



Rabbi Reisman – Parshas Eikev 5782

1 – Topic – A thought on the middle of the Parsha.

As I speak to you from Artzeinu Hakedosha, from the only place to be Yerushalayim Ir Hakodesh. I just came back from the Kevura and the Nichum Aveilim for Rebbetzin Scheiner, the wife of Rav Reuvein Scheiner. As a matter of fact, I ran from the Nichum Aveilim to be able to give this Shiur. But I want to tell you she had a tremendous Ahavas Eretz Yisrael. Her husband couldn't afford to take them to Eretz Yisrael all the time, therefore, he started a camp here in Eretz Yisrael. Those of you who remember, they used to come every summer. After a while you get too old for a camp so that is why HKB"H gave his son a few dollars that he should be able to have them come here whenever they want. So that is the key to Hatzlacha. Ahavas Eretz Yisrael. Ahavas Hatorah has to go with it. A tremendous Ahava for Eretz Yisrael. People who have the right Ahava when they come here, it says that the land is Pose'ach Es Otz'roseha, it opens its Otzer.

The Pnei Yehoshua on Daf Kuf Yud Aleph in the Sugya in Kesubos about Eretz Yisrael says that Eretz Yisrael doesn't help everybody. It depends why you are coming. If you are coming for Kedushas Eretz Yisrael, then that is why you have to come.

Let's talk a little about Parshas Eikev. Between Shlishi and Revii we have the 40 days that Moshe Rabbeinu was Mispaleil after the Eigel. We are taught that for 40 days Moshe went up to Har Sinai and received the first Luchos, came down and broke them. For 40 days he went back up and Davened to HKB"H for Kapparrah. Then the third 40 days (which is 120 days altogether), he went back up and was Mekabeil the Luchos Shenios. This is the general understanding of what took place. There is a problem with the numbers, calculating all of the numbers of the days. It doesn't really work out precisely. Moshe Rabbeinu had to be down for at least one day to break the Luchos. It is a problem with the calculation, but anyway this is the way Rashi and the Ramban learn. Moshe Rabbeinu is at Har Sinai for three cycles of 40 days.

The Vilna Gaon disagrees. The GR"A doesn't just argue with Rishonim he bases it on a Pirkei D'rabbi Eliezer and the Pirkei D'rabbi Eliezer says no, the middle 40 days Moshe Rabbeinu went up to Har Sinai? Moshe Rabbeinu was down among Klal Yisrael and he was getting Klal Yisrael to do a proper Teshuva. He went to different Shevatim and he went to get them to do the proper Teshuva for what they had done. If you want to see the Shittas HaGR"A learn the Hameik Davar, the Netziv goes with the GR"A's Shittah and explains the Machlokes in this week's Parsha, and more elaborately back in Parshas Ki Sisa.

So that we have two opinions about the middle 40 days. Rashi and the Ramban says that the middle 40 days were up on Har Sinai and the Gaon says that the Pirkei D'rabbi Eliezer is Masham not that

way, he says that Farkert that Moshe Rabbeinu was among the people. The Pesukim fit better that way, the calculation fits better that way and that is why the GR"A embraces this Shittah. The question is of course that it says that Moshe Rabbeinu Davened for the middle 40 days as it says in 9:25 (אֵת אַרְבָּעִים יָמִים וְאֶת-אַרְבָּעִים הַלַּיְלָה--אֲשֶׁר הִתְנַפְּלֹתִי). The middle days that I Davened.

Let me tell you the Netziv's Teretz. It is a big Yesod. The Netziv asks another Kasha. We learned in this week's Parsha that before you Daven you are supposed to praise HKB"H. Before a Bakasha you are supposed to start with Shvach and Hoda'a. That is what we do in Shemoneh Esrei. The first three Berachos are Shvach and Hoda'a. Freigt the Netziv, what about in Shemos 32:11 (וַיִּחַל מִשָּׁה) where Moshe Rabbeinu Davened after the Eigel and it doesn't say that he said praise or in this week's Parsha we have between Shlishi and Revii where Moshe Rabbeinu had Tefillah and he didn't start with praise. What is going on? We learn out from one time that he did and he Davened with praise and he said (הִקְל הַגְדוֹל הַגְבוּר וְהַנּוֹרָא) and we do that, but other times he didn't? Enfert the Netziv what he himself calls a big Yesod in Tanach. That the Tefillos are said in the Shemoneh Esrei. The ideal way for a Tefilla to work is in middle of a Shemoneh Esrei. When you Daven Shemoneh Esrei and in the Shemoneh Esrei you add (וַיִּחַל מִשָּׁה). What is (וַיִּחַל מִשָּׁה)? You Daven a Shemoneh Esrei and stick in a Bakasha for Kapparah. That is the ideal Tefilla.

If you go to Kever Rochel and you want to Daven, it is a fine thing to go to Kever Rochel and say Tehillim. No question. However, if you want to do a Tefilla that has the best opportunity to be Miskabeil, go to Kever Rochel and Daven Mincha there or Daven Shacharis or Maariv there. There are Mincha Minyanim there by Mincha Gedola and you Daven Shemoneh Esrei, in your Shemoneh Esrei you add your Bakashas. That is the best way for a Tefillah to be. This is the Netziv's Yesod and I would add that the Yesod doesn't depend, Rashi and the Ramban do not argue on the Yesod. But this Netziv comes out of the Shittas HaGR"A. it is an interesting to follow in this week's Parsha where the Netziv himself refers you back to Parshas Ki Sisa and it is fascinating. The two Shittos about Moshe Rabbeinu where he was those 40 days.

2 – Topic – A Thought on (אֶרֶץ אֲשֶׁר אֶבְנֶיהָ בְּרִזָּל)

Earlier in the Parsha it describes Eretz Yisrael as is found in 8:9 (אֶרֶץ אֲשֶׁר אֶבְנֶיהָ בְּרִזָּל). A land whose stones are iron. Chazal in Maseches Taanis 4a (7 lines from the top) Darshun (כל ת"ה שאינו קשה) (כברזל אינו ת"ה). Especially in Eretz Yisrael. In Eretz Yisrael (אֶבְנֶיהָ בְּרִזָּל). Meaning the Talmidei Chachamim are (בְּרִזָּל), they are tough. In Eretz Yisrael they are tough. In America we are weak. People ask a Shaila and we tell them most Poskim Assur, but is there someone to rely on? Maybe, could be.

I remember that someone once came to me on Shabbos, and asked me a Shaila. I pulled out a Mishna Brura and looked and it said Yeish L'hakeil Bish'as Had'chak. He said Boruch Hashem. What do you mean Boruch Hashem? Yeish L'hakeil Bish'as Had'chak? In Eretz Yisrael when it says Yeish L'hakeil Bish'as Had'chak they are not Maikil. (אֶרֶץ אֲשֶׁר אֶבְנֶיהָ בְּרִזָּל). They are tough.

In the Taima Dik'ra (page 210 on 8:9) Rav Chaim Kanievsky brings a question that he asked that his father answered. He asked a question. It says that in Eretz Yisrael that the Talmidei Chachamim are (אֶרֶץ אֲשֶׁר אֶבְנֶיהָ בְּרִזָּל), there are other Gemaras that indicate that Talmidei Chachamim in Eretz Yisrael are gentle. Like in Maseches Sanhedrin 24a (25 lines from the top) (אלו ת"ה שבא"י שנוחין)

ונתן ק' לך) (זה לזה בהלכה). They are more gentle in Eretz Yisrael. Or in Nedarim 22a (bottom line) (שם לב רגז בבבל כתיב). Hashem will give you a heart that is quick to anger (בבבל כתיב). That is not Eretz Yisrael?

So he asked his father which way is it? His father answered that Talmidei Chachamim of Eretz Yisrael are tough, they are strong, they are powerful in their keeping of Torah, but anger that is a different story. You ever saw how an Israeli puts his thumb and his first two fingers together and shakes it at you. So in America that is very offensive. In Eretz Yisrael it is tough but not offensive, he doesn't mean anything personally. He is not angry at you. He is asking you to wait a minute but in a tough way. That is a Mashul. It is a Mashul of how it is here in Eretz Yisrael.

In Maseches Chagigah the Masechta begins (הכלחייבין בראייה). Everyone is Chayuv to go up to the Beis Hamikdash for the Sholosh Regalim. There are two Peshatim, Rashi says (הכל חייבין בראייה) means everyone is required to be seen. The first Tosafos in Chagigah argues and he says you need to bring a Korban, you don't come to the Beis Hamikdash empty handed. There are two ways to come to be Oleh Regel, to be seen and to come with a Korban.

The same thing in the Mishna in the beginning of Peah (אלו דברים שאין להם שעור. הפאה והבפורים). What is (והראיין)? That is Ri'ya, to be seen in the Beis Hamikdash. What does it mean? On Daf Zayin in Chagigah there is a Machlokes, does it mean Ri'yas Panim, you should be seen. (שאיין להם שעור) you can come once or you can come many times. Or does it mean the Korban, there is no Shiur to the price of the Korban Min Hatorah. So what we learn here is that there are two ways to be seen in the Beis Hamikdash. Ri'yas Panim and Ri'ya with a Korban.

This comes to mind because there are two types of Ri'yas Panim here in Eretz Yisrael as well. There are people who come here and they bring a Korban, they are being Makriv. Either they sacrifice to come or today when people don't sacrifice to come, but they come with an offering to the Ribbono Shel Olam. They are going to work on something, they are going to try to be Mitzuyanim while they are in Eretz Yisrael they are going to try to not miss Kavana in Shemoneh Esrei. While they are here they are going to try to be Mehadeir in the Mitzvos that they do. They come with a Korban.

Other people are Ri'yas Panim they come and they are seen. I don't mean in centuries when it was difficult to travel to Eretz Yisrael. People traveled on rickety boats and people traveled across desert land. Believe me they thought about that it is a Korban, it is a Hak'rava, it is a sacrifice. They weren't going to Eretz Yisrael just to relax, they were going to Eretz Yisrael to have Aliyah, to be raised. Today Boruch Hashem we go easily, but we need to come the right way. To come and offer up a sacrifice. To offer up something to the Ribbono Shel Olam. Some Hanhaga in learning, some Hanhaga in Davening.

I am now in the new Ohr Sameach Beis Medrash. The Beis Medrash was dug down into the stone of Yerushalayim. A beautiful Beis Medrash. There is no cell phone reception down there. Wonderful! What a Korban to bring. The whole day no reason to keep it on, it is just searching for service and losing its power. Wonderful! When you come to Eretz Yisrael you have to come and be willing to offer some type of sacrifice.

When you go to Eretz Yisrael they inspect your pockets, they inspect your hand luggage. When Moshiach will come they will inspect your hand luggage. What are you carrying? You are going to get on the plane with a hand luggage with some type of a kindle or a cartoon to watch, or a secular book to read? They are going to send you home. If you get on with Seforim in your hand or in your hand luggage or with things that are meaningful in your hand luggage, maybe with a recording of a beautiful Navi Shiur that talks about Eretz Yisrael and an earphone to listen to it. They will let you on. You think that they will let you on if you have the wrong things in your handbag? Of course not!

Soon it is going to be Sukkos and there is a Ribbono Shel Olam that is printed in the Machzorim. When you go into the Sukkah it says Biz'chus Tzaisi Mi'baisi Achutza, in the Zechus that I went out of my house and I came into the Sukkah I should be Zoche to whatever it says there.

It is important to understand that it doesn't just say because I went into the Sukkah, it says Biz'chus Tzaisi Mi'baisi Achutza. In the Zechus that I leave my house behind. I left certain things behind and I am going into the Sukkah, that is a Zechus. You take all of your Narishkeitin from your house and you move that into the Sukkah, all of the silliness that you take, all of the Kepaidos that you have, you take that with you, that is not the Zechus.

The same thing, when you come to Eretz Yisrael, the Zechus is Biz'chus Tzaisi Mi'baisi Achutza, it is the Zechus that you leave the garbage behind. Leave it behind, you can do without it for a couple of days, a couple of weeks. You will see that you will have Aliya. It has to be (אָרְץ אֲשֶׁר בְּרָוַל אֶבְרָיִם בְּרָוַל). It doesn't mean that you are a Kai'sin, it means that you are tough, you want to do things the right way, that is what you want. Offer up when you come to Eretz Yisrael, that is what you are Makriv to the Ribbono Shel Olam. All of the Tzaisi Mi'baisi Achutza, you get rid of it Azoi Vi Darf Zein.

3 – Topic – A Shaila that comes up for a Levi in Eretz Yisrael regarding Birchas Kohanim

Before I sign off I want to tell you a struggle, I might have mentioned it last summer or a previous summer. Here we Duchan, it is beautiful, it is wonderful. We have Birchas Kohanim here every day by Shacharis. It always strikes me, I am in Eretz Yisrael and I need Birchas Kohanim every day. You are in Chutz L'arezt, you need Birchas Kohanim every day. But anyway, Boruch Hashem part of the Beracha is that there is Birchas Kohanim.

I am a Levi which I may have mentioned once in a while. In order to wash the hands of the Kohanim I have to leave the Beis Medrash and go to the sinks. When I do it on Yom Tov, I do it. Here if I go out to wash the Kohanim's hands I miss a few of the Amens of Chazaras Hashatz. Is it really worth it for me to go out and wash the Kohanim's hands and miss the Amens?

In Chutz L'arezt it is Yom Tov and there is a long middle Beracha so you don't miss any Amens. Here I am really not sure what to do? If there are other Leviim, so they need one more Levi to wash the Kohanim's hands? I am not sure so I will leave that as a question. Maybe it is an appropriate question for this week's Parsha where we learn in 8:1 (כָּל-הַמְצִיחַ, אֲשֶׁר אֲנֹכִי מְצִיחַ הַיּוֹם) and Rashi says (אם התהלך במצוה גמור אותה). If you are in middle of one Mitzvah don't leave it and go do another one.

At any rate, I am blessed to be here in the holy land Boruch Hashem. For better or worse, next Thursday evening which is Thursday afternoon in NY, I will be going to the airport and going back to Chutz L'aretz and hoping to take a little bit or as much as I can of Eretz Yisrael with me. But I will not be able to make this call at this time. If you want, take this time and go to Ohr Sameach's website as on Wednesday night I do plan B'ezras Hashem to speak to the Bochorim here in Ohr Sameach. There should be a Shiur posted, a Shiur 24 hours before I am leaving Eretz Yisrael. It is very hard. At any rate, wishing everybody a wonderful Shabbos. If you hurry up you can still make it to Eretz Yisrael for this Shabbos. If you do, hurry to the airport and find an empty seat, come to Vasikin Shabbos morning and you can join me and some of the Talmidim here from Ohr Sameach and so many young men who grew up in our Shul and are Davening Vasikin at the Kosel and having the Seudas Shabbos at 8 AM. Would love to see you there. But you got to go right away to the airport because you have to get on a flight early enough to make it here before Shabbos. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Eikev 5780

1 – Topic – A thought about Eretz Yisrael

As we prepare for Shabbos Parsha Eikev. For the first time since I believe in 1994 I am going through Chodesh Av without being in Eretz Yisrael. We hope all to get there soon if not Al Kanfei Nesharim we should do it when we still have the Bechira to choose to do that which we are supposed to be doing. So let me begin with a thought regarding Eretz Yisrael and then a thought on the Parsha. All the Parshios in Devarim, every Parsha you have seen them. Moshe Rabbeinu's longing for Eretz Yisrael. It constantly talks about the Mitzvah of Yishuv Eretz Yisrael and the idea of Klal Yisrael entering Eretz Yisrael.

There is a Yalkut in Parshas Pinchos. The Yalkut says that when HKB"H took the Yidden out of Mitzrayim, B'chol Chodesh V'chodesh B'kayitz Bikesh HKB"H Li'tein L'yisrael Moed. In every one of the summer months HKB"H planned Kavayochel to give Klal Yisrael a Yom Tov. So when they went out of Mitzrayim in Nissan they got Pesach, Iyar they got Pesach Sheini which Chazal call Pesach Kotton. In Sivan they got Mattan Torah – Shevuos. Kivan She'chatu B'eigel, HKB"H said that's it and for Tammuz and Av there are no Yomim Tovim. It came Elul and they came to Kapparah and Elul there is also no Yom Tov. So it came Li'dai Kappara on Yom Kippur, when it came Elul and Tishrei and HKB"H planned to be Mechapeir Klal Yisrael, Moshe Rabbeinu came down on Yom Kippur. So HKB"H said Chayecha She'ani Porei'a Lecha Es Kulam. I am going to pay you back all of the Yomim Tovim that we missed. So in Tishrei we have 4 Yomim Tovim. Rosh Hashana, Yom Kippur, Sukkos and Shemini Atzeres which are K'negged the 4 Yomim Tovim where Tammuz, Av, Elul and Tishrei itself which were the Chodshei Hakayitz that deserve to have Yomim Tovim. That is what it says in the Medrash.

When someone takes a look at the Medrash it comes out that Rosh Hashana was supposed to be in the month of Tammuz, Yom Kippur was supposed to be in the month of Av, Sukkos in the month of Elul and Shemini Atzeres in the month of Tishrei. Halo Davar Hu! It seems like a Davar Pele at first glance. What do you mean that Rosh Hashana was supposed to be in the month of Tammuz?

Rosh Hashana is Yom Techilas Ma'asecha, Hashem created man in Tishrei. B'tishrei Nivra Ha'olam? That is why we have Rosh Hashana then! According to the Man D'omar that B'nissan Nivra Ha'olam it says that Tishrei is Ola B'machshava. Rosh Hashana is not Tammuz. So what is going on, Rosh Hashana is in Tammuz?

I would like to share with you an insight which comes from the Panim Yafos which is the Baal Hafla'a the Rebbi of the Chasam Sofer and the way I understand what he is saying he is saying the following. Rosh Hashana in Tishrei is not the day that Hashem started to create the world. Hashem began creating the world on Chaf Hei Elul. But the time of beginning, the time when Adam was created that is the day of Rosh Hashana. However, Rosh Hashana was the day of Lei'da in Gan Eden. Adam in a certain state of being. The Lei'da of Adam in our Olam Hazeh, in our day, was supposed to be the day that Moshe Rabbeinu came down with the Aseres Hadibros.

In other words, the original Lei'da was a Lei'da of Adam B'gan Eden, a situation of Adam in Gan Eden and when Adam was not Zoche to it so the Torah is given and Adam gets reborn so to speak by Mattan Torah when Moshe Rabbeinu came down on Shiva Asar B'tammuz and Shiva Asar B'tammuz that is Rosh Hashana. It is Yom Techilas Ma'asecha. The beginning of the Lei'da of Adam. That was supposed to be on Rosh Hashana. They were Mekalkeil B'mai'sim and it got pushed to Rosh Chodesh Tishrei. Okay!

What about Yom Kippur in Chodesh Av? What does Yom Kippur have to do with the month of Av? He says Vai'ter. Moshe Rabbeinu was going to come down with the Luchos on Shiva Asar B'tammuz. The Posuk says Achad Asar Yom Mai'choreiv. 11 days from Eretz Yisrael, that Eretz Yisrael was 11 days from Har Sinai. Had they started traveling on the 18th of Tammuz for 11 days, says the Hafla'a they would have entered Eretz Yisrael on Rosh Chodesh Av. They would have entered Eretz Yisrael on Rosh Chodesh Av. As it says in Devarim 32:43 (וְכִפֹּר אֶדְמָתוֹ עִמּוֹ) V'chipeir Admaso Amo. Being in Eretz Yisrael is itself a Kappara. Madach Meisim that get buried in Eretz Yisrael have a level of Kappara. This is the reason why people get buried in Eretz Yisrael because of V'chipeir Admaso Amo, certainly Chayim, living people who come to Eretz Yisrael have V'chipeir Admaso Amo. They have such a level of Kapparrah.

So Yom Hakipurim had they not sinned and Shiva Asar B'tammuz been the equivalent of Rosh Hashana, the Yom of Kapparrah from that Rosh Hashana, from that sequence of days, that would have been Rosh Chodesh Av. Rosh Chodesh Av is the Yom Hakipurim of the day Klal Yisrael would enter Eretz Yisrael and be Zoche to V'chipeir Admaso Amo.

Kol Ha'dor B'erezt Yisrael K'ilu Dar B'lo Cheit. It is not carte blanche, you can't do whatever you want in Eretz Yisrael. But the Etzem Matziv of being in Eretz Yisrael is a Matziv of Yisrael B'lo Cheit, and therefore, Rosh Chodesh Av he says would have been the Yom Hakipurim. It has within it that element of being Yom Hakipurim, the V'chipeir Admaso Amo.

Being in Eretz Yisrael, someone who connects to Eretz Yisrael, that brings a level of Kappara. How does it bring Kappara, it is not a free Kappara. Yom Kippur is not B'etzem a free Kappara. It is free to someone who understands what Yom Kippur is. Being in Eretz Yisrael is not a free Kappara. It is a Kappara for someone who understands what Eretz Yisrael is. Somebody who has no Shaychus, then what is Eretz Yisrael going to do for him? But for Klal Yisrael the ones who

understand what Eretz Yisrael is, it brings them a Kappara. Somebody who goes to Eretz Yisrael for the Aliyah, for the connection, has a level of Kappara.

How is it going to be for those of us who go every year to come to Yom Hadin on Yom Kippur, on the 10th day of Tishrei, we come with the Zechus of walking Daled Amos in Eretz Yisrael. We come to Yom Hakipurim with that Zechus that took place in the previous year. We come to Yom Hakipurim with the Zechus of standing at standing at the Kosel and Davening Vasikin. We come to Yom Hakipurim with the Zechus that we learned Toras Eretz Yisrael, that we sat and learned in the Bais Medrash in Eretz Yisrael. These are Zechusim of the year with which we have to come to the Ribbono Shel Olam to Yom Kippur. V'chipeir Admaso Amo. How am I going to go to a Yom Hadin?

What kind of an excuse is it that the time is in the summer and for two weeks Zeh Hu, that is the whole connection to Eretz Yisrael when it is convenient, the connection to Eretz Yisrael is when it is inexpensive, the whole connection is when it fits everything else. That is the Avoda of a Yid? When we come to Rosh Hashana and Yom Hakkipurim this year we have to know that the real Yom Hakipurim is V'chipeir Admaso Amo. There is Yom Hakipurim in Zman and that is the 10th of Tishrei and there is a Yom Hakipurim in Makom and that is Eretz Yisrael. The V'chipeir Admaso Amo is missing. To the degree that we are Margish, that we feel it is missing, maybe HKB"Y will give us that someone who is Ola B'machshava to do a Davar Tov, he is Ne'enas V'lo Asa there is a certain level of K'ilu Asa.

My point is this point that we should understand, we should have a Havana, that going to Eretz Yisrael, being in Eretz Yisrael, when you are Zoche to stand there. You go for a week, you go for a month, you go for a year, when you walk there you have to walk there with the idea that it is a Yom Hakkipurim, it is a Yom Kippurim in Makom for the V'chipeir Admaso Amo in Makom. Hopefully we will have that look, the way to look at Eretz Yisrael, to appreciate Eretz Yisrael. It should never be cut off from us again, Rachmana Litzlon like it is cut off.

Imagine, hundreds, thousands of Yidden who normally go to Eretz Yisrael and have a certain level of Kappara for the coming Yom Kippur is missing it. They are not going to have it. Those who are in Eretz Yisrael, those who spend time in Eretz Yisrael during the year. We are missing a major level of V'chipeir Admaso Amo by not being there.

2 – Topic – A thought on the Parsha

In Parshas Eikev Moshe Rabbeinu describes the Luchos Rishonos and the Luchos Shenios, he describes them both. Rav Moshe in the Kol Rom makes an incredible Diyuk in our Parsha. In Perek Tes, Posuk Tes Vav and again in Yud Zayin, Moshe Rabbeinu stresses that the Luchos Rishonos he held in two hands. However, when Moshe Rabbeinu talks about the Luchos Sheniyos he says that he held it in one hand. 10:3 (וַיִּשְׁנֵי הַלְּחֹת בְּיָדַי). In other words, for the Luchos Rishonos it says 9:15 (עַל שְׁתֵּי יָדַי). In Posuk Yud Zayin he stresses (וְאֶשְׁלַחְכֶּם, מֵעַל שְׁתֵּי יָדַי). He mentions specifically that he had it in two hands. When it comes to the Luchos Hasheniyos it says (וַיִּשְׁנֵי הַלְּחֹת בְּיָדַי). In my one hand I had Shtei Luchos. It is a Davar Pele. The first two Luchos he held in two hands, the second Luchos he held in one hand and he mentions it. If it was not important he wouldn't have mentioned it. Did he get stronger from the first Luchos to the second? It can't be

because like Chazal say that it was a Neis that he was able to carry it. So why is the first Luchos in two hands and the second Luchos in one hand?

Rav Moshe is Masbir, that there is a fundamental difference between Luchos Rishonos and the Luchos Sheniyos. Many explain, Rav Gedalya Shorr explains with a tremendous Arichus on the difference between the two Luchos.

Rav Moshe is Masbir that the Luchos Rishonos would have been a constant. It is something that a person would have with him all of the time. Torah, Havanas Hatorah, Limud Hatorah, it would have been a 24/7 idea. Similar to a Melech who walks around with a Sefer Torah on him all the time, so too Moshe Rabbeinu would have walked around with the Shtei Luchos all of the time. In the Darash Moshe this Nekuda is mentioned from Rav Moshe. That he would have walked around with the Luchos all of the time. Bish'tei Yadaim is a Remez to everything that everything you do in this world. Everything you do, you go to work, you deal with your family, you socialize, you relax. Wherever you go it is with Divrei Torah.

After the Luchos Rishonos were broken, and the Madreiga the level of Klal Yisrael went down, so of course Shemiras Hamitzvos is constant, but the idea of Limud Hatorah all the time, of always thinking in learning became something for the B'nei Aliya, it became something that not everybody is expected to do. The second Luchos were Shnei Luchos B'yadi. There is a time when you sit down with the Luchos, that you sit down to learn and there is a time when you are busy with other things. For a Frum Yid it is a Madreiga to always be thinking in learning. But it is not the expectation of the average Yid to always be thinking in learning.

I would add that Rav Moshe's Diyuk fits beautifully in Parshas Ki Sisa in Perek Lamed Bais where it says in Posuk Yud Tes (וַיִּשְׁלֶךְ מֹשֶׁה מִיָּדָיו). Moshe Rabbeinu threw the Luchos down (מִיָּדָיו) from his hand. The Ksiv in Miyado, the Kri is Miyadav. In other words, it is Merameiz that he threw them down from his two hands, remained with one hand. What remained was the Luchos of one hand. This is Rav Moshe's Yesod.

With this he answers, Rashi says in this week's Parsha in 10:1 that when Moshe Rabbeinu went up to get the Luchos he said to Hashem (הֲיִכֵן אֶתְנֵם). I am going to bring them down, however, where am I going to put them? HKB"H said make yourself an Aron. Which at least according to Rashi was not the Aron that was constructed by Betzalel. Make yourself a box.

Why by the first Luchos didn't he ask the same question of where am I going to put them? The answer is that the first ones he was going to carry them and by the second ones he said (הֲיִכֵן אֶתְנֵם) where am I going to put them. A beautiful Diyuk in the Pesukim. What is the Limud says Rav Moshe?

The Limud is that ideally Torah should be a constant thing on your mind. With the Yerida it is sometimes, it is when you learn. But Zagt Rav Moshe, at least when you are learning your mind should be constantly on Torah. It shouldn't be that your work becomes the Bish'tei Yadaim. It is supposed to be that when you work you are thinking about learning. At least it should be that when you are learning you are not thinking about working. The Limud is that at least at that time you should have the Luchos in your hand, you should have the Sefer Torah in your hand. It is an Avoda,

it is a challenge. The Yeitzer Hora pulls us away and we remember the things that we have to do when we sit down to learn. This is Rav Moshe's Diyuk about the Shte'i Yadaim and the B'chad Yad and the difference between the two.

And so a thought about the fact that we are locked out of Eretz Yisrael which is something that should be on our minds. We are not missing a Vacation in Eretz Yisrael. If you are only going for a vacation to Eretz Yisrael then you are missing every year the Mai'la of V'chipeir Admaso Amo. But the idea that missing Eretz Yisrael is a lasting Chisaron. It is something that you are really missing. That idea is something that should be on our minds at all times.

And of course this beautiful message of Bish'tei Yadaim. You see how a Gadol learns Pesukim and is Medayeik with two hands or with one hand. When we read the Pesukim we read through them. This is how a Gadol B'yisrael reads it. Let us all be Zoche, HKB"H should give us the opportunity to be in Eretz Yisrael Al Kanfei Nesharim soon, but hopefully until then we should have the Seichel to understand that Eretz Yisrael is the place where our Neshama connects. When we go to Eretz Yisrael we should be Zoche that when we go we should feel that connection. It should be meaningful, it should be real.

May HKB"H give us the Zechus to pass the challenges we have now and IY"H to have a Leiv Pasuach to learn Torah, to do Mitzvos, to be in the holiest of Mekomos in the holiest of times. B'ezras Hashem to connect to it, all of us B'karov. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Eikev 5779

1 - A thought about Eretz Yisrael and Yerushalayim.

I am speaking to you from Yerushalayim Ir Hakodesh, from our home. The most beautiful city in the world. (יפה נוף מְשׁוֹשׁ כָּל הָאָרֶץ). Chazal call it the beautiful city. The Gemara says that the word (נוף) was also used for a Kallah. Our Kallah, Yerushalayim (מְשׁוֹשׁ כָּל הָאָרֶץ) absolutely beautiful.

I was learning Divrei Hayamim here in Yerushalayim, and I came upon a GRA in Divrei Hayamim. I believe that it is the first GRA in Perek Chaf Ches. The GRA says the following. He says that whenever it says the word Vayakam, and he got up. The Posuk there says (וַיִּקָּם דָּוִד). When it says (וַיִּקָּם) it doesn't mean that he stood up from a sitting position to a standing position. The word for that in Hebrew is Va'ya'amod.

(וַיִּקָּם) is when a person raises himself in expectations, in thought, in awakening. When a person raises himself from a lower level to a higher level as it says Beraishis 23:17 (וַיִּקָּם שְׂדֵה עֶפְרוֹן) the fields of Efron stood up. Rashi says that it went from being under the ownership of Efron to being owned by Avraham Avinu. (וַיִּקָּם) it moved up. It raised itself. (וַיִּקָּם) is a sense of a spiritual elevation, of a mindset elevation. That is (וַיִּקָּם) throughout Tanach. There are numerous places where this can be applied.

One example is one that is found in the Sefer Haksav V'hakabala by Yibum where it says that the M'yabeim is (קם תחת אחיו), he gets up in the place of his brother. (קם) what does it mean that he stands up?

No. He raises himself to doing something for the honor of his brother. The Gemara says that if he marries the Yevama for himself (because she is beautiful, wealthy or he wants to start a family), it is no good. The (קם) he has to elevate himself. He has to be on a higher level when this takes place.

Zagt the GRA, with this I can answer a Kasha of the Magen Avraham in Shulchan Aruch. How so? In Siman Aleph, S'if Aleph of Shulchan Aruch, the Rama says that in the morning Yakam Biz'rizus, a person should get up in the morning Biz'rizus, quickly. The Magen Avraham asks that the Gemara says in Gittin that it is not healthy to jump right out of bed. A person when he wakes up should give his body a moment to gather composure to get out of bed. The Magen Avraham is bothered by that language that he should get up Biz'rizus.

Says the GRA it is not a Kasha. Yakam doesn't mean to physically get up, it means that he has to go from a state of sleeping to a state of awareness. (וַיִּקָּם) he has to raise himself when he wakes up. Throw off the lethargy of his sleep, but be awake. Kam is to get up, to really get up.

Devarim 17:8 (וַיִּקָּם וַיֵּלֶךְ--אֶל-הַמִּקּוֹם). When you come to Yerushalayim the Torah says (וַיִּקָּם וַיֵּלֶךְ), stand up and go up. What does it mean stand up and go up? You can't go up sitting! Stand up (וַיִּקָּם). When you come to Yerushalayim, (וַיִּקָּם) you have to raise yourself, you have to raise your expectations. You have to raise your thoughts, you have to raise your feelings. It takes effort. It doesn't happen by itself. (וַיִּקָּם וַיֵּלֶךְ).

As the plane was landing and I had the Zechus to land here in Eretz Yisrael, I got the chills. I felt it. I felt that I am here. 20 minutes later as I was rushing off the plane and through the airport to get my luggage, I didn't feel it anymore. I was too busy with all of the mundane things that were going on. You have to stop (וַיִּקָּם וַיֵּלֶךְ) and pay attention and then you can raise yourself (--וַיִּקָּם וַיֵּלֶךְ) and come to this very holy place. What a Zechus to be in a place like this.

There are two young men who traveled with me, Mesivta Bochurim. Wonderful young men. Through the good efforts of my dear friend Michael Rosen of Chicago who has access to Rav Chaim Kanievsky, I was able to arrange for them to have a visit and he took a picture. He told them smile when they were standing with Rav Chaim. The boys told me that it was hard to smile. The awe, the intensity of the room, it was hard to smile.

Wow! I know people who go to Rav Chaim and have no problem smiling. You have to stop and feel the awe, feel the intensity, and then you feel the Kedusha of where you are. That is true about Rav Chaim and it is certainly true about Yerushalayim. You have to stop, take the time, have the feelings, feel the awe.

In the Yom of the second day, Yom Sheini, we say (וַיִּפֹּה נוֹרַם מְשׁוֹשׁ כָּל הָאָרֶץ). The Yom is about Yerushalayim. What do we say? (עָבְרוּ יְהוּדוֹ. עָבְרוּ הַמַּלְכִּים נוֹעְדוּ).
Yerushalayim has the ability to give people a tremendous awe. (וַיִּפֹּה נוֹרַם מְשׁוֹשׁ). A trembling that grips them. (חֵיל כִּיּוֹלָדָה). Convulsions like a woman giving birth.

Imagine having such feelings when you come to Yerushalyim. Such Hergeshim. Yerushalayim is beautiful. It is what a person makes of it. Such an opportunity to come, an opportunity to look out of the window. I am standing here looking out of the window seeing Yerushalayim and 100 years ago there were 50,000 Jews in all of Eretz Yisrael. From this window I can see homes of more than 50,000 Yidden.

We live in incredible times of opportunity but they are lost by people who are just going jeeping, having fun. It is Eretz Yisrael. It is a place to learn, to feel a Hiskarvus. Children can have fun. But a Baal Madreiga has to feel a Hiskarvus.

2 - A thought on the Parsha

We have to look at this week's Parsha. I can't talk only about Eretz Yisrael. So this week's Parsha tells us that Yerushalayim, Eretz Yisrael is a blessed land. 8:8 (אֶרֶץ חֹטֵה וְשֹׁעֵרָה, וְגִבֹּן וְתֵאֵנָה וְרִמּוֹן; אֶרֶץ-). (זֵית שֶׁמֶן, וְדִבְשׁ). It is a blessed land. It has wonderful fruits, the produce. That is the blessing of Yerushalayim, the fruit is good?

The Torah is telling that everything is here, you will be missing nothing. 8:9 (לֹא-תִחָסֵר כֹּל, בָּהּ). All you need is to come here with the right attitude, with the right Hergish, with the right feeling, with the right sense of where you are. If you are in that land, you will be missing nothing. We will be missing nothing. We should be Zoche.

Let me tell you Al Pi Pshat why does it say (אֶרֶץ) twice in the Posuk? Chazal have a Drasha. But Pshat. Says the Ksav V'hakabalah (page 378), it is a land that has two promises. It has a promise of blessing. (חֹטֵה וְשֹׁעֵרָה, וְגִבֹּן וְתֵאֵנָה וְרִמּוֹן). These are things that grow on their own. That is one blessing.

(אֶרֶץ-זֵית שֶׁמֶן, וְדִבְשׁ). It is also a land that has (זֵית שֶׁמֶן, וְדִבְשׁ). Olive oil and honey don't grow as olive oil and honey. Olive oil and honey had to be made into olive oil and honey. They don't naturally grow that way. It is a land of two Berachos. It has a Beracha that is just natural, it is a Yid that is here is Gebentched. It also has a Beracha that (זֵית שֶׁמֶן, וְדִבְשׁ). It is a Beracha that it is a land that you can make the blessing have greater value. Make the blessing have greater meaning. Make it that it be something that really matters and really counts.

What a Zechus we have to be in Eretz Yisrael. We should be Zoche to keep our love for Eretz Yisrael, our Ga'guim for Eretz Yisrael, our desire for Eretz Yisrael, to keep it all in the presence of our mind. It doesn't come naturally when people travel to Eretz Yisrael. So many times, Nebach. You should come. It requires effort.

May HKB"H give us all the Zechus to be here, to be here often and yet to feel a Hisorerus for the beauty, the beautiful Kedusha of Artzeinu Hakedosha. Speaking to you from the holiest city, in the holiest spot in the world. May HKB"H give me the Zechus to absorb.

How can someone go to sleep at night in Eretz Yisrael. How can you be unconscious when you are in Eretz Yisrael? It is like going to sleep on Shabbos. Shabbos the holiest day you go to sleep? It is a day to go the Bais Medrash. So Bli Neder I am heading out to the Bais Medrash. Join me in

whatever Bais Medrash you are in on Thursday night. It is all (למען ירבו ימיכם וימי בניכם על האדמה). In Chutz L'aretz the Batei Medrashim are the Eretz Yisrael. The Shiva D'nechemta. Let us try to feel the Kedusha. Feel the meaning. If you are not in Eretz Yisrael, miss it. A Gut Shabbos to one and all!

Rabbi Reisman - Parshas Eikev 5778

As we prepare for Shabbos Parshas Eikev and I have the tremendous Zechus to be speaking to you from the center of the universe, right here in Ohr Sameiach in Yerushalayim Ir Hakodesh. Tibone V'sichone Bim'haira B'yameinu. Let me share with you a thought that relates with my being in Eretz Yisrael, a thought that came to mind, and then a couple of thoughts on the Parsha.

1 - Topic - A Thought on being in Eretz Yisrael.

We find in Chazal that they made numerous Gezairos to protect poor people from not being embarrassed. For example, the most famous in Moed Kotton 27b (12 lines from the top) (בראשונה) היתה הוצאת המת קשה לקרוביו יותר ממיתתו עד שהיו קרוביו מניחין אותו ובורחין עד שבא רבן גמליאל ונהג קלות (ראש בעצמו ויצא בכלי פשתן ונהגו העם אחריו לצאת בכלי פשתן), Rav Gamliel instructed that he be buried in shrouds of Pishton, in simple shrouds, so that poor people would not be embarrassed when they could not bury their dead in fancier Tachrichim.

The Gemara in Moed Kotton 27a gives another example that at the Seudas Havara, the first meal that Aveilim have, the Gemara says (תנו רבנן בראשונה היו מוליכין בבית האבל עשירים בקלתות של כסף ושל זהב ועניים בסלי נצרים של ערבה קלופה והיו עניים מתביישים התקינו שיהו הכל מביאין בסלי נצרים של ערבה קלופה) that the wealthy used to have their first meal with gold and silver Keilim and poor people in simple baskets. So Chazal made a Takana that only simple baskets be used so that Lo Levai'yesh Es Mi She'ain Lo, to not embarrass poor people. This is a theme that we find in a handful of places in Chazal.

In Mishnayos Bikkurim 3:7, we find the following. (בראשונה, כל מי שהוא יודע לקרות, קורא; וכל מי (שאינו יודע לקרות, מקרין אותו). נמנעו מלהביא; התקינו שיהו מקרין את מי שהוא יודע, ואת מי שאינו יודע). When a farmer brought his first produce to the Bais Hamikdash, there is a Parsha that he has to read, there is a Kriya that he has to say. So the Mishnah says that originally someone who knew how to read Lashon Kosdesh would read it. Someone who was illiterate, someone who did not know, Makrin Oso. The Kohanim would help him read, they would say a word and he would repeat the word. So as not to embarrass the Amei Ha'aretz who don't know how to read they made a Takana that anybody who brings Bikkurim Makrin Oso, they would read for you. A beautiful Takana not to embarrass someone who doesn't know.

But the very next Mishnah 3:8, (העשירים מביאין את ביכוריהם בקלתות של כסף ושל זהב, והעניים מביאין אותן) (בסלי נצרים של ערבה קלופה; הסלים והביכורים ניתנין לכוהנים), relates that when the Bikkurim were brought to the Bais Hamikdash, wealthy people brought them in silver and gold utensils and poor people brought them in simple reed baskets. The Mishnah does not say that a Takana was made.

The Tosafos Yom Tov there asks a Kasha. The Tosafos Yom Tov says I don't understand, by a Seudas Havara, by a meal brought to an Aveil which is not so public, a Takana was made not to embarrass the poor people and here in bringing Bikkurim to the Bais Hamikdash which is B'pumbi, which is a very public thing, here they did not make a Takana to protect the poor people. Why is that so? Especially coming right after a Mishna where they made a Takana not to embarrass a person who couldn't read. This is the Kasha of the Tosafos Yom Tov.

Coming here to Eretz Yisrael, I see a certain difference in Hashkafa, but I know that back home someone who Chas V'shalom is poor, who can't make ends meet is very embarrassed about it. It is a very embarrassing thing. Here in Yerushalayim Ir Hakodesh, I see that someone who is an Am Ha'aretz, someone who is ignorant, is very embarrassed about it. Now that is not to say that back home people are happy to be Am Ha'ratzim and it is not to say that people here in Yerushalayim are happy to be in poverty, but still the thing that is at the forefront in their mind is different.

My point is this, when you come to the Bais Hamikdash it is embarrassing to be an Am Ha'aretz. It is not nearly as embarrassing to be a poor person coming to the Bais Hamikdash as you are coming to the Bais Hamikdash and some people are wealthy and some people are poor.

It is not a Kasha why in the Bais Hamikdash why they made a Takana not to embarrass someone who can't read the Parsha, and they did not make a Takana not to embarrass somebody who has simple baskets. Because when you come to the Bais Hamikdash the priorities are different.

It is similar to an event that happened about 10 years ago when somebody in our neighborhood in Flatbush hit it big in the dot com boom and became a millionaire over a few months. When he came to Eretz Yisrael he went to Rav Chaim and told him that he is afraid of Ayin Hora, he is afraid of neighbors who are jealous of him because he became wealthy.

Rav Chaim asked him you became wealthy, did you go back to Kollel? He said no. Are you at least learning in the morning? He said no. He said that the truth is because of his new business obligations he was learning less. So Rav Chaim told him you have nothing to worry about, why would anybody be jealous of you.

When you are standing in front of Rav Chaim, poverty and wealth are not as important as somebody who sits and learns and is a Talmid Chochom compared to someone who is an Am Ha'aretz. Kol She'kain in the Bais Hamikdash.

Therefore, there is a reset of priorities when a person stands in the Bais Hamikdash. It is a Hergish, a feeling with which to come to a Makom Kadosh, to Eretz Yisrael. People say what am I supposed to feel different? Some people tell me they don't feel anything different. Well it has to take place in you. A person who comes here and is Zoche to be here even for a brief period and certainly someone who comes here to learn, has to absorb the resetting of priorities of Ruchnios being the most important, not that Gashmios is not important, but that Ruchnios is the priority. Somebody who comes here with that mindset, there is what to be Yonek from, it is a seed that can be put into fertile ground here in Eretz Yisrael and it can grow and develop in a person. Ashreinu Ma Tov Chelkainu.

2 - Topic - A thought on the Parsha on how Moshe Rabbeinu gave Mussar to Klal Yisrael.

Let me move on to Parshas Eikev. Let me mention to you a couple of quick Kashas and then a thought from the Netziv. First, one Kasha that I had when I was being Mavir Sedra is that at the beginning of Devarim Rashi says that Moshe Rabbeinu gave the Jewish people Tochacha, he gave them Mussar. He gave them Mussar B'lashon Remez, he only hinted at the Eigel with the words Di Zahav to hint to them don't forget the Eigel. So too with the other types of Mussar. A beautiful way to learn on how to give Mussar.

But what do you do when you get to Parshas Eikev where you read such strong languages of Mussar. As is found in 9:8 (וּבְחָרָב הַקְּצַפְתֶּם, אֶת-יְרֹנֶר), a Lashon of angering G-d. Or in 9:24 (מִמְרִים) (הִייתֶם, עִם-יְרֹנֶר, מִיּוֹם, דָּעַתִּי אֶתְכֶם). A very strong Lashon that is hard for us to even understand why they deserved such a strong Lashon. A strong language of Tochacha. Why? I thought that Moshe Rabbeinu was afraid to give them a strong language of Tochacha? The Kasha is a strong Kasha.

Two possible answers. Teretz number 1 is a technical one. They had a Mitzvah here. 9:7 (זָכֹר, אֶל-) (תִּשְׁכַּח, אֶת אֲשֶׁר-הִקְצַפְתָּ אֶת-יְרֹנֶר אֶלְרִידָה, בַּמִּדְבָּר) (אֲשֶׁר-הִקְצַפְתָּ אֶת-יְרֹנֶר אֶלְרִידָה, בַּמִּדְבָּר). The Rambam holds that it is a Mitzvah D'oraissa to remember that which took place in the Midbar and Kavayochel the Ribbono Shel Olam was angered by our actions.

The Netziv in the Parsha says that when we Lain the Parsha every year and we remember this then it is a Kiyum of this Mitzvah. When you are teaching people a Mitzvah, you don't worry about embarrassing them and making them feel bad, you tell them as it is. So once there is a Mitzvah, (זָכֹר, אֶל-תִּשְׁכַּח, אֶת אֲשֶׁר-הִקְצַפְתָּ אֶת-יְרֹנֶר אֶלְרִידָה, בַּמִּדְבָּר), you say (אֶת-יְרֹנֶר) the whole story. That is the technical answer.

There is a second possible answer and that is when you are giving Mussar, you give Mussar B'remez. Over here the Mitzvah of (זָכֹר, אֶל-תִּשְׁכַּח, אֶת אֲשֶׁר-הִקְצַפְתָּ אֶת-יְרֹנֶר אֶלְרִידָה, בַּמִּדְבָּר) as I explained in a previous year is to remember that even though Klal Yisrael angered Hashem we didn't become distant from him, we were able to reconnect to him. The Mitzvah is always to remember that even though (הִקְצַפְתָּ אֶת-יְרֹנֶר אֶלְרִידָה, בַּמִּדְבָּר), we angered HKB"H, but still HKB"H stuck with us and we made it through.

It is similar to something I saw B'sheim Rav Eliyahu Lopian. He said, (וְהִסֵּר שְׁטוֹן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ). There is a certain thought that you have before you do an Aveira and a certain thought after. Before a person does an Aveira he should think it would be terrible if I did this. But once he did it, he has to think Sheva Yipal Tzaddik V'kum, I will pick myself up.

The Sattan mixes these things up. Before the Aveira he tells a person Sheva Yipal Tzaddik V'kum, it is okay, you will be able to pick yourself out of it. After a person does an Aveira he tells him, Oy you did an Aveira, you are not connected to Hashem anymore.

The same idea here. Before, when it comes to doing an Aveira, only B'derech Remez. He gave them Mussar gently with the hope that it will influence them. But when a person is remembering what happened after the Aveira was done, so HKB"H says look Sheva Yipal Tzaddik V'kum,

remember what you did and still (אַתֶּם נֹצְרִימ הַיּוֹם בְּלִקְכֶם), still you are around. That is one thought on the Parsha.

3 - Topic - A Kasha on the Parsha regarding the making on the Aron to hold the second Luchos.

Another thought on the Parsha and I will leave you just with the Kasha. We find at the beginning of Perek 10 a command to build an Aron. As a matter of fact, four out of the five Pesukim mention the building of the Aron. This is not the Mishkan Aron according to Rashi. This is a box in which to put the Luchos. After all, when Moshe Rabbeinu comes down with the Luchos he has to put it somewhere.

In Posuk Aleph he is told to build it (וַעֲשִׂיתָ לָהּ, אֲרוֹן עֵץ). In Posuk Bais he is told to place the Luchos into the Aron (וַשְׁמַתֶּם, בְּאֲרוֹן). In Posuk Gimmel (וַאֲעַשׂ אֲרוֹן עֲצֵי שִׁטִּים). Moshe Rabbeinu actually does it. Posuk Hei (וַאֲשֶׁם אֶת-הַלְחָת, בְּאֲרוֹן אֲשֶׁר עָשִׂיתָ). Much mention is made of the Aron. But it is clear from the Posuk that this is the Luchos Sh'niyos. These are the second Luchos. Such a fuss over building an Aron.

What happened with the first Luchos? When Moshe Rabbeinu went up, no mention is made of putting the Aron. If the purpose of the Aron is to have a place to store the Luchos so what is going on? What is happening that by the first Luchos it is not mentioned at all and by the second Luchos it is? Pele! How can you be Mavir Sedra and not notice the Kasha?

4 - Topic - A thought on the Parsha from the Netziv.

Finally, number 3 on the Parsha is the Netziv. The Netziv has a theme in many places in Chumash but there is no cross referencing so you really have to learn the Netziv on Chumash to notice it. In Parshas Chukas (5778 Ayin Sham), I spoke out a Yesodosdika Netziv. He talks about how Korbanos and Tefilla which is in the place of Korban is the Mashpia of Parnasa. It is what brings Parnasa to happen.

In an earlier Parsha he had said that that is why Jews could not be separated from Bamos during the generations of Nach, Rak Habamos Lo Saru. They knew Bamos were a Segula for Parnasa. Korbanos were a Segula. Davening too, is really a Segula for Parnasa.

In Parshas Chukas the Netziv explained that Moshe Rabbeinu was supposed to speak to the stone and not hit the stone. It seems to be a small minor difference and the miracle is the same. It was to teach Klal Yisrael that you don't speak to the stone, you have to Daven. Once you leave the Midbar and are going into Eretz Yisrael, in the Midbar everything came to you miraculously. Once you are going into Eretz Yisrael you have to Daven, you have to request, you have to speak out your needs. Therefore, Moshe Rabbeinu was supposed to speak to the stone to teach Klal Yisrael the idea of Tefilla.

Zagt the Netziv in this week's Parsha, that is why Bentsching, Birchas Hamazon first is brought to Klal Yisrael now after the 40 years in the Midbar. Because Birchas Hamazon and even a Beracha Rishona, all Berachos are a Segula for Parnasa, it is something that is a source for Parnasa, it is a

Beracha for Parnasa. When a person thanks HKB"H for what Hashem has given him, it makes that HKB"H will give him again, and therefore, Birchas Hamazon comes at this point.

With that, the Netziv answers why a major part of Bentching is Birchas Ha'aretz. Al Ha'aretz V'al Hamazon. Thanking Hashem for Eretz Yisrael because going into Eretz Yisrael, now there would need to be an appreciation of Parnasa that comes from the Aretz. Says the Netziv, that is why Yehoshua Tikun Lahem Birchas Ha'aretz. Why didn't Moshe Rabbeinu here teaching about Bentching make a Takana about the Beracha on the land? The answer is that it has to do with entering Eretz Yisrael.

A third point the Netziv makes, which is an incredible point. He says that as the Jewish people traveled through the Galus, the countries that we have been in in our Galus have become wealthy because of the Beracha of the Jewish minority. The small number of Jews in the country who make Berachos, who Bentch, that brings Parnasa to a land. If you think about it, after WWII, Jews came to America and an equal number of Jews were stuck in Russia. In America which is a land that Jews made Berachos and Birchas Hamazon, not all the Jews unfortunately, but a Tzibbur of Yidden were making Berachos and became wealthy and the country became wealthy. In Russia where they were not permitted to make Berachos, Kiyum Mitzvos was squashed, it became a very poor country.

Here in Eretz Yisrael Boruch Hashem we have come back and the wealth in Eretz Yisrael comes from the Birchas Hamazon. Jews in Spain, when Jews were there it was a wealthy country, it was the center of the world. After the Yidden left, Spain and then Portugal, slowly the place became almost a third world country. The continents in which Jews were not represented such as Africa, or India, are not countries of great wealth. But where Klal Yisrael traveled in the Galus there was wealth. The point here, is that Birchas Hamazon, Berachos, Tefilla are the source of all Beracha.

I repeat as I mentioned the other time, the Sefer Ha'ikrim writes, that even if on Rosh Hashana there is a Takana in Heaven that you will make a certain amount of Parnasa that year, and you don't ask for it in Davening, you may not get it. A person has to ask for it.

And so, a thought on being here in Eretz Yisrael, a thought or two or three on the Parsha, what a wonderful Avir a beautiful atmosphere here in Eretz Yisrael. If you can still make it over join us but with the right atmosphere. Leave your t-shirts and polo shirts behind and come here as a Ben Torah and see yourself as a Ben Torah. Bring along your Gemaras and tell your wives that you will meet them for lunch and come for Shacharis and stay until Mincha Gedolah. Make the most out of your visit to this wonderful Eretz Hakedosha, wonderful holy city which is by the way more beautiful than it ever was. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Eikev 5777

1 - Topic - Hashem gives Eretz Yisrael to You.

As we prepare for Shabbos Parshas Eikev. I have the good Hatzlacha to be speaking to you from Yerushalayim Ir Hakodesh. A city which the Chofetz Chaim dreamt of visiting, the Vilna Gaon

dreamt of visiting. Many others couldn't even dream of visiting. Moshe Rabbeinu begged to be here. HKB"H has given me the Zechus to be here. Every time when one visits Yerushalayim you have to have the same Hergish, the same feeling of love for Eretz Yisrael.

Let me share with you a thought regarding Chibas Ha'aretz and its place in this week's Parsha. We find in Shemos 13:11 (וְהָיָה כִּי-יִבְאֶה יְרוּר, אֶל-אֶרֶץ הַכְּנַעֲנִי, כְּאֲשֶׁר נִשְׁבַּע לָהּ, וְלֹאֲבֹתֶיהָ; וּנְתַנָּהּ, לָהּ). If it sounds familiar indeed it is because it is in the Davening, if you can indeed figure out where. At any rate, the point here is that the Mechilta says Pshat on this Posuk (אֶל-אֶרֶץ הַכְּנַעֲנִי). When G-d brings you to the land of Israel (וְהָיָה כִּי-יִבְאֶה יְרוּר, אֶל-אֶרֶץ הַכְּנַעֲנִי; וּנְתַנָּהּ, לָהּ). You should have the feeling that HKB"H has given it to you, to you individually. That you have a connection, it is your Eretz Yisrael, it is your Yerushalayim, it is your place. (וּנְתַנָּהּ, לָהּ) Someone who feels that it is his has a Kinyan.

I once saw that a couple that lived in Sao Paulo in Brazil, came to Rav Elyashiv and asked him the following Shaila. The wife wanted very much to move to Eretz Yisrael. The husband on the other hand had Parnasa where he was in Brazil. As you may know, it says B'feirush in the Mishna in Kesuvos that if one of the two wants to move to Eretz Yisrael, a husband or a wife can compel each other. If so, the wife was saying I want to move to Eretz Yisrael, I want to force my husband. The husband said that it is difficult for him to move and they decided that they would follow Rav Elyashiv's Psak.

Rav Elyashiv asked the woman why do you want to move to Eretz Yisrael? She responded that in Brazil I don't have many friends and there is not much available Kosher food or clothing. It is just a difficult place to live. In Yerushalayim there are Yidden. I want to live in Yerushalayim.

The Psak of Rav Elyashiv was that she cannot compel her husband to move to Eretz Yisrael. Only someone who wants to move to Eretz Yisrael because it is Eretz Yisrael has the right to compel the husband. Someone who is moving there because there is more Kosher food or for friends, that is not a reason to move a husband. (וְהָיָה כִּי-יִבְאֶה יְרוּר, אֶל-אֶרֶץ הַכְּנַעֲנִי, כְּאֲשֶׁר נִשְׁבַּע לָהּ, וְלֹאֲבֹתֶיהָ; וּנְתַנָּהּ, לָהּ). You have to feel that it is your personal Eretz Yisrael.

The Gemara in Kesuvos 111a (16 lines from the top) (כָּל הַדָּר בְּאֶרֶץ יִשְׂרָאֵל שְׂרׁוּי בְּלֹא עוֹן). Someone who lives in Eretz Yisrael lives without sin. Zagt the Pnei Yehoshua, there are plenty of people who are living in Eretz Yisrael who have sin! Zagt the Pnei Yehoshua, someone who lives in Eretz Yisrael L'sheim Eretz Yisrael, not because of a place that he lives but because he feels the appreciation of Eretz Yisrael such a person is (כָּל הַדָּר בְּאֶרֶץ יִשְׂרָאֵל שְׂרׁוּי בְּלֹא עוֹן). Someone has to have a feeling that this is his Makom Kadosh, that it is his very special and unique place. It is an Avodah. Everything holy is an Avodah. It is an Avodah but an Avodah very much worth it.

What does it have to do with this week's Parsha? A good friend asked me a question. Why is the first Parsha of Kriyas Shema Lashon Yachid and the second Parsha Lashon Rabbim? In fact, a number of years ago on this phone call I answered the Kovetz Mamarim's answer, Rav Elchonon's answer, which may well come from the Ramban on this Parsha and you can look at the Ramban who discusses this. That all Inyanim of Onesh and Schar, of reward and punishment that the Torah says apply only to a Tzibbur. Individuals are not guaranteed Schar in this world because they do good things. If they do evil things there is no certainty that they will be punished in this world.

Tzaddik V'ra Lo and Rasha V'tov Lo. This is a world of tests. However, the Tzibbur of Klal Yisrael, the Rabbim of Klal Yisrael, for them there is such a thing that when a Tzibbur is worthy they receive Schar and therefore, although the first Parsha is Lashon Yachid for the individual, the second Parsha which talks about Schar V'onesh is in Lashon Rabbim. This is a repeat of something that I mentioned previously.

However, we say Kriyas Shema twice a day and my decision is Bli Neder that I am going to concentrate on the words, and therefore, tonight I said V'haya Im Shamo'a Tish'm'u and I looked through the Parsha and I noticed that every Posuk is Lashon Rabbim except that the only Posuk that is Lashon Yachid is 11:15 (וְנָתַתִּי עֵשֶׂב בְּשִׂדְךָ, לְבִהְמֹתֶיךָ; וְאֶכְלֶתָּ, וְשָׂבַעְתָּ) . Smack in middle there is a Posuk that is in Lashon Yachid. Actually the same for the end of the previous Posuk (וְאֶסְבֵּתָּ דְגָנְךָ, וְיִצְהַרְךָ וְחִירְשְׁךָ וְיִצְהַרְךָ). The only thing in Lashon Yachid is the reward. Every Yachid in Eretz Yisrael to deserve reward has to feel (וְנָתַתָּה, לְךָ) that it is his individual Eretz Yisrael, his individual Yerushalayim. My land, my city. What a beautiful insight. It is not a Drush, it is a Mechilta. Its Pshat from earlier sources. (וְנָתַתָּה, לְךָ) Hashem gives Eretz Yisrael to you.

2 - Topic - What does it mean to Daven hard for something?

Let's move on to another thought for this week's Parsha. All the time, individuals have needs and they say to themselves I am going to Daven hard, I am going to try to make sure to have Zechusim for this to happen. What does it mean to Daven hard? What does it mean to Daven well? Kol Hama'arich B'tefilaso Ain Tefilaso Chazaras Raikam. Someone who is Maarich in his Davening the Davening doesn't return empty handed. What does that mean? Does that mean a long Shemoneh Esrei, a very long Shemoneh Esrei?

In this week's Parsha, Parshas Eikev 9:19 Moshe Rabbeinu says that he Davened to Hashem (כִּי (יִגְרַתִּי, מִפְּנֵי הָאֵף וְהַחֲמָה, אֲשֶׁר קִצַּף יְרוּרָה עָלֵיכֶם, לְהַשְׁמִיד אֶתְכֶם (וַיִּשְׁמַע יְרוּרָה אֵלַי, גַּם בַּפְּעַם הַהוּא)). And G-d listened to me also on that day. The Netziv is disturbed by the word Gam, also on that day. This seems to be the first request that Moshe Rabbeinu made since the sin of the Eigel. What is Gam?

Answers the Netziv, what does it mean Kol Hama'arich B'tefilaso? Zagt the Netziv, it doesn't mean that you Daven a long Shemoneh Esrei. Certainly you have to have Kavana when you Daven but it doesn't mean to Daven a long Shemoneh Esrei. Indeed, it means that a person continuously Davens. Very often a person decides that he is going to Daven for something. He Davens three times a day, seven days a week and he feels that it is falling on deaf ears, that G-d doesn't want to listen to him. Kol Hama'arich B'tefilaso is a person who continues to Daven. He keeps on Davening. As Moshe Rabbeinu says over here in this Parsha in 9:18. Moshe Rabbeinu says (וְאֶתְנַפַּל (לִפְנֵי יְרוּרָה פְּרָאשָׁנָה, אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה) I fell before G-d in prayer 40 days and 40 nights. I didn't let up. (וְאֶתְנַפַּל) The first time you fall before Hashem in Tefilla and you Daven sincerely, continuously. (אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה) That is Kol Hama'arich B'tefilaso, that is what it means when a person so to speak Davens hard.

Somebody asked Rav Chaim Kanievsky, I have been Davening for something for a long time what is the point? Rav Chaim Kanievsky said Daven again. Kavei El Hashem, Daven to G-d. Put your hope in G-d, Chazeik V'ameitz Levavchem V'kavei El Hashem. Chazeik V'ameitz, strengthen your

heart and then Daven to Hashem again. Davening sometimes is answered only when it is something that has a sincerity of continuous turning to the Ribbono Shel Olam.

We should not ignore that there is something else written in the Shulchan Aruch. In Siman Tuf Kuf Ayin Ches it says that when a person has a Tzarah, not only is it true that when a Tzibbur or Rabbim has a Tzarah you are Gozer a Taanis, that you declare a fast day, a Yachid too when he has a Tzar or Tzarah should take on himself a Taanis Yachid, a day of fasting as an individual. Now it is true that many of the Gedolei Haposkim including the Chofetz Chaim in his Kesavim, write that today we don't have the Gevurah to fast every time there is a Tzarah. It is not necessarily something that becomes a positive experience. It doesn't help a person Daven better or learn better, but there is something called a Taanis Haraived. The Taanis Haraived is something that I saw for the first time in Rav Schwab's Sefer in last week's Parsha (on page # 395 left side, last paragraph of a long thought) in Parshas Vaeschanan.

The Taanis Haraived in a Sefer Baalei Nefesh is to limit one's pleasure in this world. Take one food that you enjoy and as a means of praying to HKB"H as a Bakasha, take on yourself of course Bli Neder, to refrain from eating that one food or the amount of food that a person eats. Taanis Haraived, in Shemoneh Esrei, in Shema Koleinu say Hareini Mekabeil Al Atzmi Bli Neder to refrain from such and such for the next week or the next month. If there is any Zechus in it let it stand for such and such.

My point is that when we Daven, we expect answers free of charge. We expect to be answered with no cost to us. Chinom. Free. Nothing is free. We need to deserve and to deserve, sometimes means putting effort into something. The effort may well include this type of Kabbalah of being Mekabeil on oneself L'sheim Shamayim. Kol Hama'arich B'tefilaso Ain Tefilas Chazaras Raikam requires consistency.

3 - Topic - Why Yaakov read Kriyas Shema when meeting Yosef

The next thought comes from Rav Schwab's Sefer on Iyun Tefillah where of course it talks about Kriyas Shema and there he brings an absolutely beautiful thought and you have to remember this for Parshas Vayechi. It is a thought about why Yaakov Avinu read Kriyas Shema when meeting Yosef. With all of the explanations it is still an unusual thing to do.

Zagt Rav Schwab, one of the main points of Kriyas Shema is (וּבְכָל-נְפִשָּׁה). That one says I am prepared to give my life to HKB"H. Rav Schwab quotes his Rebbi Rav Shlomo Breuer who said the following. For 22 years Yaakov was extremely unhappy. He sat in Aveilos, in sackcloth and when he was willing to give his life for HKB"H and he said (בְּכָל-לִבְרָהּ) it didn't mean that much because his life was not so sweet. It came the day that he met Yosef and finally he again had a life that was sweet, that was beautiful. The Shechina came back to him and he once again experienced Nevua. He said now I should say Kriyas Shema. Now I should experience (וּבְכָל-נְפִשָּׁה). Being willing to give my life when it is the most meaningful L'sheim Hashem. What a beautiful thought regarding that part of the Parsha. And so, we have three thoughts regarding the Parsha. All three related to Shema or Davening.

4 - Topic - A Dikduk point for this week

One Dikduk point for this week which was last week's Dikduk point but last week's phone Shiur did not happen for reasons that were beyond my control, and therefore, I will say it this week because the same word appears in Parshas Va'eschanan (7:4) and in Parshas Eikev (11:17). The word is (וְתָרָה) becoming angry. (וְתָרָה אֶת-יְרֵדָה בָּכָם). The word (תָּרָה) is an expression of anger. The accent is on the Reish. If the accent were to be on the Ches which is the way most people (mistakenly) say it, is an expression of drying things out. This is a word that appears in Iyov (Ed. Note: perhaps Rabbi meant the Posuk in 30:30 (עוֹרִי, שָׁחַר מֵעָלַי; וְעֵצְמִי-תָּרָה, מִנִּי-תָּרָב)).

In one of the Sifrei Dikduk that I found here in Yeshiva Ohr Sameach a number of years ago, a Dikduk expert by the name of Rav Hoffman who I visited and looked like a real Yerushalmi Yid and he tells me enjoy, I am also from Torah Vodaath. He makes the point that (וְתָרָה אֶת-יְרֵדָה בָּכָם) that the (תָּרָה) should also be one of the words that we are careful to pronounce correctly with the accent on the Reish. With that last Dikduk point, I wish one and all an absolutely wonderful meaningful Shabbos Kodesh. I hope that you will all be Zoche to be in Eretz Yisrael, hopefully with the Bi'as Hagoel and before that to find it meaningful. Wishing one and all an absolutely meaningful Shabbos Kodesh! Good Shabbos!

Rabbi Reisman - Parshas Eikev 5776

1. I have the Zechus once again to broadcast from Yerushalayim Ir Hakodesh from the very center of the universe. I am delighted to report to you that Eretz Yisrael is amazing. The land itself is giving forth its fruit, its trees, once again after 2000 years of being a desert. The land is giving forth its earth, it hasn't happened.

Torah has returned to Eretz Yisrael, it hasn't happened. In Galus Yechonya in the days of Yirmiya, the Gedolei Yisrael were exiled to Bavel and from then for 2500 years the world has had its center of Torah outside of Eretz Yisrael. In Bavel for a long time and in different parts of the world, until our own generation where the Yeshiva world the world of Torah, Ki Mitzion Teitzei Torah has returned.

In a human beings life there are moments of Hisorerus, there are times when something happens to a person and he is Misoreir, he has a moment of inspiration and it is very hard to hold on to it. An incident takes place and passes. There are other times in a person's life where he has a moment of Hisorerus but it is not a passing incident. It is a new realty, something new is taking place. A young man has a Zechus and he becomes a father, it is an inspiration, a moment of change. A person has children and he is Zoche to bring one to the Chupah, it is a moment of change, of inspiration. But it is a new reality.

People say that the world will not be the same, but we still go back to the old. In these cases we need to open up our eyes, to look and see. If you look and you see, then you will notice that the source of inspiration is still there. If every time you come to Eretz Yisrael you notice the Yeshivos, you notice the Bnei Torah, you notice the streets teeming with Choshove Talmidai Chachamim. You speak to some of them and you see where they are holding both in their Hashkafa and their

Torah, the source of Hisorerus is still here. You just need to see it. It is not a source of inspiration that past, it is a source of inspiration that continues.

In the Igros of the Pachad Yitzchok, Igeres 74 is actually not a letter but rather a Drasha that Rav Hutner had given to the Talmidim of a Yeshiva, Yeshivas Eastern Parkway when it first opened up, the first Mesivta class. He spoke to them about the Posuk that is found in Eichah 3:27 (טוב לגבר, כי-ישא על בנעוריו). Praiseworthy is the person who will carry the yoke of Torah from his youth. Poshut Pshat is that despite being young a person has the presence of mind and maturity to take upon himself the Ol of Torah.

Rav Hutner says no that is not the Pshat. (טוב לגבר, כי-ישא על בנעוריו). A Naar, somebody growing up, is constantly in a state of flux, of change. He goes from being a Yingele to being a Bachur, from being a Bar Mitzvah Bachur to being a teenager. His clothing goes from children sizes to adult sizes. He is constantly in a state of Hischadshus, of new feelings about the world that is going on around him. (טוב לגבר, כי-ישא על בנעוריו). Every human being has to try to take upon himself the Ol of Torah by noticing new things around him, new changes around him.

Well you are grown up and you don't have new sizes, at least not the new sizes of clothing that make you happy. Where do you see this Hischadshus? You have to open up your eyes and see it around you and in no better place than in Eretz Yisrael.

We look at the world and it seems to be a Galgal Hachozet. Day and night, seasons, the Molad, things seem to be a rotation of the same thing coming back again. We know that it is not that way, (המחדש בטובו בכל יום תמיד מעשה בראשית). We understand that the Ribbono Shel Olam gives the power of Hischadshus every morning. Every morning there is a Vayehi Ohr and the Ohr comes over the horizon. You have to tap into that feeling. That feeling when you get up in the morning and you are on your way to Shul and someone says good morning how are you?

Respond it has been a good day so far, it has been a wonderful day so far. Measure each day with its own Chashivus, with its own meaning. (המחדש בטובו בכל יום תמיד מעשה בראשית).

Maybe that is why on Yomim Noraim we say Hayom Haras Olam. Today is the day in which the world came about, the pregnancy of the world, the gestation of the world. Simply put, we are saying it once happened. Hashem once created the world. No! This year when you say Hayom Haras Olam, today is the day of a new birth, a new beginning. (המחדש בטובו). If you have Hischadshus then your inner desires, the dreams of being a Talmid Chochom, of accomplishing in learning, of accomplishing in serving Hashem, they have a renewal. (טוב לגבר, כי-ישא על בנעוריו).

This year in the Yomim Noraim when we will say Al Tashlichainu L'ais Zikna Kichlos Kochainu Al T'azvainu. We say a Posuk from Tehillim 71:9 (אל-תשליכני, לעת זקנה; ככלות פחי, אל-תעזבני). The Posuk there is in Lashon Yachid. The Posuk there is speaking about an individual (אל-תשליכני, לעת זקנה). We say it by the Yomim Noraim in Lashon Rabbim. Al Tashlichainu L'ais Zikna Kichlos Kochainu Al T'azvainu. We are not talking about getting old. The Rabbim can't say that, in the Rabbim there are people who get old, there are people who are Kichlos Kochainu. We are talking about a Hischadshus. Al Tashlichainu L'ais Zikna. Let us not become people who are the same tired selves, the same boring selves. No! We have opportunities to see

Hischadshus, to open our eyes, maybe we saw it 10 times already. Open your eyes again and see the Hischadshus around you, see the newness, see it like Klal Yisrael is looking at it. Klal Yisrael to look at this land, the land of Eretz Yisrael, the land that begged for Yidden to come back all the years.

There is a Maimar Eretz Yisrael in Alei Shur. The title is Eretz Yisrael. Rav Wolbe writes there, Lo Lechol Adam Poseches Ha'aretz Yotzre'ha, not to everyone who comes here does Eretz Yisrael give a treasure house of spiritual awakening of Ruchnios. Only to those to come and ask for it and want it and step forward. What an Otzer. When you see that the land is giving forth its produce once again, when you see all over Eretz Yisrael rocks and trees growing right out of a rock or right next to a rock, it is an amazing Hischadshus. A land which was just rocks for so many years, for so much history of Klal Yisrael, you see Hischadshus. Open your eyes and see it like Rabbi Akiva who saw the water drifting on the rock, everyone saw it. But if you open your eyes you really see it.

Al Tashlichainu L'ais Zikna. As part of a community in America we are suffering from Eis Zikna. We are suffering from a lack of youthful enthusiasm in serving HKB"H. Hayom Haras Olam. We are going to Bentch Rosh Chodesh Elul, let's look towards it with a Hischadshus, with a newness.

If you have a child or perhaps a grandchild who is starting a new year in Yeshiva, with a brand new briefcase, with sharpened pencils, with an excitement, tap into that excitement. (טוב לגבּר, כּי-). (ישא על בגעוריו).

2. This week is Parshas Eikev. Let me share with you a thought on Parshas Eikev. It says (וְהִלַּכְתָּ, בְּדַרְכֵי). This Parsha has in it repeated in Sefer Devarim numerous times (וְהִלַּכְתָּ, בְּדַרְכֵי) to go in HKB"H's Derech. How do you do that?

The Rambam in the first Perek of Hilchos Dai'os establishes a principle that as a rule when it comes to Middos a person has to take what we call the golden mean or the middle road. The Rambam gives numerous examples. For example, a person shouldn't be stingy with his money and shouldn't be very loose with his money. He should find the middle road where he uses his money but he uses it wisely. A person should not be a Letz, laughing at everything and he shouldn't be Atzeiv, a person who never laughs. He has to find the middle road of Simcha. A person shouldn't be a Kapdan, he shouldn't mind if people do things that offend him. But he also shouldn't be an Even Domeim the Rambam says. He shouldn't be a nobody. He has to have pride and he has to be able to have pride without ever having K'paidos on others. Without ever being moved to anger against others. Everything in a golden mean.

The Rambam says in Halacha 5 that this is a Kiyum of (וְהִלַּכְתָּ, בְּדַרְכֵי). To have the proper balance is (וְהִלַּכְתָּ, בְּדַרְכֵי) going in the way of HKB"H. This is how the Rambam explains the Mitzvah.

The Sefer Harokeiach asks a Kasha. The Rambam also in Perek 1 Hilchos 5 of Hilchos Dai'os after saying that a person has to find his golden mean, his middle road, his balance, he adds (והסידים הראשונים היו מטין דעות שלהן מדרך האמצעית כנגד שתי הקצוות. יש דעה שמטין אותה כנגד הקצה האחרון ויש דעה (שמטין אותה כנגד הקצה הראשון. וזהו לפנים משורת הדין). There are people who are Chassidim Harishonim, who are very righteous people and they didn't tow the middle line exactly. They bent themselves

a little towards a manner of Chassidus, doing things that are extra, more than a person has to do. Perhaps with their money. Instead of giving the amount of Tzedakah that the Torah requires, they gave more, they gave extra. Perhaps in their Simcha they had extra Simchas Hachaim in their Ruchnios. Perhaps in their Kapdanus they were extra careful not to be Kapdanim. This is Mil'fnai Mishuras Hadim.

Freight the Sefer Rokeach, there is a Mitzvah of (והלכת בדרכיו) and that is to go in the middle road, Chasidim Harishonim did better. How can you say that? (והלכת בדרכיו) means to go in Hashem's way. Doesn't Hashem behave like the Chassidim Harishonim? The Chassidim Harishonim who go Lifnei Mishuras Hadin do more than the Ribbono Shel Olam? How are we to understand this Rambam. It is Takeh a Pele this Rambam. G-d forbid to say this but you could be like Hashem or better yet like Chassidim Harishonim. It can't be. What is the Pshat?

I would like to suggest a Pshat that I saw in one of the Seforim that I looked in here in Yerushalayim but I don't know where, but I would like to elaborate on it and that is the following. We say HKB"H is not a Vatan, HKB"H doesn't give away things for free. HKB"H has a Middas Hadin. The greatest Chessed ever in the Briya is Techiyas Hamaisim. HKB"H will give life to people who don't have it. Yet Techias Hamaisim is in the second Beracha of Shemoneh Esrei, the Beracha of Gevura, the Beracha of Din. Techiyas Haisim should be in the Beracha of Chesed, of Magen Avraham, in the Beracha of Chasadim Tovim. Why is it in the Beracha of Gevura?

The answer is that Techiyas Hamaisim is also with Middas Hadin, it is with Gevura. Don't think that every person who keeps Shabbos is going to get up by Techiyas Hamaisim, it is not true.

The Gemara in Maseches Kesuvos (Ed. Note: I believe Rebbi is referring to the Gemara on 111b towards the top) says that someone who does not have the dew of Torah study or at least supporting Torah study will not get up by Techiyas Hamaisim. Techiyas Hamaisim is with Din. HKB"H runs the world with Din. HKB"H does Chesed too.

The Gemara says in Maseches Rosh Hashono 16 (Ed. Note: I was not able to find this) (חסד ואמת (מתחילה אמת ולבסוף חסד). HKB"H runs the world with Din then there is a certain amount of Chesed that HKB"H allots, but the world is run with Din. (והלכת בדרכיו) You have to start by knowing a proper healthy balance. If you know a proper healthy balance, then you can be Chassidim Harishonim, you can do more. HKB"H does Chesed. HKB"H is Kavayochel Chassidim Harishonim but that doesn't mean to ignore the balance of the way it should be, the Shuras Hadin. There are people who get confused and they confuse Chassidus, doing extra with the Ikkur Hadin. If every time you are nice it is doing extra and there is no Ikkur Hadin, then when you don't want to be nice you won't be nice at all.

If being B'simcha is extra then when you don't want to be B'simcha you will be an Atzeiv. You have to know that there is Shuras Hadin of (והלכת בדרכיו). HKB"H observes, recognizes, declares what is Shuras Hadin. Then there is (מתחילה אמת ולבסוף חסד) the extra that can be done.

In our lives we like to do Lifnei Mishuras Hadin. There are times and moments when it is hard and at that moment we have to remember that the Shuras Hadin requires that a person give Tzedaka, it requires that a person not have Kapdanus. A beautiful thought.

3. Let me end with a Kasha. As I said, I am here in Eretz Yisrael and I happened to have picked up the Aderes Eliyahu, the GRA on this week's Parsha and he has a thought on Eretz Yisrael which certainly needs some explanation and I will share the Kasha with you.

The GRA is writing about Klal Yisrael's entering Eretz Yisrael something which is constantly mentioned by Moshe Rabbeinu. In the beginning in Perek 8 the GRA says that to come to Eretz Yisrael you need three things. You need to prepare to leave from wherever you are, you need the actual trip, the Derech Asher Yeilech and you need to arrive in Eretz Yisrael. Very simple, you have to get ready to go, you have to go, and you have to arrive in Eretz Yisrael. He is saying this to explain the Posuk.

(למען תהיון ורביהם) that is the preparation to go to Eretz Yisrael. (ורבאתם) is the traveling. (ירשתם) is the arrival. The second and third I understand. You will travel and come that is the trip and you will inherit the land that is the actual being here. The Hachana and preparation to leave is (למען תהיון ורביהם) you will live and you will multiply that is the Hachana for going into Eretz Yisrael. Explain that. How is (ורביהם) the Hachana to going to Eretz Yisrael? It is a riddle.

I would venture to think being here, that the biggest reason for being in Eretz Yisrael is (ורביהם) for the children. You raise children with Yiddishkeit as their culture instead of barbecues and sports teams as their culture. (ורביהם) that is the Hachana to come to Eretz Yisrael. With that I wish one and all an absolutely wonderful Shabbos, Shabbos Mevarchim, a preparation for the month of Elul, a month of Aliya, a wonderful month of opportunity.

A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Eikev 5775

1. Parshas Eikev contains in 8:14 the reference to the bad Midah of Gaivah not in the sense of a Lo Sasei but as an expression of (ורם, לבקד; ושכחת את-יְרֹךְ אֱלֹהֶיךָ) It is telling us that haughtiness causes a person to forget Hashem. The Gemara in Maseches Sotah 4b (10 lines from the bottom) says that this is the Torah's reference to Midas HaGaivah. I'd like to share with you an incredible insight into Middas HaGaivah from the Yad Hamelech (one of the earlier Meforshim from the 1700's). He is a Meforeish on the Rambam. To do so I have to begin with a Stiras Harambam.

Rambam (Sefer Hamada, Hilchos Deos, Perek 2). The Rambam establishes what has become known as the golden mean. The idea regarding virtually all Middos, that the middle of the road is the best way to go regarding Middos. For example, regarding Taivah, desire, it is not good to be extreme in either direction. A Baal Taivah (someone who has extreme desires) naturally will end up doing a lot of different Aveiros. He will do things that are wrong. Even the extreme desires are by themselves something which is damaging to a human being. On the other hand, to want nothing is also not a proper behavior for a normal person. Therefore, the Rambam says in 2:2 that the (לדרך) (האמצעית ילך בה כל ימיו) that the middle road is the best way for a person to act in regard to many of the different Middos. In Perek 2, Halacha 3 the Rambam says (ויש דעות שאסור לו לאדם לנהוג בהן) (בבינונית אלא יתרחק מן הקצה האחד עד הקצה האחר) that there is an exception to this and that a person is

not permitted to go the Middle road when it comes to Gaivah. A person needs to act with extreme humility and distance himself to the utmost from Gaivah. There is no middle road when it comes to Gaivah. That is the Rambam's rule and I think that it is well known.

What is not so well known is that the Lechem Mishna (Perek 1 Hilchos Deos) asks a Stiras HaRambam. The Rambam in Hilchos Deos, Perek 1, Halacha 5 says regarding Middas HaGaivah that someone who acts in the middle road is the right way to go. He says so quite clearly. He says someone who behaves in the middle road when it comes to Gaivah (נקרא חכם וזו היא מדת חכמה) is a Chacham and someone who distances himself from Gaivah in an extreme way is acting with a Midas Chasidus. The question is why does the Rambam in Perek 2 say that a person should not behave in the middle way with the Midah of Gaivah but in Perek 1 says that he should?

The Yad Hamelech answers this Stirah in the Rambam and gives us an extraordinary insight into our human nature and the way we work and behave. When it comes to most Middos, a person recognizes his shortcomings. Perhaps he doesn't recognize them adequately but he recognizes them. A Baal Taivah, someone who eats too much, will recognize the fact that he eats too much. He may rationalize it and say it is not so terrible but he will recognize the fact.

Someone who takes Nekamah can rationalize that he is doing it because the other person deserves it but knows he is taking Nekamah. When it comes to most Middos a person has the potential to recognize his shortcomings. When it comes to the Midda of Gaivah it is not that way. A Baal Gaiva by definition sees himself on a different level and thinks that on the level that he is on the things that he wants are normal. He may feel he is deserving of a certain Kibud and he may feel that his children, wife and friends do not give him enough respect, but that is only because he feels he is deserving of such respect. Therefore, a Baal Gaiva doesn't recognize where he is at.

Says the Yad Hamelech, in the Rambam Perek 1 he is stating rules and is saying that every Midah should be dealt with the Derech Ha'emtzei (in the middle road) and that rule is that a person should be in the middle road as it is the Derech of the Chochom. In Perek 2, the Rambam is telling people how to behave in practical terms. He is saying that if you want to know how to behave you should distance yourself from Gaivah as far as possible, because you don't even realize that you are acting with Gaivah. If you will choose to go down the middle road you will certainly be off and be behaving in too haughty a way, demanding too much respect, demanding too much honor because every person doesn't realize where he is really at.

For example, Gaivah is of course the most dangerous thing in a spousal relationship where a husband or wife feel they should be listened to more. Very often it is related to Gaivah. Because every person feels that whatever he is doing is right. Let me give you an example. Let's say people are driving and a husband says we need to make a right turn and the wife says it needs to be a left turn and he turns right and is correct. Does he feel that he gave in? Of course he didn't give in. He was right. It was a right turn, it is a fact. Ok that is understandable.

Let's go to the home now. There is a question of behavior whether to buy something or not buy something. Whether to use paper plates or not. Whether to have carpeting on the floor or a hard floor. The husband and wife have a disagreement. The husband insists that carpeting makes more sense or the wife insists that carpeting makes more sense and the other person gives in. You don't

feel the other person gave in. When it comes to a matter of opinion Gaiva causes a person to assume that his way is the right way. It is always that way. Even if you are going to give in you feel that you are giving in because you are being a Tzadik but you are really right. Of course that is not true. This is because you are not really right. There are two ways to look at things. You don't realize it. When people go into marriage thinking that it should be 50/50. What kind of 50/50 are you talking about? You don't realize the 50 % that your wife gives in or even notice it. You are not even aware of it. Therefore, when it comes to Gaiva you have to have the attitude not of 50/50, you have to have the attitude of maybe 80/20 or giving in all the time. You don't realize when the other person gives in. therefore, when it comes to behavior, the Rambam says the truth. The Rambam whispers in our ears that to get to 50/50 you have to work (עד הקצה האחרון). What a lesson! Gaiva destroys. Gaiva is what causes people to raise their voices in anger, to be frustrated when someone doesn't listen to them. Middas HaGaiva.

2. Let's move on. The Parsha has in it (11:13) the Parsha of (וְהָיָה, אִם-שָׁמַעַתְּ), the second Parsha of Kriyas Shema and in that Parsha we are warned 11:16 (הִשָּׁמְרוּ לְכֶם) we are warned to be very careful. The Posuk says (פֶּן יִפְתָּה לְבַבְכֶם; וְסָרְתֶם) you may stray and (וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים) you will go on to idolatry. What is (וְסָרְתֶם)? Rashi says (לפרוש מן התורה) from Torah, learning not from Mitzvos. What is going on? (וְסָרְתֶם) because you are not going to be learning? (וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים) you will fall into idol worship? Those are two extremes!

There is a Frum Yid in the middle, there is a Frum Yid who learns on the right, and there are idolaters far on the left. What is going on? (וְסָרְתֶם) should say that you won't keep Shabbos, you won't put on Tefillin. What is it saying that you won't learn Torah?

In the Igros of Rav Hutner in the Pachad Yitzchok in Igeres 75 which is not a letter but rather a speech, a Dvar Chizuk that we can call a Maimar that Rav Hutner gave to Bnei Torah. He spoke to them about this question. He said if you would tell a person that if you don't eat the fanciest foods you will die of hunger we will say that doesn't make sense. Fancy foods are one extreme, hunger is the other extreme and there is plenty in between. That is true. When it comes to serving HKB"H we say if you don't learn Torah you will fall to idolatry. You will fall to negative influences. Why? Says Rav Hutner, nature abhors a vacuum. When it comes to Shittas Hachaim, to ideas in a person's life, thoughts in a person's life, if a person doesn't have Torah something else will take its place. If a person doesn't have Torah then he is not just failing to have one Mayla but he is leaving himself open to a vacuum of influence from the world around him. Keeping Mitzvos is our primary goal in serving HKB"H. But the Limud Hatorah, besides the Mitzvah, is our protection against the influences around us. It is our Taiva (תְּבִיאָה), our protection.

Therefore, says Rav Hutner there is a powerful lesson that we say every day. (וְסָרְתֶם) if you don't learn Torah, be careful, it is a cliff. You will fall G-d forbid (אֱלֹהִים אֲחֵרִים) as far as idolatry. Idolatry referring to the influences of the world around us. What a strong Mussar.

3. We have also in the Parsha of Kriyas Shema, the reference to a successful crop. 11:14 (וְאֶסְפְּדָן וְאֶסְפְּדָן וְאֶסְפְּדָן). The Torah says that you will gather your wheat, wine, and oil. Actually there are 7 fruits with which Eretz Yisrael is blessed. Four of them are mentioned here. Wheat includes (חֲטָה וּשְׁעֵרָה). We are missing the dates, figs, and pomegranates which are not mentioned here. They

are mentioned on a different occasion. This is a rule for Kol Hatorah Kulah. The Torah always seems to use Dagan, Tirosh, and Yitzhor as the primary crops.

Terumah and Maaser according to most Shittos are obligatory Min Hatorah only on Dagan, Tirosh, and Yitzhor. What is special about these 3 crops?

Rav Schwab in Mayan Bais Hashoeiva in Parshas Shelach (page # 326 in the piece that goes on 15:2-5) says Dagan, wheat is related to wisdom. The Gemara in Maseches Berachos 40a (3 lines from the bottom) says (שאין התינוק יודע לקרות אבא ואמא עד שיטעום טעם דגן). Until a child has tasted a Kezayis Dagan he doesn't recognize some certain simple things. Tirosh, wine, affects a person as it says in Tehillim 104:15 (ויין, ישמח לבב-אנוש). Oil of course is the symbol of light and not only that but it has the idea of being Tov L'zikaron as the Gemara says in Maseches Horayos 3 that olive oil is good for Zikaron. We find elsewhere that the drinking of olive oil brings a certain level of understanding, of knowledge.

We say in Al Hamichya (לְאָכוֹל מִפְּרִיָהּ וְלִשְׂבוֹעַ מִטּוֹבָהּ). We want to eat the Peiros of Eretz Yisrael, the Bach in Siman 208 in Orech Chaim says that the Kedusha of Eretz Yisrael is Mashpia. How is it Mashpia? It is Mashpia on certain fruits that they affect us in a positive way. Dagan, Tirosh, and Yitzhor are those fruits. And so, it is learned here (וְתִירֹשׁ וְיִצְהָרָהּ, וְאֶסְפֹּת דְּגָנָהּ, וְתִירֹשׁ וְיִצְהָרָהּ) that even in a person's work the Dagan, Tirosh, and Yitzhor have a positive influence on people in Eretz Yisrael and that should be the Kavana of one's eating and drinking, of one's purchase of Dafka wine from Eretz Yisrael, wine which has this extra Segulah of Kedushas Eretz Yisrael.

With these thoughts I wish one and all an absolutely wonderful Shabbos. Hoping that you are enjoying your summer. For those of you who are traveling up to the mountains, remember those 6 hours that you spend traveling up to the mountains. Ok for some people it is 5 hours. These are hours which you will designate for Limud Hatorah once the summer comes to an end. Suddenly you have these extra 5 hours in your week, make good use of them. IY"H we hope to remind you of this when the summer comes to an end. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Eikev 5774

1. This week's Parsha has many beautiful thoughts, a lot of Mitzvos that are Noge'a all of the time. So let's try to cram in as much as we can in the few minutes that we have together. Of course, the Mitzvah of Birchas Hamazon, Bentching is one of the first Mitzvos in the Parsha and I would like to talk about it, a beautiful Der'her.

In Bentching, the Parsha reads in 8:10 (וְאָכַלְתָּ, וְשָׂבַעְתָּ--וּבְרַכְתָּ אֶת-יְרֵדֵי אֶרֶץ, עַל-הָאָרֶץ הַטּוֹבָה). The Parsha says that you eat, you are satisfied, and bless HKB"H on the beautiful land of Eretz Yisrael. Bentching is somehow connected to Eretz Yisrael. The second Beracha of Bentching is called Birchas Ha'aretz the Beracha on the land. The Gemara in Maseches Berachos 48b (3 lines from the bottom) says (כל שלא אמר ארץ חמדה טובה ורחבה בברכת הארץ ומלכות בית דוד בבונה ירושלים לא יצא ידי (חובתו). Someone who does not mention Eretz Yisrael is not Yotzei Bentching. It says (כל שלא אמר (ארץ חמדה טובה ורחבה) someone who does not refer to Eretz Yisrael as a desirable, good, and wide land is not Yotzei Bentching. Indeed in (בְּיָדָהּ לָהּ) we say the Beracha (וְרַחֲבָהּ). The

question is why is it important to say (אָרץ הַמִּדְבָּר טוֹבָה וְיִרְחֹבָה). We have to mention Eretz Yisrael as the Torah says (עַל-הָאָרֶץ הַטֹּבָה), but why do we understand that mentioning the beauty and bounty of Eretz Yisrael is so important?

In the Toras Moshe from the Chasam Sofer we find a Vort (which is actually from Rav Shimon Sofer). (In the Toras Moshe, any piece that has the * asterisk mark indicates that it was written by the son of the Chasam Sofer, Rav Shimon Sofer). He has an absolutely beautiful thought on (אָרֶץ הַמִּדְבָּר וְיִרְחֹבָה). What make it all the more beautiful is because it touches on a Yesod which we have discussed many times. He brings this Yesod in the name of the Chovos Halevavos. The Yesod is that Ahava, love, is noticeable when a person does something for someone else that is more than he is obligated to do. When a person does the things that he is obligated to do that doesn't show that he loves the other person it just shows that he is a honest straight person. He does the things that he is obligated to do. If a person wants to show that he cares about somebody he has to do something a little more. In Mitzvos we have ideas of Hiddur Mitzvah, Zerizim Makdimin L'mitzvah, we have situations of Hamachmir Tavo Alav Beracha. Situations of doing a Mitzvah where we could show that we are not just doing it to be Yotzei, we are doing it with an Ahavah, with a love. The Yesod is that to show love you have to do something a little more.

I once saw an explanation of the Posuk that is found in Tehillim 118:5 (מִן-הַמִּצָּר, קָרָאתִי קוֹה; עֲנֵנִי) (בְּמַרְהַב קוֹה). Dovid thanks Hashem and he says I called you during time of difficulty. (מִן-הַמִּצָּר) during time of difficulty I called you HKB"H, (עֲנֵנִי בְּמַרְהַב קוֹה) and you answered me (בְּמַרְהַב) with a wide and open arm which shows love. When HKB"H answers (בְּמַרְהַב) it shows an Ahavah. When we thank HKB"H for the land that he has given us says the Toras Moshe, we thank HKB"H for (אָרֶץ הַמִּדְבָּר טוֹבָה וְיִרְחֹבָה). Hashem could have satisfied his promise to Avraham Avinu to give us a land by giving us any land, we could have gotten Madagascar. We got Eretz Yisrael which is a land that the world has been fighting over for at least 2,000 years. A little piece of land that if you look on the world map you can barely find it and here everyone is busy fighting and tumuling over Eretz Yisrael. (אָרֶץ הַמִּדְבָּר טוֹבָה וְיִרְחֹבָה) part of thanking HKB"H is (עֲנֵנִי בְּמַרְהַב קוֹה) HKB"H answered us and granted us a land with his wide open arms.

I can't resist but adding a lesson from Yirmiya Perek 38. It is a Perek you might want to learn. In Yirmiya 38, Yirmiya was thrown into the dungeon by king Chizkiyahu but not in a prison like we are accustomed to but a prison that was in style during that time which was a deep pit with a muddy bottom. As Yirmiya was left there he was sinking into the mud. The Posuk tells how a mysterious person came to King Chizkiyahu and said to him if Yirmiya dies you have no chance with HKB"H. Pull him out. This person is granted permission and he throws ropes down to Yirmiya and Yirmiya puts them under his arms and is pulled up. A very uncomfortable way of being pulled up. When he is pulled up what is Yirmiya's response? We find that Yirmiya said according to the Medrash, Hashem, you couldn't get me a ladder I had to be pulled up in such an uncomfortable way? Halevai you had brought for me a ladder. It is strange, HKB"H saved your life, you should Bentsh Gomel instead he says Hashem you couldn't bring me a fancier car to save me, no limo? Interesting! At any rate, that is Yirmiya's complaint. There are Meforshim who explain Yirmiya's thought along the lines of (עֲנֵנִי בְּמַרְהַב קוֹה). HKB"H if you have a love for me why was I pulled up by my underarms, that is painful. (עֲנֵנִי בְּמַרְהַב קוֹה) Hashem you should answer me (בְּמַרְהַב). In life we go through difficulties there are times when HKB"H winks at us, where in redeeming us from a difficulty there is something a little nice, a little special, a little unusual. (עֲנֵנִי בְּמַרְהַב קוֹה). What a

Yesod. It is a Yesod in a way to deal with other people too. When you try to go out of your way for someone to add just a little bit, a little bit extra to show that you truly care.

2. Let's move on to another beautiful topic. In this week's Parsha we have the source to the idea that there were two Aronos. We find here in the beginning of Perek Yud (בַּעַת הַהוּא אָמַר יְרֵרָה אֵלַי, (פְּסָל-לָהּ שְׁנַי-לְיוֹחַת אֲבָנִים כְּרֵאשֻׁנִים וְעֵלָה) (נמצא זה ארון אחר היה. וזהו שהיה יוצא עמהם למלחמה). Rashi explains (אֵלַי, הִקְרָה; וְעֵשִׂיתָ לָּהּ, אָרוֹן עֵץ וְאוֹמַר ר"י דשני ארונות היו אחד שבו שברי הלוחות מונחים ואותו) (היו מוליכין במלחמות held the Luchos and the Aron that Moshe Rabbeinu made now that held the Luchos temporarily and which was subsequently used as Rashi says to go to battle.

The Ramban here is Mefakfeik, he has problems with Rashi but at the end he seems to concede that it is at the very least it is dependent on a Machlokes in the Yerushalmi. What I would like to add to this is that we can answer a riddle based on this Rashi. We are all used to saying the Yom for the first day which can be found in Tehillim 24 (לְדָוִד מִזְמוֹר). We say it on the first day, we say it when we put away the Sefer Torah, and on the night of Rosh Hashono. There we say twice (שָׂאוּ וְשָׂאוּ עוֹלָם; שְׂעָרִים, רְאשֵׁיכֶם, וְהִנְשָׂאוּ, פִתְחֵי עוֹלָם;

שָׂאוּ וְשָׂאוּ עוֹלָם, רְאשֵׁיכֶם, וְהִנְשָׂאוּ, פִתְחֵי עוֹלָם) and (וְיָבֹא, מֶלֶךְ הַכְּבוֹד;

וְיָבֹא, מֶלֶךְ הַכְּבוֹד) we ask (מִי זֶה, מֶלֶךְ הַכְּבוֹד) We have two different answers. Using poetic license, gates open up and let the Melech Hakavod come. Who is the Melech Hakavod? One answer, again who is the Melech Hakavod, a different answer. The Gemara says that when they took in the Aron that is when they said (שָׂאוּ וְשָׂאוּ עוֹלָם, רְאשֵׁיכֶם), gates open. There were two Aronos. It fits so beautifully.

In the Sefer Afikai Mayim he says that the first time it says (שָׂאוּ וְשָׂאוּ עוֹלָם, רְאשֵׁיכֶם) they were bringing in the Aron that went to battle. (מִי זֶה, מֶלֶךְ הַכְּבוֹד) they say who is the (מֶלֶךְ הַכְּבוֹד) represented by the Aron? (יְרֵרָה, עֵזוֹ וְגִבּוֹר; יְרֵרָה, גִּבּוֹר מִלְחָמָה) It is the Aron that goes to battle that represents the Gevurah of Hashem, the Middos Hadin of Hashem. Then the second Aron comes and this is the Aron that is held in the Kodosh Hakadashim. (מִי הוּא זֶה, מֶלֶךְ הַכְּבוֹד) a calm answer (יְרֵרָה צְבָקוֹת) The Hashem who rules the world, who controls the world. (מֶלֶךְ הַכְּבוֹד) It is the Aron Shel Kavod that sits in the Kodosh Hakadashim. This fits beautifully into what an otherwise as I say something of a riddle. An exact idea meant by a double Lashon at the end of (לְדָוִד, מִזְמוֹר).

3. Let me move on to a Dvar Halacha. In the Ayeles Hashachar, Rav Shteinman on the Posuk (וּלְעֵבְדוֹ, כָּכָל-לְבַבְכֶם) which is the Mitzvah of Tefillah as is brought by the Rambam Sefer Ahava Hilchos Tefillah 1:1 (אִי זוּ הִיא עֲבוּדָה שְׁבֵלֵב זוּ תִפְלָה). Rav Shteinman (on page # 76) brings that there is an Issur to do personal things, personal business or anything that is personal before a person Davens. Davening has to be first. Incidentally, Rav Yaakov in Emes L'yaakov on Shulchan Aruch says that doing things that help set up the day for your wife are permitted. Apparently they are an Inyan Shel Mitzvah. Coming back to Rav Shteinman. Rav Shteinman asks how is it permitted to have an irreligious person do work for you? Vayikra 19:14 (לֹא תִמְנֶן, וְלִפְנֵי עֵרָר, לֹא תִמְנֶן) when you call a car service and the man has not yet Davened you are having him do work

for you before he Davened. He asks also on Motzoei Shabbos how are you allowed to take an irreligious Jew as a car service, he is not allowed to do Melacha until he makes or says Havdala. Until he says Havdala it is (ולפני עֶנְר, לא תתן מְכָשֶׁל) to have him do work for you. Rav Shteinman brings from Rav Moshe who says that if someone is not Mekabeil Shabbos he is not obligated to say Havdala at the end of Shabbos. It is a Chidushdika Yesod to which Rav Shteinman questions. It is a great question. It is (ולפני עֶנְר)?

Rav Shteinman answers B'derech Ulai as a possibility. The Issurim to do things before Davening or for that matter before Havdala are so that a person should be Mizdareiz to Daven. He should have a Zrizus to go and Daven. He should have a Zrizus to make Havdala, he shouldn't wait. That being the case where a person is not going to do it anyway, he is not going to Daven anyway, it is impossible to tell you be sure that he is a Zariz because he is not holding by Davening. He brings as a source for this a Gemara in Maseches Eiruvim 65a (14 lines from the bottom) (אמר ר"א הבא מן (הדרך אל יתפלל שלשה ימים) someone who travelled and was in a state of Bahala because of difficult travelling. If his Bahala prevents him from Davening he doesn't have to Daven. Somebody who has outside situations that prevent him from Davening it is not Shayich to him this idea of being a Mizareiz.

4. Let me end with a question or two. The making of the Aron. Hashem commanded Moshe to make an Aron and as far as that is concerned I understand the command was the second Luchos and that is where it happened. But Rashi seems to say that it is a Sevara that it is logical where am I going to put the Luchos. It was a logical compelling reason to make an Aron. If it is a logical compelling reason I have a Kasha. Why did Moshe Rabbeinu wait until the second Luchos to make an Aron to store them he should have done so when he went up for the first Luchos. That seems to be a difficult question a question which cannot be easily resolved.

Thinking out loud I wonder when Moshe Rabbeinu went up the first time to Har Sinai did he know that he was going to get two Luchos, did he know that he was going to get two stone tablets with the Aseres Hadibros. If he didn't know then the question is answered. If he did then the question remains.

5. One more question. We have in this week's Parsha the Mitzvah of (וְהִלַּכְתָּ, בְּדַרְכָיו) to go in Hashem's ways which I believe is Mitzvah Taf Reish Yud Aleph. This is counted as a Mitzvah by the Rambam and the Chinuch, to emulate Hashem. The question is that the Rambam in the Shoresh Harivii in the fourth root rule of the Sefer Hamitzvos, the Rambam says any Mitzva which is a Davar Klali which is general is not counted in the counting of Taryag. It is not appropriate to count a Mitzvah like he brings for example in Parshas Mishpatim 23:13 (וְכָל אִשָּׁר-אָמַרְתִּי אֵלֵיכֶם, תִּשְׁמְרוּ) which is a general command so it is not one of the Taryag Mitzvos. Or Es Chukosai Tishmoru Es Mishpatai Ta'asu. General Mitzvos don't count in the counting of Taryag Mitzvos. If so we have a problem. The Mitzvah of (וְהִלַּכְתָּ, בְּדַרְכָיו) seems to be a general Mitzvah. What is specific about it that allows it to be counted as a Mitzvah?

Wishing everyone an absolutely wonderful Shabbos and looking forward IY"H to talking to you again in a week from now. Good Shabbos to one and all!

Rabbi Reisman - Parshas Eikev 5773

1. I would like to share with you two or three thoughts L'kavod Shabbos. The first starts from the very beginning of this week's Parsha. We have here and we Lained it this week on Monday and Thursday in 7:20 (בָּם, אֶת-הַצְרָעָה, יִשְׁלַח יְרֵרָה אֶלְרִידָה, בָּם). We have this Neis of a wasp of some sort which was used to destroy the Cannanim in Eretz Yisrael when Yehoshua went to conquer the land. This was mentioned earlier in the Torah in Parshas Mishpatim 23:28. There it says (וְשָׁלַחְתִּי (אֶת-הַצְרָעָה, לְפָנֶיךָ; וְגֵרְשָׁהּ, אֶת-הַחַוִּי אֶת-הַכְּנַעֲנִי וְאֶת-הַחִתִּי--מִלְּפָנֶיךָ וְגַם, אֶת-הַצְרָעָה, יִשְׁלַח יְרֵרָה אֶלְרִידָה, בָּם: עַד-אֲבֹד, הַנִּשְׁאָרִים וְהַנִּסְתָּרִים--). There the Posuk says that the Tzira will drive out 3 (אֶת-הַחַוִּי אֶת-הַכְּנַעֲנִי וְאֶת-הַחִתִּי). out of the 6 nations will be driven out of Eretz Yisrael by the Tzira. Somehow from Parshas Mishpatim to Parshas Eikev the job of the Tzira got smaller. Look at this week's Parsha, it says (בָּם, אֶת-הַצְרָעָה, יִשְׁלַח יְרֵרָה אֶלְרִידָה, בָּם: עַד-אֲבֹד, הַנִּשְׁאָרִים וְהַנִּסְתָּרִים--). It will destroy those who are leftovers, those who are hiding from you. In other words the army will do battle and whoever the army misses the Tzira will come to destroy. It seems that from Mishpatim to Eikev the job of the Tzira became much smaller.

If you look in Rashi in both places the Pele is even bigger. If you look in Parshas Mishpatim (again in 23:28), Rashi says what does the Tzira do? (ומטילה בהם ארס והם מתים). It says that it put a poison in our enemies and they died. The Tzira actually killed our enemies. Then look at this week's Parsha. Rashi says (שהיתה זורקת בהם מרה). Rashi here doesn't use the word Sam (poison) but uses the word (מרה) which means something bitter (ומסרסתן ומסמאה את עיניהם). It blinded them and it made them unable to reproduce. Now if it killed them who cares that it blinded them? It looks like here from Rashi that what the Tzira did was blinded them, harmed them and helped Klal Yisrael destroy them. Again it is a tremendous Yerida from the Posuk in Parshas Mishpatim to the Posuk here in Parshas Eikev. A Pele! I haven't seen anyone of the Miforshim here or in Parshas Mishpatim that makes this point. What changed?

I would suggest that Yavo Rashi Shlishi V'yachri'a Bainaihem. There is a third Rashi that can answer the Sira between these two. That Rashi is in Parshas Devorim 1:8. There, Rashi says (אלו לא שלחו מרגלים). It says that in conquering Eretz Yisrael they had to conquer Eretz Yisrael by fighting a battle, by taking swords and taking tools of war. (אלו לא שלחו מרגלים). Had the Miraglim not been sent. (לא היו צריכים לכלי זיין). Then they would not have needed to actually do battle. That Rashi answers the Sira between the other two. The first Rashi in Parshas Mishpatim before the story of the Miraglim, there they would not have had to do battle in a physical battle. There the Tzira would have done the job for them and would have destroyed. Here in Parshas Eikev it is after the story of the Miraglim and everything changed. Here in fact they had to do battle and the Tzira was only able to help them. This Yesod is that Yesod that it says in the Drashas Haran.

The Drashas Haran has a Yesod that a person creates his own reality. Had they not sent the Miraglim, then they could have done battle in a super natural way, through Shamayim. By sending the Miraglim they said no we have to use strategy and have to know how to attack. They created the reality. They Shlepped themselves down to a world in which they needed more Hishtadlus and therefore, they had to exist in that level. This is the story of the Tzira and this might help explain why in Sefer Yehoshua the Tzira is not a major force. It is mentioned all the way at the end of the last Perek where Yehoshua mentions the Tzira in 24:12 (וְאִשְׁלַח לְפָנֶיכֶם, אֶת-הַצְרָעָה). It is not a major force in the battle of conquering Eretz Yisrael.

2. Let's move on to a second thought based on the Parsha. I will begin with something that Rav Schiller the Rosh Yeshiva here in Ohr Somayach said to me in the name of the Ponovitcher Rav. The Ponovitcher Rav asked a question. The Medrash says that there are 10 famines that take place in the world and it lists 10 famines starting of course from the famine of the time of Avraham Avinu and the famine in the time of Yaakov and Yosef when they were in Mitzrayim. It lists 10 different times that there was a Ra'av (famine). The 10th that is mentioned is the Ra'av that the Navi foretells by Keitz Hayamim as is stated in Amos 8:11 (וְהָיָה יָרֵב רָעָב, בְּאַרְצֵי: לֹא-רָעָב לֶלְחֶם, וְלֹא- (אֶת דְּבַר יְיָ וְהָיָה יָרֵב רָעָב לֶלְחֶם, וְלֹא-צָמָא לְמַיִם--כִּי אִם-לְשֹׁמֵעַ, אֶת דְּבַר יְיָ). That there will be a hunger and a thirst which will not be a hunger for food or for drink but rather a hunger to know the Dvar Hashem. The Ponovitcher Rav asked a question. How do you group these 10 famines in one group? How can you do that? The 9 hungers were tragedies and people died. The 10th is the hunger, (וְלֹא-צָמָא לְמַיִם--כִּי אִם- (לְשֹׁמֵעַ, אֶת דְּבַר יְיָ). So if it is to hear the word of Hashem asks the Ponovitcher Rav how do we group that with the others?

The Ponovitcher Rav answered that it is teaching us something. In a time of a hunger when people unfortunately have nothing to eat, the nature is that a person takes a food wrapper or a rind of a food and he licks it and imagines in his mind the taste that he thinks of what he is eating. He really is not eating it but he licks the taste off the edge of the wrapper. In his mind he imagines that he is eating. That is what happens during the Ra'av. The idea is to compare it to the Ra'av of Keitz Hayamim. There will be the time of Ikvisa D'meshicha, a hunger for Ruchnios (spirituality). There are people who are going to be hungry for Ruchnios but they have no connection to Torah. What are they going to do? They are going to grab on to Kabbalistic thoughts, to other types of thoughts, supernatural ideas and they are going to grab it like you see today that there are many people who grab on and they have no connection to Torah and they grab on to Kabbalah that has become so popular in the world. That is the sadness of this Ra'av and the Puranios of this Ra'av is that people will mistake a different type of Ruchnios because they are going to have a thirst for Ruchnios that is so great like in the time of hunger, so they will grab anything.

What does that have to do with the Parsha? It has something to do. In the Talelai Oros on the Parsha, he brings from the Igros Chazon Ish Cheilek Aleph letter 209. The Chazon Ish says that it is strange Parshas Devraim, Vaeschanan, Eikev, Moshe is warning Klal Yisrael about Avoda Zora. When you read it and we think wow we are much better than them we don't have this Yeitzer Hora for Avoda Zora. It doesn't affect us. Boruch Hashem the Yeitzer Hora of Avodah Zora is gone and when we read these Parshios we just feel that we are on a higher level.

Says the Chazon Ish no. Before the Yeitzer Hora of Avoda Zora fell away, what existed? What existed was a thirst for spiritual things. A thirst for something more than the Gashmios we have in the world. It misled people as the Ponovitcher Rav said when there is a hunger for spirituality you grab anything. People grabbed on to Avodah Zora and to things that in their mind were spiritual even though they had no connection to the true spiritual wellspring of Torah and Avoda. Therefore, today we are not on a higher level we are on a lower level. We don't have the thirst for Ruchnios. We are thrown into a Gashmios world. In a Gashmios world without a thirst for Ruchnios there is no thirst for Avoda Zora but there is a price to be paid. The price to be paid for the Bittul of the Yeitzer Hora of Avoda Zora is that the power of the person to seek desperately a hunger and a thirst for spirituality, that doesn't exist. That we have to work on. Otherwise we find ourselves as

we find sadly even Bnei Torah around the world suddenly become inundated with a thirst and a hunger for all types of pleasures, all types of fanciness, all types of other things. The desire would be that we should have a thirst and a hunger, a famine for Ruchnios and know where to go to get our fix, to be able to get the Ruchnios. These are two thoughts on the Parsha.

3. For my third thought of this week, I would like to share with you a Dvar Halacha, something which I heard discussed here in Yerushalayim. It was the following Shaila. There were two Jews who were having a Din Torah and we will call them Reuvain and Shimon. Reuvain went over to a well known Rosh Yeshiva who is known as a Tzaddik and asked him to Daven that he be successful in his Din Torah. He gave a generous donation to the Yeshiva. The Din Torah took place and unfortunately Reuvain didn't win the Din Torah. The Bais Din Paskened like Shimon. Reuvain observed that as soon as the Psak came down, Shimon pulled out his cell phone and made a call. Who did he make a call to? The same Rosh Yeshiva that Reuvain had approached. Shimon tells the Rosh Yeshiva thank you for Davening on my behalf, it worked and I won the Din Torah. Obviously the Rosh Hayeshiva had been approached by two individuals, Reuvain and Shimon. Each asked that the Rosh Yeshiva pray on his behalf that he win a Din Torah and the Rosh Yeshiva did not know that they were opposite each other in the Din Torah. So the Rosh Yeshiva had Davened for Reuvain and he had Davened for Shimon. Reuvain now went back to the Rosh Yeshiva and asked for a refund of his money saying I deserve to get my money back. After all, I gave you the money on the condition that your Tefillos will help me in my Din Torah. It turns out that just as you were Davening on my behalf you were Davening on behalf of the person sitting opposite me. So you didn't end up with a net result of Davening on my behalf. If so, it is a Mekach Ta'us and I deserve my money back. This is the Shaila that has been going around.

The Psak the way it is being told here is the following. It is not a Stira at all, it is not a contradiction. Reuvain did end up successful in the Din Torah. The Gemara says that to be successful in a Din Torah the right thing should come out. If someone goes to a Din Torah of course he wants to win. But if the Din is that he should pay then it is his good fortune that Bais Din forces him to pay. Because after all it is not good to have someone else's money. The Gemara in Maseches Sanhedrin says that if you lose a Din Torah and you have to pay you should go out of the Bais Din singing the praise to Hashem that you didn't end up taking money that you are not deserving of. Therefore, the Psak as it is being repeated is that Reuvain does not get a refund, the Tefilla did help. He Davened for both Reuvain and Shimon that they be successful in their Din Torah. Successful in true success, success from Shamayim. That was the Psak and of course that Psak is a beautiful Mussar for anybody who has to go through a Din Torah. However, my Ha'orah is that it is very nice in Derech Hamussar to say such a thing that in Shamayim of course it is better your Neshamah is happy if you are supposed to lose the Din Torah and you lose it. However, that wasn't what Reuvain paid for. When Reuvain paid he meant that he should win the Din Torah. He was not paying that the Tefilla should be for a successful Din Torah, he was paying to win the Din Torah. Now you might say that he is a Rasha, he is not right, he is wrong. Say what you want. But at the end of the day that is what he paid for. It would seem to me that he is in fact entitled to a refund. Who is right? Am I right or are they right? Think it over for yourself.

4. The question of the week is: There is an apparent difference between this week's Parsha and Parshas Netzavim. In our Parsha we find that the Torah tells Klal Yisrael in 10:16 (וּמִלְתָּם, אֵת עֶרְלַת (לְבָרְכָם). You have a job to do, a Bris Milah. Not a Bris Milah in the traditional sense but (וּמִלְתָּם,)

(את ערלת לבבכם). But rather that you should do the Bris Milah on the stubbornness of your heart. Ok we understand the concept. In Parshas Netzavim after Revii in 30:6 it says (ומל ירור אלריף את-לבבך,) (ואת-לבב זרעך). That Hashem will do the Bris Milah on your heart and the heart of your children. (לאהבה את-ירור אלריף, בכל-לבבך ובכל-נפשך--למען חייך). Which one is it, is it our job or is it Hashem's job? Maybe by Parshas Netzavim I will be able to share an answer with you.

Wishing everyone an absolutely wonderful Shabbos. I hope that you should continue a summer of Aliya and IY"H Halevai we should all come here to beautiful Yerushalayim a place of Ruchnios. If you look for it you will find it Bim'haira B'yamainu Amen!

Rabbi Reisman - Parshas Eikev 5772

I would like to share with you a few thoughts today. The first one is one which is connected to Nach and of course gives me a special interest. I will start with the connection to Nach and then work our way through the Parsha as well.

The Gemara says in Maseches Megillah 16b (18 lines from the bottom) (אמר רבי חנינא בר פפא דרש) ר' שילא איש כפר תמרתא כל השירות כולן נכתבות אריח על גבי לבינה ולבינה על גבי אריח חוץ משירה זו ומלכי כנען (שאריח על גבי אריח ולבינה על גבי לבינה מ"ט שלא תהא תקומה למפלתן) that all of the Shiros in Tanach are written like the Shiras Hayam. They are written as bricks in alternating blocks of words. Except for the Shira of the Bnei Haman and the Shira of the kings of Canaan which is in Yehoshua at the end of Perek 12 which is written like two piles of bricks, two piles of names. As if to say that these people should never be rebuilt.

Once on Purim someone asked the Vilna Gaon why the Gemara says (שלא תהא תקומה למפלתן), meaning there should be no time that they stand up again. It should say that the Bnei Haman died and they never came back. The kings of Canaan died and they never came back. (שלא תהא) is the future.

The GRA in his usual style answered rather cryptically. Rav Avraham Danzig (1748 - 1820) the author of the Chayei Adam was sitting at the Purim Seuda and he asked the GRA to explain. The GRA pointed to a Ramban on the Parsha and with that the Chayei Adam said he understood.

What he understood was that we are talking not about the kings of Canaan or Haman's children themselves but about the Sar Shel Uma, about the heavenly angel that is the master of each nation. He said that even though the Bnei Haman died and the Malchei Canaan were killed, their Sar, their angel of the nation the influence of the nation still exists. We know that the influence of Amaleik exists. Therefore, they hint of the structure in Tanach is (שלא תהא תקומה למפלתן). There is a prayer that they should never again have great power even though they still exist. This is a Vort on Megillas Esther and on Sefer Yehoshua.

From where does it come to have a connection to the Parsha? In this week's Parsha in 11:4 (וְאִשָּׁר (עֲשֵׂה לְחַיִּל מִצְרַיִם לְסוּסָיו וּלְרֶכְבּוֹ, אֲשֶׁר הִצִּיף אֶת-מִי יַם-סוּף עַל-פְּגִיעֵהֶם, בְּרִדְפָם, אֲחֲרֵיכֶם; וַיִּצְבְּדֵם יְרֹר, עַד הַיּוֹם הַזֶּה) Moshe Rabbeinu recalls (וְאִשָּׁר עֲשֵׂה לְחַיִּל מִצְרַיִם) that which Hashem did to the armies of Egypt,

(אֲשֶׁר הִצִּיף אֶת-מִי יָם-סוּף עַל-פְּנֵיהֶם, בְּרִדְפָם, אֶחְרֵיכֶם) with the horses and their riders, (לְסוּסֵי וּלְרִכְבּוֹ) who were drowned in the Yam Suf, (וַיִּאַבְדֵם יָרֵךְ, עַד הַיּוֹם הַזֶּה) Hashem destroyed them until this day.

The Ramban asks (לא הבינותי טעם "עד היום הזה", כי כל המתים בים אבדן עולם הם אובדים) everybody who is dead is dead until this day. What is the Posuk saying that Hashem is destroying the Egyptians up until this day?

The GRA answers (לְסוּסֵי וּלְרִכְבּוֹ) that the Pshat is Hashem destroyed the Egyptian army and the rider. The rider is a reference to the Sar Shel Mitzrayim, that angel in heaven that had the influence of ancient Egypt. Here the Posuk is saying that they were destroyed (עַד הַיּוֹם הַזֶּה). The influence of Mitzrayim is gone forever. Whatever Nitzotsos of Kedusha that existed in that nation is gone forever.

Rav Schorr used to say in the name of one of the Admorei Gur on a Gemara in Maseches Berachos 9b (12 lines from the top) which is tomorrow's Daf in Daf Yomi. It says (וינצלו את מצרים א"ר אמי) (מלמד שעשאוה כמצודה שאין בה דגן ור"ל אמר עשאוה כמצולה שאין בה דגים). When Klal Yisrael left Mitzrayim it was emptied out totally. Pashut Pshat is that they emptied it of its wealth. Rav Schorr would say they were emptied of their Nitzotsos Hakedusha. The Sar of Mitzrayim was gone forever. That is referenced by (לְסוּסֵי וּלְרִכְבּוֹ). That is the Pshat in (עַד הַיּוֹם הַזֶּה).

The GRA said that that is not the way it works with Amaleik or the kings of Canaan. Their influence still exists. That is why we need a prayer (שלא תהא תקומה למפלתן). This is a beautiful Vort of the GRA.

We know that the Ramban in his words hides secrets of Torah by writing his words simply. I invite you to look up this Ramban in this week's Parsha 11:4. He asks why does it say (עד) (לא הבינותי טעם "עד") until this day. He answers in what sounds very simply. He says (במצרים הוציא עמו ואבדו כולם, והייתה ממלכה שפלה בלא רכב וסוס וחיל ועוזו) (the horses and the riders (the army) were destroyed and the Egyptians don't have another strong army until today. If you read the words simply it just means that they didn't have a strong army again. Some nations are destroyed and then do come back with a strong army. They didn't.

The GRA gives us the insight. The Hesber, the secret of what the Ramban is writing means that the Sar Shel Mayla the influence of Mitzrayim is gone forever. A beautiful thought an insight, a lesson in the Pshat in the Posuk, and a lesson that is Noge'a for Nach as well.

Let us move on to a Mussar Vort connected to the Parsha. Moshe Rabbeinu in recounting what took place says in 9:9 (וַאֲשַׁב בְּהָר) I sat on the mountain of Har Sinai. Now the Gemara in Maseches Megillah 21a (2 lines from the bottom) says what is also a Rashi on this Posuk (ואשב בהר: אין ישיבה) (אלא לשון עכבה). Moshe Rabbeinu said I stayed on the mountain. Now we already know that Moshe Rabbeinu was there for 40 days. So the question is what is it teaching us in addition to where Moshe says (וַאֲשַׁב בְּהָר)?

Rav Moshe in the Darash Moshe says a beautiful thought. He says that it is very important that when a person sits and learns that his other responsibilities are not on his mind. When a person sits

and learns, Rav Moshe says, he should learn as if there is nothing else, as if there are no other distractions, as if he has no place else to go. He may know that he has to go someplace in an hour but until the hour is up he should be sitting as if he has no other thought on his mind. That is the key to Hatzlacha in learning. Any person who struggles to sit and learn and not be distracted knows that that is the major Nisayon, the major test of being able to learn properly. Moshe Rabbeinu says (וְאַשְׁבֵּב בְּהָר) I was only there for 40 days but (וְאַשְׁבֵּב בְּהַר: אֵין יְשִׁיבָה אֵלָא לְשׁוֹן עֵכָבָה). I wasn't there as if I am a temporary resident. I sat and learned as if there is no distraction in the world. What I am doing now is all that exists. Rav Moshe says this is the key to be able to learn brief periods of time with Hatzlacha. You have 10 minutes to pull out a Sefer, the key is that for those 10 minutes you are thinking of nothing else. That is your focus. When a person can do that then he has Hatzlacha in his learning.

It is not only in his learning. When a person does a Mitzvah. A Gabbai of Tzedakah who is collecting for Tzedakah should feel the Tzedakah that he is collecting for (assuming it is legitimate) is the most important cause in the world. There may be more important Tzedakas, however, when you are working for a cause you should feel that the cause for which you are doing is the cause that counts.

In next week's Parsha, Parshas Re'ei there is a Nesivas Shalom in the beginning of the Parsha on page 77. He writes that they once asked an Adom Gadol what is the most important thing we need to do in our Avodas Hashem? This Adom Gadol responded that which you are doing now, if you are Davening now, if you are learning now, if you are doing Chesed now, you are performing a Mitzvah. What you need to do now is the most important thing in the world. That is the attitude a person should have when he is Osek in a Mitzvah, in Davening, in Learning. There is nothing else that is more important. The truth is it is that way. Even if a person comes upon a Mitzvah D'rabbanan, at the time that he is doing the Mitzvah it is more important than his Learning. Talmud Torah K'negged Kulam but not at this moment. When you set out to do something, there should be nothing more important in the world. It should be the focus. What an important lesson.

For my third and final Vort of the day is one of the favorite Vorts of the Chasam Sofer. It is an insight. I do not remember where it is printed, however, it is not in the Toras Moshe. In the Parsha it says in 8:8 (אֶרֶץ חֲטָה וְשַׁעֲרָה). It describes Eretz Yisrael as the land of (וְגִפְּוֹן וְתֵאֵנָה) אֶרֶץ חֲטָה וְשַׁעֲרָה, וְגִפְּוֹן וְתֵאֵנָה), the 7 beautiful Pairs of the land. Afterwards in the next Posuk it says (אֶרֶץ אֲשֶׁר אֲבָנֶיהָ בְּרִזָּל), a land whose stones are iron. It is hard to see the Pshat.

Agav, Rav Schwab in Mayan Beis Hashoeva (page # 403 top two paragraphs on the right side of the page) has an interesting Pshat. He says there are many minerals in the earth so that the fruits are full of healthy minerals.

The Chasam Sofer though says (אֶרֶץ אֲשֶׁר אֲבָנֶיהָ בְּרִזָּל). The Gemara says in Maseches Taanis 4a (10 lines from the top) (דַּכְתִּיב אֶרֶץ אֲשֶׁר אֲבָנֶיהָ בְּרִזָּל אֵל תִּקְרִי אֲבָנֶיהָ אֵלָא בּוֹנִיהָ). The Talmidai Chachamim of Eretz Yisrael are like iron. (וְאָמַר רַב אִשִּׁי כֹל ת"ח שְׂאִינוּ קֶשֶׁה כְּבִרְזֵל אֵינוּ ת"ח). A Talmid Chochom has to be tough, tough as metal, tough as iron.

On that the Chasam Sofer says that the Gemara is referring physically to Eretz Yisrael. In Chutz L'aretz we find Chazals that talk about the Nichusa, the calmness of the Gedolim in Chutz L'aretz.

Gedolim in Eretz Yisrael have to have the toughness, the strength we see today. The strength of the Gedolim in Eretz Yisrael, to demand from Bnei Yisrael the best in what people have to do.

There is a depth of thought to that. The depth of thought is that real Kedusha is in Eretz Yisrael. Chazal say there is no Nevua that can begin in Chutz L'aretz. There is no Melech of a Yisrael in Chutz L'aretz. Of course there can be no Kohen Gadol in Chutz L'aretz. Even a Nazir Al Pi Din is supposed to move to Eretz Yisrael. Kedusha is centralized in Eretz Yisrael. A Jew in Chutz L'aretz has to adapt. Living in Chutz L'aretz is built on Pesharos.

Like an astronaut who goes to the moon. An astronaut in outer space makes a lot of Pesharos in his physical comforts. He doesn't have the shower, or the food, or the bed. When he goes out he goes out dressed in layer upon layer of clothing and equipment. An astronaut can't go out without a hat on, imagine that. When somebody is out of his natural environment a lot of adaptations have to be made to survive.

Klal Yisrael in Chutz L'aretz, we made a lot of Pesharos in our Frumkeit. It is an important thing to realize now that Hashem has blessed us with a Yishuv in Eretz Yisrael. To realize that we can do better in Chutz L'aretz. (כל ת"ח שאינו קשה כברזל אינו ת"ח) & (ארץ אשר אבניה ברזל). The real way is the way of Eretz Yisrael. The way of doing things properly. I was in Yerushalayim. There are 4 Eiruvim around Yerushalayim. The Rabbanut has an Eiruv, The Bedatz has an Eiruv, the Aguda has an Eiruv, and then of course there is an Eiruv for people who don't hold of any of those 3. So there are many Eiruvim and still people ask you do you carry or don't you carry?

In Brooklyn there is an Eiruv that may or may not be good. In Yerushalayim it is a Shaila of a D'rabbanan. In Chutz L'aretz it is a Shaila of a D'oraissa. In Chutz L'aretz people do carry. Eretz Yisrael is a place of being Yotzi Kol Hashittos, of excellence in Avodas Hashem. In Chutz L'aretz we who live here have to realize we fool ourselves, we can do better, we can do more, we can emulate Eretz Yisrael. Many of you were learning in Eretz Yisrael on a higher level. You can be Kone that back. You can get pieces of that. You can strive for it, you can move towards it. Chutz L'aretz is adapting, making compromises. We can do better. (ארץ אשר אבניה ברזל). The influence of Eretz Yisrael is that we too should be tough like iron. To have that Midda of (ארץ אשר אבניה ברזל) a land whose strength is (ברזל).

The question of the week is: This Kasha was heard from Rav Elyashiv when he gave Shiurim in Maseches Shabbos a few summers ago. I don't remember if I spoke about in a previous year on Parshas Eikev, you may find it by looking back. He said a Teretz but I will leave you just with the Kasha as something to discuss.

In the Parsha it says in 8:8 (אָרֶץ חֹטֵה וְשֹׁעֲרָה, וְגִפְנוֹ וְתַאֲנָה וְרִמּוֹן; אֶרֶץ-זֵית וְשֶׁמֶן, וְדִבְשׁ). The Gemara in Maseches Berachos 41a (16 lines from the bottom) says (א"ר ירמיה להקדים דאמר רב יוסף ואיתימא רבי) (יצחק כל המוקדם בפסוק זה מוקדם לברכה שנאמר ארץ חטה ושעורה וגפן ותאנה ורמון ארץ זית שמן ודבש). That is the order in which you make a Beracha. If you are about to make a Borei Pri Ha'eitz and you have in front of you some grapes and some pomegranates which one comes first? You look at the Posuk. (אָרֶץ חֹטֵה וְשֹׁעֲרָה, וְגִפְנוֹ וְתַאֲנָה וְרִמּוֹן; אֶרֶץ-זֵית וְשֶׁמֶן, וְדִבְשׁ). Grapes are before pomegranates so you make a Beracha on the (גִּפְנוֹ). That is what the Gemara says. Is this a Drasha or an Asmachta?

...). The reward for this first part of the Posuk seems to be out of balance with the typical language of the Torah.

Rav Druk would also quote in Parshas Beshalach that there is a reward, 15:26 (ויאמר אם-שמוע תשמע לקול יְרֹנֵר אֱלֹרִיד, והישׁר בעיניו תעשה, והאזנת למצוותיו, ושמרת כל-חקיו--כל-המחלה אשר-שמתי במצרים, לא-אשים (ויאמר) (עליה, כי אני יְרֹנֵר, רפאָה). It is a nice reward. What do you have to do to get that? The deal is, (ויאמר) (תיו, ושמרת כל-חקיו-אם-שמוע תשמע לקול יְרֹנֵר אֱלֹרִיד, והישׁר בעיניו תעשה, והאזנת למצו כל-). Basically you follow all the laws and this is the reward. Again, what Klal Yisrael has to contribute is similar to what is found at the beginning of this Parsha and what Klal Yisrael receives in the deal is much less, (-כל- (המחלה אשר-שמתי במצרים, לא-אשים עליה). The second question that Rav Druk asks is that there seems to be a lack of balance here between what Klal Yisrael contributes in this deal and what the Ribbono Shel Olam gives as the reward?

Rav Druk answered that these two questions actually answer each other. The second question, the deal seems too good is what bothered Rashi. For that reason Rashi tells us that there is something very special here in the part that Klal Yisrael is contributing. (את המשפטים האלה, (וישמרתם ונעשיתם, אתם והיה עקב תשמעו, את המשפטים האלה, (וישמרתם ונעשיתם, אתם). If you translate Eikev as because, because you do these Mitzvos, it is not enough to get such a reward. Therefore Rashi says that Eikev is a reference to the Mitzvos that people start to perform improperly because they are routine constant Mitzvos. These are Mitzvos that people sometimes start to ignore (אם המצות הקלות שאדם דש בעקביו). The lesson is that the Schar for those Mitzvos is so great because Hakadosh Baruch Hu knows the weakness of the human being. Hakadosh Baruch Hu knows that human beings find it difficult to perform Mitzvos properly when they are Mitzvos that come up all the time. For that reason we have here a special Schar.

Rav Druk would mention Bentching as an example. He would say the following. When we make the Beracha on the Shofar on Rosh Hashono how is the Beracha made? BARUCH, ATAH, HASHEM, Elokeinu Melech Haolam... it is made in a very loud voice with each word enunciated and majestically.

How do we Bentch? We say Boruch Atah Hashem Elokeinu Melech Haolam in a regular voice. If we would Bentch in the same loud voice as the way that we make the Beracha on Shofar, people would think that he his nuts! Why? The Beracha of Bentching is a Mitzva D'oraissa and the Beracha of the Shofar is only a D'rabbanan, it is not M'akeiv in the Mitzva of the Shofar. Why is it that the Beracha of Bentching is done by mumbling the words and the Beracha of Shofar is pronounced so majestically? That answer is that Bentching is a constant Mitzvah that as Rashi says (המצות הקלות שאדם דש בעקביו). Therefore, it is very difficult to do it properly. That was the message.

This message hit home for me because I am someone who does blow Shofar in Shul on Rosh Hashono. I do make the Beracha in a loud voice. When I heard this thought from Rav Druk I resolved at least for a short while I would Bentch and say the Boruch Atah Hashem Elokeinu Melech Haolam in the tone that I say the Beracha on the Shofar and have the Kavana. I wasn't going to do it out loud but at least for myself. This was on a Shabbos afternoon. At Melava Malka when I Bentched I forgot about it entirely. On Sunday when I Bentched I remembered and started the Baruch with that Kavana but by the time I got to Melech Haolam I was saying things normally. I didn't know if I was daydreaming or what but it became very difficult. I saw the Vort how hard it is. This then is the lesson of (המצות הקלות שאדם דש בעקביו).

8:8 Let me move on to a second Vort on the Parsha that is found in the Sefer Haksav V'hakabala (Rabbi Yaakov Tzvi Mecklenburg 1785-1865 a Talmid of Rabbi Akiva Eiger) on page # 378 and it is an interesting Yedi'a for Kol Hatorah Kula. Let me be Makdim by explaining the problem that he is coming to answer.

Very often in the Torah there are nouns and adjectives. There are words that come together. For example, Bnei Avraham Yitzchok V'yaakov. The word Bnei, sons of Avraham, Yitzchok, and Yaakov doesn't appear three times. It is one Bnei. Yet we find by Bnei Gad Uvnei Reuvain when they come to ask for a separate Cheilek in Eretz Yisrael we find in the Posuk in Bamidbar 32:2 (וַיִּבְאוּ בְנֵי-גָד, וּבְנֵי רְאוּבֵן) that the Posuk repeats itself by the word Bnei.

What is the rule? When does it repeat itself and does it not? In the beginning of this week's Parsha we find in 7:13 (פְּרִי-בִטְנֶךָ וּפְרִי-אֲדָמָתְךָ). It talks about the fruits of your womb and fruits of your land. It says Pri twice.

In Parshas Vayakheil it says 39:1 (עָשׂוּ בְגָדֵי-שָׂרָד לְשָׂרֵת בְּקֹדֶשׁ; וַיַּעֲשׂוּ אֶת-בְּגָדֵי הַקֹּדֶשׁ) where Bigdei is used twice.

Or in Chaya Sarah 24:53 (וַיִּוצֵא הָעֶבֶד כְּלֵי-כֶסֶף וּכְלֵי זָהָב). It doesn't say Klei Kesef V'zav. Utensils are gold and silver. In these places it says the noun twice.

On the other hand in this week's Parsha in Posuk 8:8 (אֶרֶץ חֹטֵה וְיֹשְׁעָהָ, וְגַפְנֵי וּתְאֵנָה וְרִמּוֹן) it says the word Eretz once when it says a land of and mentions many fruits. It could have said Eretz Chita, Eretz S'ora...

Or 11:20 (מְזוּזוֹת בֵּיתְךָ, וּבִשְׁעָרֶיךָ). It could have said Mezuzos Baisecha and Mezuzos Bisharecha. In short the question is when does the Torah express things longhand so to speak by mentioning the noun twice or the descriptive word twice or when does the Torah use the noun once with many descriptive words?

There is a beautiful Geder. He says the following. Whenever the noun is one item and there are three descriptions of the noun so if all three are mentioned that the noun is only mentioned once. However, when it is referring to separate things then it repeats the noun like by (כְּלֵי-כֶסֶף וּכְלֵי זָהָב), utensils of silver and utensils of gold. Or in Esther 1:7 (וּכְלִים מְכֻלִּים שׁוֹנִים) where the Kailim were very different, there could be silver or gold utensils which are very different. (פְּרִי-בִטְנֶךָ וּפְרִי-אֲדָמָתְךָ). The fruits of your womb and the fruits of your land. Different fruits and therefore it is twice. However, by Mezuzah where it is the same Mezuzah it doesn't say it twice. The rules of the Mezuzah of the doorpost is the same whether it is a doorpost of a home or of a gateway.

(אֶרֶץ חֹטֵה וְיֹשְׁעָהָ, וְגַפְנֵי וּתְאֵנָה וְרִמּוֹן) A land of wheat of vineyard... It is the same land, a land that has all these things. One noun when all the descriptions refer to one thing. Separate nouns when it refers to different things. That is the Geder that he offers and it fits in well.

Bnei Avraham Yitzchok V'yaakov are one people and Bnei Gad and Bnei Reuvain are separate people because Bnei Gad is one group and Bnei Reuvain is another group. Therefore there are two Bnei. What a beautiful rule.

Rav Pam used to say that by Shemone Esrei we start by saying Elokai Avraham, Elokai Yitzchok, V'elokai Yaakov. Here we say Elokai by each of the Avos. Why is the word Elokai repeated three times? Especially in light of this rule. It is only one Hashem who is the Ribbono Shel Olam of Avraham, Yitzchok, and Yaakov. Why do we say Elokai Avraham, Elokai Yitzchok, V'elokai Yaakov?

Rav Pam would answer that Avraham discovered Hakadosh Baruch Hu in his own way, Yitzchok discovered Hakadosh Baruch Hu in his own way, and Yaakov discovered Hakadosh Baruch Hu in his own way. It is one Hashem, however, people connect to the Ribbono Shel Olam each with his own path. Elokainu V'elokai Avosainu, our Hashem and the Hashem of our forefathers. Each person has a connection to the Borei Olam that works for him. Therefore, the rule is a lesson in Shemone Esrei. When we say Elokai Avraham, Elokai Yitzchok, V'elokai Yaakov, we realize that we connect to Hakadosh Baruch Hu through Avraham with the Midda of Chesed. Elokai Yitzchok, some people connect to the Borei Olam through Gevura and Kannais. Some people are connecting with Elokai Yaakov which is connecting to the Borei Olam through the Midda of Emes. It is one Hashem.

The following Dvar Torah was said by Parshas Beshalach 5771 and I have pasted it here:

15:26 (כָּל-הַמַּחֲלָה אֲשֶׁר-שָׁמַתִּי בְּמִצְרַיִם, לֹא-אֲשִׁים עָלֶיךָ, כִּי אֲנִי יְרֹנָה, רַפְאֵה) This is a promise to Klal Yisrael that they will be well taken care of by the Borei Olam. Many Meforshim ask that it says at the beginning of the Posuk (כָּל-הַמַּחֲלָה אֲשֶׁר-שָׁמַתִּי בְּמִצְרַיִם, לֹא-אֲשִׁים עָלֶיךָ) that the diseases that Mitzrayim had will not befall Klal Yisrael (כִּי אֲנִי יְרֹנָה, רַפְאֵה) because I am Hashem who heals you. First of all, why do you need to be healed if you don't have any (מַחֲלָה) in the first place? Secondly, what is the (כִּי) because I am Hashem who heals you that is the reason that there is no (מַחֲלָה)? The Posuk doesn't seem to make sense.

Rav Druk (in his Sefer Darash Mordechai in the Shemos volume on page # 144) K'darko prefaces his Teretz by talking about an incident. Rav Shlomo Zalman Auerbach was in the Hospital and he expressed himself to the doctor in Hebrew using the word Yissurim for the pain he was feeling. The doctor asked him what are Yissurim as it is not a modern Hebrew word. So he answered him that K'aivim, I have pain. Afterwards, Rav Shlomo Zalman thought about it. Why is it that in Rabbinic Hebrew, Klal Yisrael gave a name Yissurim to pain?

When a Yid has pain he tells himself (Eikev 8:5) (כִּי, כַּאֲשֶׁר יִיסַר אִישׁ אֶת-בְּנוֹ, יְרֹנָה אֶלְרִיבָה, מִיִּסְרָה) (כִּי, כַּאֲשֶׁר יִיסַר אִישׁ אֶת-בְּנוֹ, יְרֹנָה אֶלְרִיבָה, מִיִּסְרָה). That when Hakadosh Baruch Hu causes a person to have pain it is for a purposeful reason just like when sometimes a person has to punish his child so he realizes that it is for a purpose. That is why the name Yissurim is given by Yidden to some sort of a Tzar.

Rav Druk says, (כָּל-הַמַּחֲלָה אֲשֶׁר-שָׁמַתִּי בְּמִצְרַיִם, לֹא-אֲשִׁים עָלֶיךָ) Mitzrayim got punished for the sake of punishment. That Hakadosh Baruch Hu says he will not give Klal Yisrael. Ai we see that Klal Yisrael does suffer from illnesses, Tzar, and discomfort? (כִּי אֲנִי יְרֹנָה, רַפְאֵה) Hakadosh Baruch Hu

says that when I the Ribbono Shel Olam give you some sort of disease some sort of a Patch, it is not L'sheim Patch, It is not just a punishment. When the Ribbono Shel Olam gives it then that is something that is being done for a Refuah, to help heal something. So the (כי) fits well. (כַּל-הַמְחִלָּה) when I Hakadosh Baruch Hu cause a difficulty to you it is (רַפְאָה) as a Refuah.

9:14 (הֲרַף מִמֶּנִּי, וְאַשְׁמִידֵם, וְאַמְחָה אֶת-שְׁמֵם, מִתַּחַת הַשָּׁמַיִם; וְאַעֲשֶׂה, אוֹתָהּ, לְגוֹי-עֲצוּיִם וְרָב, מִמֶּנִּי) The question of the week is: Moshe Rabbeinu says that Hashem told him to leave me alone and I will destroy Klal Yisrael. The Gemara in Maseches Berachos 32a (21 lines from the top) (וידבר ר' אל משה לך רד מאי) לך רד אמר רבי אלעזר אמר לו הקדוש ב"ה למשה משה רד מגדולתך כלום נתתי לך גדולה אלא בשביל ישראל ועכשיו ישראל חטאו אתה למה לי מיד תשש כחו של משה ולא היה לו כח לדבר וכיון שאמר (דברים ט) הרף ממני ואשמידם אמר משה דבר זה תלוי בי מיד עמד ונתחזק בתפלה ובקש רחמים משל למלך שכעס על בנו והיה מכה מכה גדולה והיה אוהבו יושב לפניו ומתירא לומר לו דבר אמר המלך אלמלא אוהבי זה שיושב לפני הרגתיך אמר דבר זה תלוי בי מיד עמד (והצילו) says that Moshe Rabbeinu felt weak from being able to defend the Jewish people, however, when he heard Hashem say leave me alone and I will destroy them, he understood that Hashem was hinting that if you leave me alone I will destroy them, but if you Daven your prayer will be answered. So Moshe Rabbeinu heard (הֲרַף מִמֶּנִּי, וְאַשְׁמִידֵם), Hashem commanded him to leave him alone so that he can could destroy them and with that he understood Hashem was hinting that if you pray they will be saved. It is beautiful. So what is the question.

In last week's Parsha Hashem said in 3:26 (אל-תוֹסֵף דַּבֵּר אֵלַי עוֹד, בְּדַבְרֵי הַזֶּה). Hakadosh Baruch Hu says regarding Moshe Rabbeinu's request to go into Eretz Yisrael not to talk to him again about this thing. Why didn't Moshe Rabbeinu understand it the same way that if he does talk to Hashem he will be let in to Eretz Yisrael? Why not the same message as he understood in this week's Parsha that he should continue to Daven? Tzorech Iyun Gadol!

Rabbi Reisman - Parshas Eikev 5770

Rebbi is in Yerushalayim and he spoke a little about the Ir Hakodesh.

The Chasam Soifer asks a Kasha. Yirmiyahu 31:14 - 16 כִּי יֵד פֶּה אָמַר יְרוּרָה, קוֹל בְּרָמָה נִשְׁמָע נְהִי בְּכִי 16 - 14 יְרִמְיָהוּ 31:14 - 16 תְּמָרוֹרִים--רְחֵל, מִבְּקָה עַל-בְּנֵיהָ; מֵאַנְהָ לְהַנְחִים עַל-בְּנֵיהָ, כִּי אֵינָנו טוֹ פֶּה אָמַר יְרוּרָה, מִנְעֵי קוֹלָהּ מִכֵּי, וְעֵינֶיהָ, מִדְּמָעָה: כִּי We are all familiar with the idea of Rachel Mevakeish Al Baneha that because Rachel weeps Hashem promises V'shavu Vanim Lig'vulam. The question is that the promise of V'shavu Vanim Lig'vulam really has nothing to do with Rachel herself as the Posuk in Devarim 30:3 אֶת- יְרוּרָה אֶלְקִיָּה אֶת- גַּ וְשָׁב יְרוּרָה אֶלְקִיָּה אֶת- already says that we will return, so what is special about Rachel? It says it already in Parshas Netzavim? What was Rachel Mevakeish? Rachel asked that Klal Yisrael should return to Eretz Yisrael prior to Mashiachs arrival.

So the Ribbono Shel Olam answered her that in the Zechus of her tears it will happen. Before Mashiach comes, people will return to Eretz Yisrael. A Vort like this, if someone would say it today it wouldn't be so meaningful. The Chasam Sofer wrote it at a time that almost no one lived in Yerushalayim. He writes that at that time Yidden only lived in Tzefas and not in Yerushalayim. There is something more important about what the Chasam Sofer says. The reason for Rachel's

in Birchas Hashachar. The Mishnah Berura goes through a Cheshbon of Birchas Henehenin and Birchas Hamazon and the Berachos of Davening and he tries to make an exact Cheshbon of how we hit 100 Berachos on Shabbos. Isn't it strange that one of the most common Berachos that are made by the average person is completely left out?

Rabbi Reisman - Parshas Eikev 5769

Parshas Vaeschanan has the first Parsha of Kriyas Shema and Parshas Eikev has the second Parsha of Kriyas Shema. In Parshas Vaeschanan, in 6:7 it says, (וְשִׁנַּנְתֶּם לְבָנֵיךָ), that there a Mitzvah of teaching Torah to your children. Rashi says that (לבניך: אלו התלמידים) Levanecha means Eilu Hatalmidim, that this instance of Vanecha refers to your students. In this week's Parsha, in 11:19 it says, (וְלַמְדַתֶּם אֹתָם אֶת-בְּנֵיכֶם), meaning, you are to teach them to your sons. From here we learn to teach a son Torah. We know that the first time the Torah says a word, it is for Pashut Pshat. In the second instance of that word we learn the Chidush. Here, if it says to teach your son, I would think it means to teach your biological son. It would be by the second instance that I would say that it comes to teach me about teaching students. Why here is it the opposite? A possible Teretz might be that the Derech of teaching Torah is more Pashut to be a Rav to a Talmid then a father to a son. Not every father can naturally be a teacher. Of course if the father teaches a son he is also a Talmid. Maybe the Chidush here is, that L'vanecha, the Pashut Pshat is Limud Hatorah.

It says in Parshas Vaeschanan in 6:6, (וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֶנְכִי מְצַוְךָ הַיּוֹם--עַל-לִבְבְּךָ). Meaning and these words that I command you today shall be upon your heart. In our Parsha it says in 11:18, (וְשָׂמַתֶּם אֶת-דְּבָרֵי אֵלֶּה, עַל-לִבְבְּכֶם). The Kotzker asks, shouldn't the Torah say that these words should be in your heart, why does it say on your heart? Why is the word Al (on) mentioned in both Parshiois? The Kotzker gives an insight into human nature. Most of the days of a human being, a person is not ready to make major changes in his life. Every once in awhile an occasion happens when a person is moved and he could change. During Kriyas Shema we say Al L'avchem, put it on your heart, meaning when the time comes and you are ready to change and the heart will open, these words will fall in and you will change.

Rav Akiva Eiger has a Teshuva in Siman Tes. He has a tremendous Chidush on Mezuzah which the Parsha speaks about in 11:20 (וּכְתַבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ, וּבִשְׁעָרֶיךָ). If someone leaves his house even for 2 days he is not being Mekayeim Mitzvas Mezuzah while he is away. When he returns home he starts to do the Mitzvah again. If someone leaves their house in the morning and comes home that evening he would not make a new Brocha on Mezuzah. However, if you go away for 2 days, Rabbi Akiva Eiger says you do have to make a new Brocha on Mezuzah. You wouldn't say Likboia Mezuzah as the the Mezuzah is affixed already; however, there is a Nusach to say. Rabbi Akiva Eiger actually Paskens this way at the end of Siman Tes. The Minhag is not this way. Why so? If someone stores things, that space called a Beis Ha'oitzer, is Chayiv Mezuzah. If someone has an apartment that he is storing things in before he moves in, is he Chayiv Mezuzah at that point?

Rav Pam was asked this Shaila. Rav Pam was at a Simcha in which the Soifer Rav Feldman from Flatbush was in attendance. They had a disagreement regarding this Shaila. Rav Feldman said, it is not a Beis Ha'oitzer and you wouldn't be Chayiv and Rav Pam held anytime you store things it is a Beis Ha'oitzer and you would be Chayiv. Rav Feldman brought a Raya that you are Patur from

this Rabbi Akiva Eiger, in which we see that when you are away for an extended period of time, you are Patur from Mezuzah and that is why on your return you must make a new Brocha. You see from here that if you store things in a house and you don't live there you are Patur from Mezuzah. Rav Pam responded, you are correct that Rabbi Akiva Eiger holds that way, but why do all the Poiskim hold that if you go away for a few days you don't make a new Brocha? It is Farkert, it is a Beis Ha'oitzer and is Michuyav in Mezuzah even if you are not there. So a person should put up a Mezuzah as soon as he starts to store things in a place that is going to be his home.

The next Pshat is also a Rabbi Akiva Eiger and it has to do with Birchas Hamazoin which also stems from this week's Parsha in 8:10 (וְאָכַלְתָּ, וְשָׂבַעְתָּ--וַיְבָרַכְתָּ). Rabbi Akiva Eiger is Mitsupeik in his Hagoais to the Shulchan Aruch in Siman Kuf Pei Vav about a Kattan who eats before night and bentes, however, he is still full when it becomes night and he becomes a Bar Mitzvah that night. Does he have to repeat Birchas Hamazoin? Ai, he bented already? What he bented he bented as a Kattan, and the benting of a Kattan can't Patur the Benting of a Gadoil. What is this Talui in? This depends if the Chiyuv Birchas Hamazoin comes from the Achilah of a Kezayis and as long as you are still full that you can still Bentch. Or, it is the S'viya that is Michayeiv.

The Mishnah B'rurah brings a Pri Migadim with the following Kasha. If a person has less than a Kezayis of bread and for whatever reason he is full now, is he Michuyav to Bentch? The Pri Migadim says you need (וְאָכַלְתָּ, וְשָׂבַעְתָּ) so you are Patur if you ate less than a K'zayis and are full. This would be a Raya to Rabbi Akiva Eiger's Shaila regarding the boy turning Bar Mitzvah that evening. The boy was only full when he turned a Bar Mitzvah, the Achila was done before. Maybe you need a Sviya that comes from an Achila, this Gadol has a Sviya that comes from an Achila, while someone who is full and they ate less than K'zayis has a Sviya that doesn't come from an Achila. The Shulchan Aruch Harav says a Chidush, that when you Bentch, since Benting is a Hakaras Hatoiv for what you have, then Kavana is M'akeiv in Benting. We are always looking for Segulois, the Segula for Parnasa is Benthching, so we should try to be extra vigilant in this area.

A young girl asked Rav Pam a question. Why at the end of the first Bracha of Birchas Hamazoin does it say (וַיַּמְכִּין מִזֶּון לְכֹל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא), meaning Hashem prepares food for all the creatures that he has created. It is a redundancy, because it says creatures that he created? Rav Pam answered that (אֲשֶׁר בָּרָא) means because he created, meaning that a person gets what he needs to eat without using up any Zechusim. Since Hashem gave us life he has to provide us with food. So the Teitch is, Hashem prepares food for his creatures because he created them.