, that when in our lives we suffer difficulties, problems, pain we rather don't have. We have a choice. If we see HKB"H as the one who is guiding it as in (יִכְכֶּה יְרוּר) we take it as a lesson and it itself takes into something positive. If it is B'keri, if we see it as happenstance, things happen, then there is no strength, there is no Nechama, there is no blessing

of the thing that took place. It is a beautiful lesson in the way Klal Yisrael as a whole and individually should learn to deal with challenging moments. So that is a thought from Rav Shach.

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

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

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

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

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

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

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

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

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

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

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

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

Naturally, it follows Rav Shach's thought beautifully. When we are talking about people who are not Ameilim B'torah then when things happen they just happen to be occurring. If a person is an Ameil in his learning and then has to suffer the unfortunate indignity of things happening to him that he is not happy about, the difficulty of an illness Lo Aleinu or of Tzar Gidel Banim he will see Yad Hashem. It will not be It a (תלכו עמי קרי) he will see that it is all related. Your attitude has to be an attitude of Ameilus B'torah. Then the other things will work out as well. You will be walking with the Ribbono Shel Olam.

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

### **Rabbi Reisman - Parshas Behar Bechukosai 5773**

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

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

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

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

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

Rav Pam used to say a totally different Mehaleich in this idea. The same question that the Schar is better put away from Olam Haba. Why are there (אֲכֹל פְּרוּתֵיהֶם בְּעוֹלָם הַנְּהַ) Rav Pam would answer if I recall correctly by quoting a Gemara. There is a Gemara in Maseches Eiruvim 28b (3 lines from the top) that says (אמר כי נפקי ועיילי רבנן איקום מקמייהו ואקבל בהו אגרא ר' זירא כי הוה חליש מגרסיה הוה אזיל ויתיב אפיתחא דרב יהודה בר אמי) and in Maseches Berachos 28a (9 lines from the bottom) that says (אמר כי הוה חליש מגרסיה הוה אזיל ויתיב אפיתחא דבי ר' נתן בר טובי אמר כי חלפי רבנן אז) (איקום מקמייהו ואקבל אגרא) Rav Zeira when he was weak and wasn't able to learn he would sit by the doorway of the Bais Hamedrash. Why? So that when Talmidei Chachamim would come and go he would stand up for them so that he should get Schar. So the Gemara says that when Rav Zeira was too weak to learn he would sit near the Bais Medrash and stand up for Talmidei Chachamim to get Schar. The question is to get Schar? A person is not supposed to do Mitzvos to get Schar. A person is supposed to do Mitzvos Lishma. Rav Zeira, the great Rav Zeira doing it for Schar?

Rav Pam would answer there are two types of Schar. There is a Schar which is physical pleasure in this world. A person should not do Mitzvos for the Schar of having pleasure or having Hatzlacha anywhere, not in this world and not for Olam Habah. Doing it for your own pleasure that is not right. However, there is a Schar which enables a person to serve HKB"H better. The Schar for a Mokir Rabbanan, someone who shows Kavod for Rabbanan is Yir'as Shamayim. So Rav Zeira said let me stand up for Talmidai Chachamim and in that way I will get the Schar L'kabeil Igra, I will get more Yir'as Shamayim. Anytime Schar is a tool in Avodas Hashem it is desirable, it is Lishma to do things for that purpose.

So too says Rav Pam, when we ask for Schar, when we say we want to be (אֲכֹל פְּרוּתֵיהֶם בְּעוֹלָם הַנְּהַ) we are talking about a Schar which enables us to serve HKB"H better. A Schar which gives us Menuchas Hanefesh to serve HKB"H. Parnasa Kala V'nikiya (easy). Not easy because we are lazy but because it should leave us with a mind that is clear, with a happy Neshama to be able to sit and learn. So that the desire for (בְּעֵתָם) גְּשָׁמִיכֶם, בְּעֵתָם). So that we should be better Ovdai HKB"H. So these are two Mehalchim regarding the beginning of this week's Parsha.

2. At the end of Parshas Bechukosai we have a Parsha regarding a Bechor and in 27:26 we read (אֶדְ-בְּכוֹר אֲשֶׁר-יִבְכֹּר לִירֵר, בְּבִהְמָה--לֹא-יִקְדִּישׁ אִישׁ, אִתּוֹ). The Torah tells us you can't take a Bechor and turn it into a Korban Shelamim, turn it into a Korban Olah, turn it into any other Korban because once it is a Bechor you can't be Makdish it. From this the Mishna in Maseches Temurah at the beginning of Perek 5 learns (אם) כיצד מערימין על הבכור: מבכרת שהייתה מעוברת, אומר מה שבמעיה של זו, אם) (אם זכר, עולה--ילדה זכר, יקרב עולה; ואם נקבה, זבחי שלמים--ילדה זכר ונקבה--הזכר יקרב עולה, והנקבה תקרב שלמים) only once the Bechor is born you can't turn it into a Korban. When the Bechor is still in the mother's womb a person can turn it into a Korban. Therefore, the Mishnah says if a person is going to have an animal that is a Bechor born to him he is going to have to give it away. If he desires he can say Im Zachar Olah, I am Makdish this animal in its mother's womb, if it is a male animal it should be a Korban Olah. Then he can be Yotzei his obligation or his Nedava to bring a Korban Olah. That is all part of the Mishna.

Now, let me share with you a Shaila in the Teshuvos Maharsham Cheilek 5 Teshuvah 42 and it is quoted here in the Ha'arev Na on the Parsha. A person wanted very badly to have children. He made a Neder. The example that is brought is that he swore to HKB"H that if Hashem gives him a son he will give \$36,000 to Tzedakka. If Hashem gives him a daughter he said he would give \$18,000 to Tzedakah. Apparently he wanted a son more than he wanted a daughter. Maiseh Shehaya Kach Haya. He said if I will have a son I will give \$36,000 to Tzedaka and if I have a daughter I will give \$18,000. His wife Boruch Hashem gave birth but gave birth to twins, a boy and a girl. He came to ask a Shaila, how much does he have to give? He only made a Neder to give either \$36,000 or \$18,000 does he have to give \$54,000? What is the Halacha?

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

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

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

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

When I was a Bochor and a counselor in camp I had a Talmid. He was a very sincere young man. He was at the time 12 or 13 years old. He called me during the winter and he was in tears. There were rumors at the time that Moshiach is going to come in two weeks or three weeks whatever the occasional rumor is. That an Adom Gadol had said that Moshiach is coming within a few weeks. He wept and said Moshiach is coming and I am not ready for him. When Moshiach comes you can't do more Mitzvos and get Schar for it as we have no Yeitzer Hora. He wept and said I am not ready for him. I told him we Daven for Moshiach's coming not for our personal pleasure. We Daven for Moshiach's coming so that K'vod Shamayim, that the world should be a place where heaven is recognized. Ul'mekar Pulchana Nuchra'a Mai'ara. We desire that the alien influences the fact that HKB"H's existence is so often ignored, should be ripped out from within us. A beautiful insight.

4. Let me end with a beautiful Chapp. In the Ayeles Hashachar on page # 199, Rav Shteinman writes the following. There is a promise in the Parsha that if one keeps the Shemittah he will have a crop which is abundant to cover the Shemittah year. The SMA in Choshen Mishpat Siman 67:2 writes that this applies only when Shemittah was D'oraissa. But Bizman Hazeh that Shemittah is D'rabbanan this promise does not apply.

The Chazon Ish in Sefer Chazon Ish disagrees and he says that it applies today as well. Rav Shteinman writes that although in all likelihood the Halacha should be like this SMA, today we see that farmers do have an extra Beracha when they keep the Shemittah. Why is that so? Says Rav Shteinman it is because of the promise of the Chazon Ish, the Gizaira of the Chazon Ish. Even if we hold like the SMA and the Parsha is only referring to Shemitta D'oraissa but because the Chazon Ish held that it applied to Shemitta D'rabbanan too, Min Hashamayim it applies to Shemittah D'rabbanan.

It reminds one of Rav Hutner's Vort. He said that the Rambam says that Shaidim don't exist. Of course Shaidim exist like most Rishonim hold. But once the Rambam Paskens that Shaidim doesn't exist so the Shaidim make like they don't exist. What a sharp Vort! Something to give us an insight into K'vod Talmidei Chachamim. With that I wish everyone a wonderful Shabbos!

### **Rabbi Reisman - Parshas Behar - Bichukosai 5772**

Let me share a thought or two regarding the Parsha and then a thought or two regarding this coming week. We find in Parshas Bichukosai before the Tochacha words of Chizuk the wonderful things that will take place as it says in 26:3 (וְעָשִׂיתֶם אִתְּמֶן-בְּחֻקֹתַי, תִּלְכוּ; וְאֶת-מִצְוֹ) (תּוֹרַת מִשְׁמָרוֹ). We find in

reference to Shemitta as well a promise of good things happening as it says in 26:5 ( וְאִכְלִיתֶם לְחֶמְקֵךְם (לְשָׂבַע). In the case of Shemitta many Meforshim ask the following question. Rashi says on ( וְאִכְלִיתֶם (לְחֶמְקֵךְם לְשָׂבַע) that (אוכל קמעא והוא מתברך במעיו) that there will be a blessing that you will eat a little and you will be satisfied.

The Meforshim question why is this Beracha necessary as after all we were already promised that if we keep the Shemittah that there will be an abundance of Tevua. There will be enough Tevua for 3 years. If so, why do we need (אוכל קמעא והוא מתברך במעיו) that we will eat a little and be satisfied, we will be wealthy and will have plenty of Tevua?

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

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

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

Here again I would like to bring you an insight from Rav Moshe which can be found in the first volume of Darash Moshe. Rav Moshe says the lesson here is the following. When a person achieves a level of Kedusha it is very important for him to take notice of it. To note the Kedusha and to say Kodesh this is holy. When a person takes note of the fact that he is growing in Ruchniyos so then Mi Sheyaish Lo Mana Ratza Masayim. Someone who has \$100 wants \$200. Somebody

who has a certain level of Ruchniyos will want more. Therefore, when a person becomes wealthier so to speak in Inyanei Kedusha things that have to do with holiness, a person should take note and verbalize it and realize what he achieved. With that he could move on.

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

Take Rav Moshe's 2 Vertlach together and we have an important lesson. The Vort on Parshas Behar says that as you gain more and more wealth, more and more material goods you should be careful to keep your old lifestyle. Don't notice this that you have in an increase in Gashmios. His Vort on Parshas Bichukosai says that if it is a spiritual gain, if you are gaining spiritually make sure to notice it. Make sure to take note. Because of this Middah of Mi She'yeish Lo Mana Rotzeh Masayim, when it comes to spiritual things it is a wonderful thing.

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

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

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



Tosafos brings from a Yerushalmi that he has to give it to the slave. ( כל הקונה עבד עברי כקונה אדון ) לעצמו. וקשה מאי אדון די לו להיות כאדונו ויש לומר כדאיתא בירושלמי דפעמים אין לו אלא כר אחת אם שוכב עליו בעצמו אינו מקיים כי טוב לו עמך ואם אינו שוכב עליו וגם אינו מוסרו לעבדו זו מדת סדום נמצא שע"כ צריך למסור (לעבדו והיינו אדון לעצמו). I don't understand it is the same Posuk. Just as it says in this week's Parsha (כי-טוב לו עמך), with you. If in this week's Parsha with you means that you are in head of him, he should be good with you and not ahead of you, why in the case of the slave should it be different. I am not asking about the logic of it I am asking about the understanding of the Posuk. The same word (עמך) seems to be Darshuned in two different ways in two different Pesukim and this is something I don't have an answer for. Tzorech Iyun Gadol!

### **Rabbi Reisman - Parshas Behar Bechukoisai 5770**

27:32 In Maseches Bava Metzia, לב וכל-מעשר בקר וצאן, כל אֶשֶׁר-יַעֲבֹר תַּחַת הַשֶּׁבֶט--הַעֲשִׂירִי, יִהְיֶה-קֹדֶשׁ לַיהוָה Chazal learn from the word Asiri that only Asiri Vadai and not Asiri Safeik is Koidesh. Only the tenth animal that is certain is Koidesh Lashem. We learned in that Sugya about one animal that jumped back into the corral after already being counted.

The Rambam's Shittah is that Min Hatoirah every Safeik D'oiraisa is L'kula. Meaning that the idea that we have that every Safeik D'oiraisa is L'chumra is itself a D'rabanan. However, the Din D'oiraisa is that Safeik D'oiraisa L'kula.

The Kasha that Rishoinim ask on the Rambam is, if so why do I need a Posuk to teach us Asiri Vadai V'loi Asiri Safeik? I thought every Safeik D'oiraisa is L'kula, not only Asiri Vadai V'loi Asiri Safeik?

The Chavas Da'as at the end of the first volume in Yoreh Dai'a after Siman 110 in the section of Bais Hasafeik explains the Rambam's Shittah. What is the logic of Safeik D'oiraisa is L'kula? When the Torah says to not eat Nevailla and Teraifa it means something that is certainly Nevailla and Teraifa. Something that is Safeik Nevailla is not included in the Torah's prohibition. That is why the Rambam holds Safeik D'oiraisa is L'kula. When the Torah says don't wear Shatneiz it means don't wear something that is certainly Shatneiz. Something that is Safeik Shatneiz doesn't have a prohibition. This that the Gemara Darshuns that Asiri Vadai and not Asiri Safeik, the Chavas Da'as says this is not a special Drasha from an extra Posuk here. It is really the general rule that whenever the Torah expresses something it is only expressed Mitoiras Vadai. By our Posuk only the tenth animal that is certain to be the tenth animal is Koidesh.

This Drasha is true elsewhere as well. We gain with this Chiddush of the Chavas Da'as that the Rambam's Shittah that Safeik D'oiraisa is L'kula, is only by Issurin and not by Mitzvois. The Torah says take an Esrog, Pri Eitz Hadar. A Safeik Pri Eitz Hadar you might think is acceptable according to the Rambam because Safeik D'oiraisa is L'kula. The Chavas Da'as says no. When the Torah says that you must take an Esrog, you must take that which is a Vadai Pri Eitz Hadar. Therefore, the Rambam's rule only applies to Issurin of Safeik D'oiraisa is L'kula and not to Mitzvois that are a Maiseh (you must DO something).



Soifer's Pshat that it is a Cheirim you have to go to Bais Din like any other Chiyuv and Pasken. However, according to the Netziv that it is a Din Roidef, you don't have to go to Bais Din.

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

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

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

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

25:5 & 25:11 - 13 (Torah Temimah in Sefer Toisafos Beracha) In the beginning of Parshas Behar we have the Parsha of Shemittah followed by the Parsha of Yoivel. The Posuk says ה אַתְּ סֹפֵיחַ קְצִירָךְ This Posuk is by Shemittah and it talks in second person telling people not to work their fields. By Yoivel where you are also not allowed to work your fields it says וְלֹא תִזְרְעוּ--וְלֹא תִקְצְרוּ אֶת-סִפְיַחֶיהָ, וְלֹא יֵא יוֹבֵל הוּא, שְׁנַת הַחֲמִישִׁים שָׁנָה--תִּהְיֶה לְכֶם; לא תזרעו--ולא תקצרו את ספיחיה, ולא יא יובל הוא, שנת החמישים שנה--תהיה לכם; Here the Posuk is talking in third person, don't cut its growth. Why by Shemittah does it talk in second person and by Yoivel it talks in third person?

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

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

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

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

### **Rabbi Reisman - Parshas Behar - B'chukoisai 5769**

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

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

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

To answer this we will ask another question. In Posuk Chaf it says, (וְכִי תֹאמְרוּ, מַה-נֹּאכַל בְּשָׁנָה הַשְּׁבִיעִת: ) (If you shall ask what will we eat in the seventh year, since we have not planted nor gathered our produce). Then in Posuk Chaf Alef it says that there will be 3 years of food grown in year 6. Is this true that the only way to get 3 years of produce grown in year 6 is by asking this question, and everyone else doesn't get the Bracha of 3 years produce grown in the 6th year? Rav Pam says absolutely. Really there is the Bracha of (אוֹכַל קִמְעָא וְהוּא ) Oichel Kima V'hu Misbaraich B'maiav which is Rashi to 26:5, however, if you ask

V'chi Soimru, and you don't have Bitachoin then Ein Hachi Nami you will have to work much much harder and you will have 3 years worth of produce grown in the 6th year. In our day to day life some of us are faced with an opportunity to work overtime, should we work the overtime or not. It is hard for us to know when a person should just have Bitachoin and when a person should be doing more Hishtadlus. The Michtam Eliyahu and Beis Haleivi in Parshas Mikeitz say you should do the amount of Hishtadlus that gives you a comfort level that Hashem could send it. The ideal is (אוכל קמעה והוא מתברך במעיו) that a person should be able to be happy with less.

It says in Perek 25:17 (ולא תונו איש את-עמיתו), which refers to Oinoas Devarim. It is defined by a person causing pain through words. That is an Issur. Pulling a practical joke on someone that causes someone Tzar would fall into this Issur. Hiding a candy from a child if it is causing the child Tzar would fall into this Issur. Something worse would be, sometimes in Shul there is an adult sitting next to a child with a candy. The adult hides it. Even though his intention was never to steal it and only to make a joke out of it, it is considered Geneiva. It says in Choishen Mishpat that Bizman Hazez that we don't have a Bais Din that are Miyuchasim so then it is impossible to Pasken on a K'nas. The Shulchan Aruch says that Tefisa (grabbing) helps. Meaning, if someone steals from me, and I take my item back plus take Keifel (double what the item was worth) I get to keep it. Meaning that we Pasken that K'nas is a Chiyuv B'etzem. An incident happened in the dorm of the Yeshiva where a camera was taken from a roommate and he put it into his cubby as a practical joke. When the person whose camera it was found out, he took back his camera and took something else as a K'nas of Keifel. He did Tefisa which L'halacha really helps and stealing as a practical joke is still stealing. In the K'tzois Hachoishen, Siman Shin Mem Ches Sif Katan Alef it discusses if someone steals Al M'nas to give it back if it has all the Dinim of Geneiva or is it a separate Din of Geneiva. Maybe L'halacha there wouldn't be a real Din of Keifel in the dorm story. Ayin Sham.