



Rabbi Reisman – Parshas Va'eschanan 5782

1 – Topic – Thoughts on the Annual Yerushalayim Trip

As we prepare for Shabbos Parshas Va'eschanan. Greetings from the center of the universe, Yeshiva Ohr Sameach in Yerushalayim Ir Hakodesh where I have the tremendous Zechus to be sitting and learning Boruch Hashem. Eretz Yisrael is as beautiful as ever, much more beautiful. Boruch Hashem the Ruach Hakedusha is extraordinary. This morning at Shacharis our good friend Herbie Bedetsky came by. He Davened an hour and ten minute Shacharis. Some people don't do that on Rosh Chodesh. Some people don't do that on Shabbos. You know what he talked to me about?

He talked to me in learning. He prepared something to tell me. It comes Mincha time and our good friend Yerchamiel came by. What does he come to? He comes to sit and to learn in Ohr Sameach. You can't go to Florida on vacation to go sit and to learn. Those are places you go to do what the Yeitzer Hora says. Over here in Eretz Yisrael it is different. Now I understand the Nevua of Zechariah where in Perek Daled he has a Nevua (אֵל-זֶרְבָבֶל לְאֹמֶר). He is talking about coming back to Eretz Yisrael after the Churban. (לֹא בְחַיִל, וְלֹא בְכֹחַ--כִּי אִם-בְּרוּחִי, אָמַר יְיָ וְיָרֹד צִבְקוֹת). HKB"H says to conquer Eretz Yisrael it is not the wars that conquer Eretz Yisrael, it is not the fighting that conquers Eretz Yisrael, it is (רוּחַ) the Ruach of the Ribbono Shel Olam.

A tremendous Ruach of HKB"H, the Ruach Hakedusha that is here in the Eretz. It is incredible. It is spread all over the land, everywhere. People who are not religious are far more Jewish here than they are in Chutz L'aretz. Far more Jewish than they are elsewhere. They know there are Yomim Tovim, they celebrate. They make Bris Milahs for their children. They know Lashon Kodesh, they know the alphabet. In America a Frei Yid knows nothing. The Ruach Hakedusha here is spreading and as you come it is more and more. Absolutely incredible what is going on. When I left America on Monday, I got an Aliya on Monday morning. Look at the Aliya. Moshe Rabbeinu is Davening to come to Eretz Yisrael and we are able to come.

The Posuk says that HKB"H said in 3:26 (אֵל-תּוֹסֵף דָּבָר אֵלַי עוֹד, בְּדִבְרֵי הַזֶּה). The next Posuk says (עֲלֶה) (רֹאשׁ הַפְּסָקָה, וְשָׂא עֵינֶיךָ יְמָה וְצִפְנָה וְתִימָנָה וּמִזְרְחָה--וְרָאָה בְּעֵינֶיךָ). That HKB"H told Moshe Rabbeinu you can see Eretz Yisrael but you won't go in. The Gemara in Berachos 32b (3 lines from the top) says (לֹא נֵעֲנֶה אֵלָּא בַתְּפִלָּה). Davening even if you have Zechusim and you have Mitzvos, you should know that without Davening and asking for things you are not going to be answered. Where was Moshe Rabbeinu answered in his Tefillos? Rashi there says (בְּדִבְרֵי תְּפִלָּה זֶה נִתְרַצֵּיתִי לְהִרְאוֹתְךָ אוֹתָהּ). That HKB"H said because you Davened to go into Eretz Yisrael at least I will give you that you can see Eretz Yisrael. So Biz'chus the Tefillah Hashem said (עֲלֶה רֹאשׁ הַפְּסָקָה) you can see Eretz Yisrael.

The Kasha is, was Moshe Rabbeinu ever told that he can't see Eretz Yisrael? There was a Gezaira on Moshe Rabbeinu as it says in Devarim 31:2 (לֹא תַעֲבֹר אֶת-הַיַּרְדֵּן הַזֶּה). There was no Gezaira that you can't see Eretz Yisrael. So what does it mean that in the Zechus of Tefillah you get to see Eretz Yisrael? If you look at Moshe's Tefillah he says in 3:25 (אָעֲבֹרָהּ-נָא, וְאֶרְאֶה אֶת-הָאֶרֶץ הַטּוֹבָה). He Davens to see Eretz Yisrael. What does it mean? There was no Gezaira that he shouldn't see Eretz Yisrael?

It is brought B'sheim the Kotzker that there is seeing Eretz Yisrael and there is seeing Eretz Yisrael. You can see Eretz Yisrael. You can see the trees and the stones and it doesn't look much different than the land in other places. Then there is seeing Eretz Yisrael. Seeing Eretz Yisrael B'kedusha, seeing the Penimios of Eretz Yisrael, seeing the life of Eretz Yisrael. Moshe Rabbeinu himself says to Klal Yisrael before they enter Eretz Yisrael in Devarim 29:3 (וְלֹא-יָתֵן יְרֹנָה לְכֶם לֵב (עַד, הַיּוֹם הַזֶּה). You don't know how to look at things (לֹדַעַת, וְעֵינַיִם לְרֹאוֹת וְאָזְנִים לִשְׁמֹעַ, עַד, הַיּוֹם הַזֶּה). When you come to Eretz Yisrael you are Zoche to see. Moshe Rabbeinu Davened that if he can't go he should see the Kedushas Eretz Yisrael. So HKB"H told him as it says in 3:27 (עֲלֶה רֹאשׁ (הַפִּסְקָה, וְשֵׁא עֵינֶיךָ יָמָה וְצַפְנָה וְתִימְנָה וּמִזְרְחָה--וּרְאֵה בְעֵינֶיךָ). A Lashon of Nevua, of picking up your eyes to be able to see. That is the challenge. The challenge is to come to Eretz Yisrael to see.

When they came to Har Hamoriah, Avraham was going to the Akeida with Yitzchok, Eliezer and Yishmael. What did Avraham see? He saw (ענן קשור על ההר). He saw the mount of Yerushalayim, he saw the Shechina there. He said to Yitzchok what do you see and Yitzchok said I see (ענן קשור (על ההר). He said to Eliezer and Yishmael what do you see? They said we see a mountain with trees and stones. So Avraham Avinu said to Eliezer and Yishmael you know what, Yitzchok and I are going to go up to the mountain. Beraishis 22:5 (וַאֲנִי וְהַנְעֹר, בָּלָכָה עַד-כֹּה; וַיִּשְׁתַּחֲוֶה, (שְׁבוּ-לָכֶם פֹּה עִם-הַחֲמֹר, וְאֶת-הַדָּבָר אֲשֶׁר אֶתְּחַלֵּץ עִם-יִצְחָק לַעֲשׂוֹת. You stay with the donkey. When you left Yerushalayim you see Eitzim and Avanim, stay with the donkey that also sees Eitzim and Avanim. Yitzchok and I we see.

You have a choice, (אָעפֿנדיג-נאָ, וואָרעאָ, אַת-האַרץ הטובה). You have a choice of what you want to see. We have to prepare our eyes to see what has to be seen. You have to be in the right place to absorb what has to be absorbed. If you come here and you see, then it was K'dai. It was K'dai (עלה ראש) (הפסקה). Moshe Rabbeinu went up you think it was with binoculars to see the land because he was curious? No! He saw the Penimios of Eretz Yisrael, the Kedusha of Eretz Yisrael. It is amazing what you see here. An incredible thing to see.

I walked in and the first person I met when I walked into Ohr Sameach was Shmuly Ben Tzvi from our neighborhood. Shmuly is learning here. I came on an evening flight and I came into Ohr Sameach and I meet him. He says here is Dan, I know Dan as he has been here for three summers that I have been here. He tells me Dan is getting married in three weeks in Czechoslovakia. You understand already where the Kallah originates from. This is Dan who came here knowing nothing, Dan who lived with a non-Jewish woman for years before he came to Eretz Yisrael. You know what? He saw the Kedushas Eretz Yisrael and he said goodbye to the woman that he had been living with. This is after a couple of years and he said goodbye and he hadn't talked to her for a couple of years.

A number of years went by and he gets a call from this woman who is from Czechoslovakia. A non-Jewish woman. She said I couldn't understand, you went to Jerusalem and you said goodbye? We had such a happy life together. I couldn't understand it. I looked into it. I am going to be Megayeir now. I know what it is about. Like the Gemara says, the mattress that you used B'issur now you can use B'heter, and he is getting married. They are getting married. They will build a Beis Yisrael, a Yiddishe Shtub. From what? He visited Yerushalayim and he saw.

When we come to Yerushalayim we are challenged to see. We are busy with the luggage, we are busy with everything. I had a wonderful flight. I flew United. The stewardess said as she opened the light in the galley, please pray here in the middle galley rather than in the back. Fine. We had 80 people (mostly Bnei Torah) Davening. Standing and Davening Shemoneh Esrei. I Davened for the Amud. I didn't want anyone to Daven a fast Davening as we are on a plane to Eretz Yisrael what is the rush? I will admit that it wasn't an hour and ten minutes but a beautiful Davening. Everyone was so uplifted. The aisles in all four directions were full of people with Tallis and Tefillin. Anyone who was there came to that Davening. A beautiful wonderful Davening. A Geshmake Davening. We got on the plane not sure what would happen. We were able to Daven together. People who Daven such a Davening on the airplane on the way, they are preparing themselves for Eretz Yisrael.

2 – Topic – The real Schar that Moshe Rabbeinu wanted for going to Eretz Yisrael

There is a famous Gemara in Sotah 14a. (מפני מה נתאוה משה רבינו ליכנס לא"י וכי לאכול מפריה הוא) (צריך אלא כך אמר משה) (הרבה מצות נצטוו ישראל ואין מתקיימין אלא בא"י Eretz Yisrael. A famous Gemara.

Not so famous is the rest of the Gemara. (אמר לו הקב"ה כלום אתה מבקש אלא לקבל שכר). Why do you want to these Mitzvos just to get Schar? (מעלה אני עליך כאילו עשיתם). I will give you the Schar as if you did it. That is what the Gemara says. Moshe Rabbeinu said I want to go. Why? I want to do Mitzvos. Hashem says why do you want to do the Mitzvos because of the Schar so I will give you the Schar. Freigt the Maharsha, Moshe Rabbeinu wanted to do Mitzvos Al Menas L'kabeil Pras, he wanted to do Mitzvos Shelo Lishma? Hashem says to him (כלום אתה מבקש אלא לקבל שכר)? What is going on?

I will tell you a Tertz that I heard from Rav Pam and I hope that I am saying it over correctly. Rav Pam said the following. There are two types of Kabbalas Schar for doing Mitzvos. Some Kabbalas Schar is to get a reward, either in this world, people respect you, people say wow he is a Tzaddik, or in the next world, Schar in Olam Habo. The Rambam says that it is also Shelo Lishmo. You are doing it for Schar. There is another type of Schar. Sometimes there is a Schar you do certain Mitzvos and it opens your heart to serve Hashem. It opens your heart to understanding Torah.

Rav Pam gave an example. There is a Gemara in Berachos and I think that it is Rav Zeira who says that when he was tired and he couldn't concentrate on his learning that he went and sat by the entrance of the Beis Hamedrash. He said that when the Talmidai Chachamim walk in or walk out I could stand up and be Mekabeil Schar. Rav Pam asked he wanted to do a Mitzvah to be

Mechabeid Talmidai Chachamim, but he did it so that he should get Schar. Rav Zeira is doing Mitzvos Al Menas L'kabeil Pras?

Enfert Rav Pam, the Schar of this world or the next world that is Shelo Lishma, however, someone who is Mechabeid Lomdei Torah, someone who gives Kavod to those who learn, the learning becomes more open to him, more available to him. He has a Leiv Pasuach to learning Torah. If you respect Lomdei Torah your heart gets open to Limud Hatorah. That Schar of course you want. So Rav Zeira said let me go stand up and I will be Mekabeil the Schar that the learning will go better.

The same thing with Moshe Rabbeinu. Hashem said (כלום אתה מבקש אלא לקבל שכר), why do you want to go to Eretz Yisrael, to get the Schar? What is the Schar? The Schar is (לא בחיל, ולא בכח--כי) (אם-ברוחי, אומר ירנר). That Eretz Yisrael has a certain Ruach, a certain spirit. There is a spirit that brings people close to the Penimios of Eretz Yisrael. It brings people closer. That was the Schar that Moshe Rabbeinu wanted. For that Schar, Zagt Rav Pam that is not Shelo Lishmo that is Lishmo. It is the Schar that opens your heart to Limud Hatorah.

Again, the Yesod Hadevarim, the basic idea is when you have the opportunity to come to Eretz Yisrael come to be a different person, come to be a person who serves HKB"H. When you come, come to change, come to absorb, come to be different. Over here when a 65 year old says hello to you and you say hi what do you do and the response is I am in Kollel that is normal. In America to be in Kollel at 65 you are a failure. Over here learning in Kollel at 65 is Geshmak, you are a success. Which is right?

When you come to Olam Habo with the fact that you were able to manufacture a lot of different material of goods, or that you sat and learned? It is a different Ruach.

Learn the first 6 Pesukim of Perek Daled of Zechariah. Zechariah sees an automated Menorah. There are two olive trees that are positioned above the Menorah. When the olives get ripe they fall on their own into a funnel and into a contraption that squeezes them and the oil goes straight into the Menorah and the Menorah burns without any effort at all. Hashem says to Zechariah (מה אלה) (ראה) what is this vision and Zechariah says I have no clue what is this vision.

HKB"H says (ויאמר אלי, לאמר, זה דבר-ירנר, אל-תרבבל לאמר: לא בחיל, ולא בכח--כי אם-ברוחי, אומר ירנר) (אבקות). When you want it happens by itself. Normally you have to climb up the olive tree and people who climb up the olive trees put their lives in danger, and then you have to harvest it, and then you have to squeeze it, and then you have to purify it, and then you have to sift it, and then finally you get some oil, and you package it and you sell it. No! (לא בחיל, ולא בכח--כי אם-ברוחי, אומר) (ירנר). It will go slow, it will go by itself. That is the Ruach of Yerushalayim.

And so, don't sit with the Chamorim, don't sit with the donkeys. Pick yourselves up and come here and see what it is like. Come to Yerushalayim, come to Ohr Sameach. Meet Dan he is here another 2 weeks as he is getting married in 3 weeks. Meet him and talk to him about what the journey is like. Incredible! Absolutely incredible! And therefore, I want to wish one and all an absolutely fantastic and extraordinary Shabbos Parshas Va'eschanan. A Parsha that begins with

Ahavas Eretz Yisrael. Halevai it should stick with us, it should remain with us. We should have that Ruach for all our lives. A Gutten Shabbos to one and all!

Rabbi Reisman – Parshas Va'eschanan 5781

1 – Topic – A Thought as I head out to Eretz Yisrael

As we prepare for Shabbos Nachamu - Parshas Va'eschanan. B'chasdei Hashem I am on my way to the airport B'ezras Hashem to go and be in Eretz Yisrael. This is a time that we have an extra appreciation of the ability to be in Eretz Yisrael. Let me share with you a quick thought that I have as we head out.

By Yetzias Mitzrayim sometimes the Torah refers to Yetzias Mitzrayim as (יום צאתך מארץ מצרים) Yom Tzeischa Mimitrayim. In Parshas Re'eh it says as is found in 16:3 (יום צאתך מארץ מצרים) Yom Tzeischa Mimitrayim the day you went out of Mitzrayim implying that it was daytime.

Also in Parshas Re'eh it says as is found in 16:1 (כי בחודש האביב, הוציאך ירור אלריד ממצרים--לילה). It says also that Klal Yisrael went out at night. There are Pesukim that imply it was by day and those that imply that it was by night.

As a matter of fact, if you go back to Parshas Bo regarding Yetzias Mitzrayim in Perek Yud Beis and you read from Posuk Lamed Gimmel through Lamed Vav, you would have the understanding that they went out at night. The Pesukim seem to say that they went out at night. Later in Posuk Mem Aleph (ויהי, בעצם היום הזה, יצאו כל-צבאות ירור, מארץ מצרים). Rashi explains that HKB"H told them to physically leave at night. But there appears to be somewhat of a contradiction in places where the Torah refers to it as the day you left Mitzrayim and those that refer to it as the night you left Mitzrayim.

Rav Schwab in Parshas Re'eh (on page 417 and this topic was expanded upon in the Divrei Torah to Parshas Re'eh 5776 – Ayin Sham) gives the following explanation. He says that when Klal Yisrael left Mitzrayim to head to Eretz Yisrael there were two things that happened. One was the physical change of location, they were physically in Mitzrayim and they traveled through the Midbar and they were then physically in Eretz Yisrael. But there was something else. There was also a change that was mental, that was intellectual, that was a change in the thinking process of a person. It was one thing to physically leave Mitzrayim but it is another thing to divorce yourself and separate yourself from the mentality of Mitzrayim. That is why it says that when Klal Yisrael went out by day, it says (יום צאתך מארץ מצרים). It refers to the day you left the land of Mitzrayim. The land of Mitzrayim meaning the land is a physical spot on the globe. They physically left Mitzrayim by day.

However, they actually left Mitzrayim mentally at night when HKB"H freed them from the yoke of Mitzrayim with Makkas Bechoros and then it says (כי בחודש האביב, הוציאך ירור אלריד ממצרים--לילה). There is leaving Mitzrayim meaning leaving the mentality of Mitzrayim. So there is the (ארץ) (מצרים), the physical leaving which was by day but the mental change, the change in considering themselves the Am Hanivchar are no longer part of Mitzrayim, that took place by night.

Which is the main aspect of leaving Mitzrayim? (וְזָכַרְתָּ, כִּי עֶבֶד הָיִיתָ בְּמִצְרַיִם) not (מֵאֶרֶץ מִצְרַיִם). You were Avadim, you were subjugated to the Mitzrim not only as slaves but also as people who had been influenced by the culture of Mitzrayim, by the people of Mitzrayim and the things that they did. So that, there are two aspects to leaving Mitzrayim, two aspects to the Geulah, the physical Geulah and of course the Geulah Hanefesh, the Geulas Haruach of leaving Mitzrayim.

Today, it is a much smaller scale we are not at the Geulah, but when we are Zoche to leave America and go to Eretz Yisrael and we are Zoche to go to a land where Boruch Hashem the Yeshiva world is extremely connected to Torah, has a different view of Torah, has a different mentality of Torah. They don't have the American influence that many of us have. We have to know that it is one thing to leave Eretz America, it is one thing to physically leave and to go to the place on the globe that we love that is called Eretz Yisrael. It is important. But more importantly we need to leave from America. We have to take the America out of us, we have to have the sense that we are going to a place where there is a different mentality about Yiddishkeit. They have a different way of looking at Yiddishkeit.

It is incredible. You walk on Motzoei Shabbos down the streets in the neighborhoods in Yerushalayim and you hear singing at Melave Malka from the windows of the apartments. It is just a Yiddishe Platz. It is a place where people are thriving in being Yidden and being divorced, separated from all of the Ritzonos, all of the desires, all of the pursuits that we have unfortunately become so used to in the United States here in NY. Even in our community, even where we are, we are very connected to the American culture, the culture of needing, wanting, having to have, it is just incredible the difference.

I was in Eretz Yisrael, I was learning and somebody who I know came to say hello to me, an Eretz Yisrael'dika Yid. Then he whispers to me, is it true that in America there are some Rabbanim who have smartphones? I looked at him and I said no, who told you that? To him it was incredulous it was impossible and here it is just something that became normal because we are Americans.

2 – Topic – A Thought on Parshas Va'eschanan

As you know, we have in this week's Parsha between Shlishi and Revii the Parsha of the Arei Miklat which really appeared already in Sefer Bamidbar, however, it is repeated here because as it says in 4:41 (אָז יִבְדִּיל מִשָּׁה) now Moshe Rabbeinu had to separate three other cities. We know that a Parsha that is repeated contains a Chiddush. Here in 4:42 it says (וְנָס, אֶל-אַחַת מִן-הָעָרִים הָאֵלֶּ--נָחִי). It says that the Rotzeiach runs to one of these cities (נָחִי) and there he is able to live.

From that, the Gemara Darshuns in Maseches Makkos 10a (28 lines from the top) (תלמיד שגלה) (מגליל רבו עמו). That a Talmid who goes to Galus his Rebbe should go with him. (שנאמר וחי). It says that when he goes to the Arei Miklat he has to live (עבד ליה מידי דתהוי ליה חיותא). Make sure he could live properly, to live properly he needs his Rebbe. So a Talmid goes to Galus and imagine that, it is not such a short trip. He goes there the entire lifetime of the Kohen Gadol. His Rebbe has to go there and be available to teach.

The Rambam when he brings this down in Hilchos Rotzeiach (Sefer Nezikin) in the beginning of Perek Zayin he brings the Halacha (תלמיד שגלה לעיר מקלט מגלין רבו עמו שנאמר וחי) and the Rambam adds the words (וחיי בעלי חכמה ומבקשיה) the life of people who are intelligent also look for wisdom, (בלא תלמוד תורה) without being able to learn (כמיתה חשובין), that is not living that is like Misah. That is the Drasha we have from these Pesukim.

Now this needs some explanation. It is a beautiful that everybody needs a Rebbi and a Rebbi is teaching, it is all true. However, we are not talking about a child that is going to Galus we are talking about an adult, we are talking about somebody who is going to Galus and it could be that he is middle age, it could be that he is passed middle age and he is going to Galus and he is a Talmid Chochom already. He knows how to learn. What is the importance that you are not alive if your Rebbi doesn't go with you?

I saw that Rav Berel Povarsky in his Sefer Badei Kodesh Al Hatorah, he says on the contrary. That is the point. The point is that even if a person is already a Talmid Chochom, he is already somebody who knows how to learn, he is already somebody who is a Baal Madreiga, but to go from one level to the next level in Torah and Avodah is itself (יְהִי) is itself living. That itself is Chiyus. To be able to step from one level to another and it doesn't have to be from the lowest level to the next level, even from a high level to the next level (יְהִי) is somebody who achieves.

Sometimes we say it is good enough. He is learning it is good enough. Good enough is not good. Good enough is for Gashmios'dika things. As long as a person can improve in Ruchnios a person has to look to improve in Ruchnios. That the Chiyus Shelo Mamash that is Mamash his Chiyus. By Gashmios you say it is good enough. By Ruchnios it is never good enough. A person always has to try to achieve to inch his way upward.

Having spoken earlier about the difference between the psyche, the psychology of the American mentality and the mentality of Boruch Hashem the Tzibbur that is learning in Yeshiva is learning in Kollel that spend so many years growing, it is a basic difference between the American mentality and the Eretz Yisrael'dika mentality. In America Boruch Hashem we have beautiful Yeshivos and Kollelim, we grow. When it comes to middle age it is good enough. Learn an hour in the morning, learn an hour at night, do the Parsha in the spare time. It is good enough. It is NOT good enough. Don't compare yourself to everyone around you. Compare yourself to yourself yesterday. Try always to achieve. (יְהִי) that is the Ikkur Chiyusa. The Ikkur Chiyusa of a person is to always be a growing person. The Gashmios that is good enough, it is fine, it is adequate. That is where the sense of adequacy of good enough belongs.

With this thought I am overjoyed to be heading to Eretz Yisrael to Artzeinu Hakedosha with a Tefilla that it should be a trip of growth in Ruchnios, a growth in Yir'as Shamayim, a growth in Avodas Hashem and it is my goal B'ezras Hashem to come back so that I should be able to take some of it with me IY"H.

You all should be Zoche, we all should be Zoche to go with the Geulah Sh'leima and if it happens that we go before the moment of the Geulah Sh'leima and it is not yet and it is within the Galus. we have to go there and absorb what we have to absorb in Eretz Yisrael and bring it back.

We should be Zoche to appreciate our visits to Eretz Yisrael. Last time I went it was after almost two years. I went to Eretz Yisrael four weeks ago and I had a new Tallis that I made a Shehecheyanu at the Kosel because I was just overjoyed to be there. It is a mixture of feelings the Kosel because you rip Kriya, it is sad to be there. But it is also a joy to have the Zechus to be there and the potential for growth. Shehecheyanu V'kiyimanu V'higiyanu Laz'man Hazeh. I am going back again within 30 days, what an absolute Zechus. IY"H we should all come Al Kanfei Nesharim Bim'haira B'yamainu. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Vaeschanan 5776

1. I am speaking to you today from the center of the universe Yerushalayim Ir Hakodesh. Boruch Hashem I have been Zoche to come, for an all too short period. How exhilarating it was to hear the Krias Hatorah this morning as it says in 3:23 (וְאַתָּה מֹשֶׁה אֶל-יְרֹנָה, בְּעֵת הַהוּא, לֵאמֹר). What does Moshe Rabbeinu ask? 3:25 (אֲעִבְרֶה-נָּא, וְאֶרְאֶה אֶת-הָאָרֶץ הַטּוֹבָה, אֲשֶׁר, בְּעֵבֶר הַיַּרְדֵּן: הֲהִיא טוֹבָה הַזֶּה, וְהַלְכֵנּוּ). Moshe Rabbeinu asked for the ability to go to Eretz Yisrael. Here we are Boruch Hashem in a time, in a generation, where HKB"H has made it possible for us to come to Eretz Yisrael, to feel Eretz Yisrael, to have a Hergish for Eretz Yisrael. As I mentioned to you last week, Mir Vert Tzu Gevoint, we get too accustomed to the things that we have and we don't appreciate them properly. Our Avodah is to appreciate Eretz Yisrael every single time.

The Bais Halevi in his Drashos in Drasha Ches has an explanation which should help us all appreciate Eretz Yisrael. Some of us who have been here so often don't know how to be Margish Eretz Yisrael. I don't understand it. People tell me, they go and they don't feel a thing. Of course you go and you don't feel anything if you are not connected, you have no Shaychus, if you have no appreciation.

The Bais Halevi says the following which goes on Eicha Perek 5 which talks about Eretz Yisrael right at the beginning. He says Eretz Yisrael is a land that has a Hishtokakus, a desire for Klal Yisrael to come back. For all of the centuries that we were not in Eretz Yisrael, the land did not give forth its bounty, this was a poor land, a desert land, a land that did not grow adequate fruit and produce to feed its people and Klal Yisrael came back and look at how the Eretz, the land is Mishtokeik, for Yidden to come back and grow here. The Ikkur is not the physical growth but the spiritual growth, the amazing connection that Eretz Yisrael has to the Ribbono Shel Olam. Somebody who comes here has to look to have that connection, that feeling, that you are coming to a land that is Mishtokeik. It is eager for you to come, eager for you to be here. Your Davening would be different, your learning would be different. When you come here the Davening has to be a different Davening. If you realize that you are in a place where the Avir, the air of Eretz Yisrael, the land of Eretz Yisrael has a desire for you to be here. If you know (as it says in Maseches Bava Basra 158b 14 lines from the top) (אוֹרֵא דְאֶרֶץ יִשְׂרָאֵל מֵחִים) you sit down to a Sefer differently. Eretz Yisrael.

The Maharal says an incredible thing. The Maharal is explaining Megilas Eichah. As you know, the first 4 Perakim of Megillas Eichah are in the order of the Aleph Bais. The fifth Perek is not. The fifth Perek also has 22 Pesukim yet it is not in the order of the Aleph Bais. Why is that?

The Maharal says that the first 4 Perakim relate to the Aveiros that caused the Churban. Gilui Arayos, Shefichas Damim, and Avodah Zorah which caused the first destruction and Sinas Chinom which caused the destruction of the Bayis Sheini. Those 4 Aveiros are represented in the first 4 Perakim. The fifth Perek is about Eretz Yisrael. About losing Eretz Yisrael which it says right in the second Posuk of the 5th Perek (נָחֲלֵנוּ נְהַפְכָה לְזָרִים, בְּתֵינוּ לְנִכְרִים).

Zagt the Maharal, the Bais Hamikdash is from Aleph to Taf, totally gone. We don't have any connection to any physical aspect of the Bais Hamikdash, the Churban was a total Churban. The 5th Perek is about Eretz Yisrael. To Eretz Yisrael, Zagt the Maharal there still is a possibility of connection, of growing from Eretz Yisrael. It is not the Eretz Yisrael we wish for, the Eretz Yisrael under the Malchus of Moshiach Ben Dovid, an Eretz Yisrael with Shemiras Shabbos everywhere. It is far from what we want. But it is Eretz Yisrael and we still can have the connection.

Zagt the Maharal, that is why it is not Aleph to Taf. Aleph to Taf means complete, and there is no complete destruction in Eretz Yisrael. A Yid still has the ability to connect. When a person comes here you have to look to connect. Not in the American neighborhoods, not in the little mini NY, mini Brooklyn of the hotel areas, but in the areas in which the Eretz Yisrael Yidden are Moser Nefesh for Torah, Avodah, and Yir'as Shamayim. That is a Nachamu Nachamu Ami. To come to Eretz Yisrael and to look in the streets and to see Yiddishe Kinder running everywhere. You stand here by Ohr Sameiach and you see Jews from all over the world that come together to serve the Ribbono Shel Olam each on his own level, each in his own way. What an incredible experience. That is Parshas Vaeschanan. (אֶעֱבְרָה-נָא, וְאָרְאָה). Moshe Rabbeinu couldn't and the Ribbono Shel Olam lets us. Incredible!

2. Let me move on to a Vort on the Parsha which is what we normally do. In this week's Parsha of course we have the Aseres Hadibros. In the Aseres Hadibros we read certain Shinuim, certain changes in language from the first set of Dibros to the second and there are numerous explanations. I believe last week I mentioned an Even Ezra, you can look it up.

What I want to mention to you today is the language that is found in 5:11 (שְׁמֹר אֶת-יוֹם (הַשַּׁבָּת, לְקַדְּשׁוֹ, כְּאֲשֶׁר צֻוֵּי). Keep Shabbos as you were previously commanded. Where was Shabbos previously commanded? The Gemara (in Masseches Shabbos 87b 3 lines from the top) says that (כְּאֲשֶׁר צֻוֵּי) is a reference to Shabbos Marah (וְאָמַר רַב יְהוּדָה אָמַר רַב כָּאֲשֶׁר צֻוֵּי בְּמַרָּה). Klal Yisrael was commanded before Har Sinai about Shabbos in Marah but the Torah says (שְׁמֹר אֶת-יוֹם (כְּאֲשֶׁר צֻוֵּי) like you were commanded before. The question is what is (כְּאֲשֶׁר צֻוֵּי) adding?

The Torah has all of the Mitzvos of Shabbos, the Torah says everything about Shabbos at Sinai. Why did Moshe Rabbeinu say keep the Torah like you were commanded of course here at Sinai plus (כְּאֲשֶׁר צֻוֵּי) like you were commanded in Marah. What addition is there from Marah that is not here? Nothing! Why mention the (כְּאֲשֶׁר צֻוֵּי)?

Rav Hutner in one of his letters, Igeres 56 says a beautiful Pshat B'derech a Halacha actually. To be Makdim, Rav Hutner is referring to a Shaila that is mentioned in a number of Poskim. The Aruch Laner relates that there was a non-Jew in Yerushalayim who was Megayeir. He had his Bris

and the Derech of Geirus is that Bris precedes Tevilah and we wait for the Bris Milah to heal before the potential Ger goes into the Mikvah.

So Shabbos came and it was after Bris Milah before he had gone to be Tovel, and he came very proudly to Shul. The people in Shul told him why are you coming to Shul on Shabbos, why are you wearing a Shtreimel, you are still a Goy? (גר שמל ולא טבל או טבל ולא מל אינו גר עד שימול ויטבול). The Gemara (Ed. Note: Rebbe might be referring to the Sugya in Yevamos 46 or Yevamos 71. The quote that I placed here is from the Rambam Sefer Kedusha, Hilchos Issurai Bi'ah, Perek 13, Halacha 6) says a Ger who does Bris Milah but not Tevila he is not a Jew yet. So (גר שמל ולא טבל) not only are you not obligated to keep Shabbos, it is Assur for you to keep Shabbos. So he went home and did Melacha like the Torah commands him, if you are not Jewish you have to do Melacha. Subsequently, members of the Bais Din who was involved in his Geirus came to him and said no don't do Melacha because after Milah you should keep Shabbos. He was confused. There was an argument. Bais Din said that after Milah you keep Shabbos and the local Talmidai Chachamim said what do you mean (גר שמל ולא טבל כאילו לא מהול) and they all agreed to send the Shaila to Rav Yaakov Ettlinger (1798 - 1871) the Aruch La-ner in Germany which itself shows the Gadlus of the Gadol Hador that Yerushalayim Yidden would send a Shaila to a German Rav.

There printed in the Teshuva Sefer he has his response. He says that it is Takeh strange. (גר שמל) (ולא טבל) it is the Derech that he keeps Shabbos, but the Kasha is a good Kasha because (מל ולא טבל) (כאילו לא מהול). He is a Goy and it should be Assur to keep Shabbos.

He struggles to explain it and he confirms that the Minhag is to keep Shabbos. He says that it could be that Lich'lal Goy Yotzo Lich'lal Yehudi Lo Ba. He is somehow in an in between stage but he does not have a precise explanation for why this is so.

Comes along Rav Hutner and he brings B'sheim Gadol Echod that the answer is this. All of the Mitzvos in the Torah we received at Sinai and at that time we were full-fledged Yidden. Shabbos we got at Marah. Marah was (מל ולא טבל), the Jews in Mitzrayim had done Bris Milah but they didn't come to Sinai yet which was the equivalent of Toval that made them full-fledged Yidden. So because Shabbos was commanded at Marah, therefore, a (גר שמל ולא טבל) is in that category and he keeps Shabbos. Very Geshmak.

Zagt Rav Hutner, coming back to this week's Parsha where it says (שְׁמֹר אֶת-יוֹם הַשַּׁבָּת, לְקַדְּשׁוֹ, כְּאֲשֶׁר (צִוְּיָהּ). Why does it refer back to Marah? You know why? Somebody might say in Marah they were commanded in one set of rules of Shabbos. That was superseded by Sinai where there was a new set of rules for Shabbos. So the Marah Shabbos doesn't exist anymore. The Sinai Shabbos exists. So it is different.

Just like Pesach in Mitzryaim they were allowed to own Chometz and they brought a Korban Pesach and it was superseded by the commandment later to have the Pesach of Sinai which is without Chometz. You are not allowed to have Chometz when you bring your Korban Pesach. The same thing with Shabbos. Maybe it was the Shabbos of Marah and it was changed, it was superseded to the Shabbos of Sinai.

(שְׁמֹרֶת אֶת-יוֹם הַשַּׁבָּת, לְקַדְּשׁוֹ, כַּאֲשֶׁר צֻוֵּה). So the Posuk tells you this is the same Shabbos as Marah. Exactly the same one. You are learning more rules. But it is the same Shabbos of Marah. Nafka Mina (לִגְרָם שְׁמַל וְלֹא טָבֵל). Very very Geshmak! This is a Dvar Halacha.

It does have a PS. Here I am left a bit stuck because Rav Hutner in the beginning of this letter asks a Kasha. In the Nussach of Mussaf we say (תַּכְנֵת שַׁבָּת). We thank the Ribbono Shel Olam for giving us Shabbos. (רְצִית קְרִבּוּנוֹתֶיהָ) etc. Then we say (אֲזַי מִסִּינִי נִצְטָווּ עֲלֵיהָ). That Shabbos we were commanded at Sinai. Why are we saying that in the Shemoneh Esrei, every Mitzvah (מִסִּינִי נִצְטָווּ עֲלֵיהָ). What is (אֲזַי מִסִּינִי נִצְטָווּ עֲלֵיהָ)? What does it mean that at Sinai we were commanded?

Rav Hutner asks this Kasha and then goes into the explanation that I just gave you on (שְׁמֹרֶת אֶת-יוֹם הַשַּׁבָּת, לְקַדְּשׁוֹ, כַּאֲשֶׁר צֻוֵּה). I am not certain how that answers the question. How is it (מִסִּינִי נִצְטָווּ עֲלֵיהָ) if everything is from Sinai. I am not sure what is meant to be added. Farkert it wasn't only at Sinai it was at Marah also. It certainly needs some sort of an explanation and I am sort of left hanging. Rav Hutner needs to answer it with this Vort, however, I don't understand how it answers it.

At any rate, these are my thoughts regarding Shabbos Kodesh Shabbos Parshas Vaeschanan and Shabbos Nachamu in Eretz Yisrael. What a Zechus. How wonderful to see the young men from America who have come here to Chap Arein, to absorb Kedushas Eretz Yisrael. Many of you who are listening, you were here once, you absorbed Kedushas Eretz Yisrael and you go back to America and fall back into the Gashmios of America. Try to reawaken it. It is there somewhere underneath. Try to reawaken that Hergish, that feeling, that drive to do things that are a little more spiritual, a lot more spiritual, that have more meaning. Reawaken within you the yearning for Eretz Yisrael, the values of Eretz Yisrael. Halevai you should all join me here in Eretz Yisrael B'vias Goel Bim'haira B'yamainu, looking forward to that day. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Vaeschanan 5775

1. Let's start with the Parsha. There is an incredible thought in the Sefer Kesav V'hakabala. On a part of the Parsha which is also part of the Siddur and that is Kriyas Shema. As you know, when we say Kriyas Shema every day we have the first Parsha which is Shema and V'ahavta which is called Kabbalas Ol Malchus Shamayim. Then we have the second Parsha which is V'haya Im Shamo'a which we refer to as Kabbalas Ol Hamitzvos. Anybody who hears this automatically has a Kasha. The difficulty is that the same Mitzvos that are in the second Parsha are in the first Parsha as well. The Mitzva of Mezuza, Tefillin, teaching Torah, they are in both Parshios. So what is going on? Why is one called Kabbalas Hamitzvos and one is called Kabbalas Ol Malchus Shamayim?

The Kesav V'hakabala gives an insight into Pshat in 6:5 (וְאָהַבְתָּ, אֶת יְיָ אֱלֹהֶיךָ), the entire Parsha. He says that really this Parsha has one Mitzva, the Mitzva of love of HKB"H. We are Mekabeil Ol Malchus Shamayim and we have the Mitzva to have a relationship of Ahava with the Ribbono Shel Olam. What follows 6:7 (וְשִׁנַּנְתָּם לְבָבְךָ) is not an Az'hara to teach, it is telling you that the Middah of Ahavas Hashem is that it should be such a love that you want to teach it.

L'havdil if you would hear a great joke and you meet a friend you would want to share it with him. After all, you think that it is something worthwhile, something that will give him pleasure. That is for a joke which gives momentary pleasure and has no lasting meaning. How about Divrei Torah? If you have a true love and appreciation for Torah you will want to tell it to the person that you meet. A part of (וְשִׁנְנֶתֶם לְבָנֵיכֶם וְנִפְשָׁהּ, וּבְכָל-מְאֵדָה) is to have such a love of (וְשִׁנְנֶתֶם) that you want to teach it. The same thing the Mezuzah on your doorway, the Tefillin on your body are expressions of Ahava. To tie a symbol of the Ahavah to your body, to connect the symbol of your Ahava to your home. This is the explanation of the first Parsha of Krias Shema. The Sefer Kesav V'hakabala goes so far as to say that really this is simple Pshat in the Parsha. He writes I really wouldn't even bother saying this except that I see that people make a mistake and don't understand it.

I saw afterwards in the Hameik Davar that he has a similar explanation of this Parsha which we say every single day. A tremendous insight into the idea of the Ahavah.

I wonder if in the Beracha of (אֱהָבָה רַבָּה אֶהְבֶּתֶנּוּ) which precedes Krias Shema, where we talk about Hashem's love for us and we mention the ideas of (לְלַמֵּד וּלְלַמֵּד. לְשִׁמּוֹר וּלְעֲשׂוֹת וּלְקַיֵּם) if there too it is meant as an expression of Ahavah.

It is a different Kavana. It is easy to Daven when there is one theme that goes through many of the words that you are saying as opposed to jumping from theme to theme. This gives us a Havana, an insight.

In previous years we asked a Kasha that (וְשִׁנְנֶתֶם לְבָנֵיכֶם), that is explained as Eilu Hatalmidim. Shouldn't the first time that it mentions (בְּנֵיכֶם) be a reference to your children? In the second Parsha by 11:19 (וּלְמַדְתֶּם אֹתָם אֶת-בְּנֵיכֶם) there it should mean the Banim that are Talmidim. Why in the first Parsha mentioned in the Torah do we translate (בְּנֵיכֶם) as Talmidim? According to the Kesav V'hakabala it is very Geshmak. The whole idea here is to have a tremendous Ahava to HKB"H to teach who you can. It is not coming to tell you a Mitzvah of teaching Torah. It is an expression of Ahava. An Oheiv might want to spread the word of HKB"H as best as he can. And so, there is a thought on Parshas Vaeschanan.

2. Let's move to a thought for Shabbos Nachamu. The Chida mentions that we find in Sefer Daniel that there are Arba'a Malchios, there are 4 kingdoms of our Galus. They are; 1) Bavel who destroyed the first Bais Hamikdash, followed by 2) Paras Umadai, which was the time of the Galus, followed by 3) Yavan the Greeks in the beginning of the Bayis Sheini, followed by 4) Edom, our present Galus.

Why isn't Mitzrayim one of the Malchios of our Galus. After all, didn't we go to Galus in Mitzrayim first? The Chida says that Mitzrayim is the Maasei Avos Siman L'banim for all the Galusin. Beraishis 46:8 (וְאֵלֶּה שְׁמוֹת בְּנֵי-יִשְׂרָאֵל הַבָּאִים מִצְרָיִמָה). The word (בָּאִים) are the initials of the 4 Galusin, Bavel, Edom, Yavan, and Madai. There is more. Klal Yisrael went to Mitzrayim 4 times. The Shevatim went down first as it says in Beraishis beginning of Perek 42 (כִּי יֵשׁ-שָׂרָךְ) to try to get food, then they went a second time together with Binyamin. Then Yosef revealed himself. The third time they went down as it says in Beraishis 46:27 (כָּל-הַנֶּפֶשׁ לְבֵית-יַעֲקֹב)

(הַבָּאָה מִצְרַיִם, שְׁבָעִים). The 4th time is after Yaakov Avinu is buried and they came back to Mitzrayim. So the Shevatim arrived in Mitzrayim 4 times.

The Chida says that those 4 times are K'neged the 4 Galuio's. The first of (יֵשׁ-שָׁכָר בְּמִצְרַיִם) when they went to Mitzrayim to try to find some type of rescue during a time of Tzarah is Galus Bavel when a Yid went to Bavel and there was something there, that Klal Yisrael could regroup.

The second is the Galus of Madai, that is when they went down with Binyamin. It started off very bitterly but during that Galus, Yosef revealed himself. The same thing of the Galus of the 70 years the time of Madai. During that time Reshus was given to build the Bais Hamildash. During that time the miracle of Purim took place, during the Galus. That is the second time they went down. When they went down the second time you remember from Chumash the Shevatim drank wine together with Yosef. A Remez to the drinking of wine on Purim. They brought down Binaymin, a Remez to Mordechai Hayemini from Sheivet Binyamin.

The third Galus when they went down with the (שְׁבָעִים נָפְשׁ) is a symbol for Galus Yavan. A time of danger of assimilation. We find that Yaakov was afraid when they would come down that Mitzrayim was greeting them happily and eagerly. There was a danger of assimilation. The Misyavim, the third Galus.

Of course the 4th Galus our present Galus, is the longest and the most difficult. The 4th time the Shevatim went down was by Kevuras Yaakov. After Yaakov was buried they went back down and then the Kushi Hashibud began shortly thereafter. That is a difficulty of this Galus, the most difficult of all. But of course in every Maaseh Avos Siman L'banim there is a lesson of Nechama here as well. Just as in Mitzrayim Klal Yisrael called to the Ribbono Shel Olam and as the Posuk says in Shemos 2:25 (וַיַּדַּע, אֱלֹהִים) He brought the Galus to the end. As long as they resisted the Lo Shinu Es Shemam, Lo Shinu Es Lishonam, as long as they resisted the assimilation, they had the Geula. So too, we find Nechama in the hope for a Geula and the Yetziya from the 4th Galus like the Yetzia from Mitzrayim, like the Yetzia from that 4th Galus, one full of miracles and joy. So a thought for Shabbos Nachamu.

3. Moving on to a thought for Tu B'av. It is very confusing what is the Mayla, what is the benefit of Tu B'av. I just Davened Mincha and we missed Tachanun. Already a benefit and it is not even Tu B'av yet. What is the lesson of Tu B'av?

We know that on Tu B'av it was a day of Shidduchim, a day that Klal Yisrael were involved heavily in finding Shidduchim. That is a nice thing. How does that fit in with Tu B'av?

In the Afikai Mayim on Yimai Hamitzarim, which are the Shiurim of Rav Moshe Shapiro at the end on page 414 there is an explanation. He says Tu B'av is not so much a Yom Shidduchim as a Yom of Tefilla. What happened? On this day, Klal Yisrael realized that the 40th year of Maisai Midbar of those that were supposed to die would not die. It was a reprieve from the Gezaira that for 40 years as it says in Bamidbar 14:34 (אֲרִבְעִים יוֹם--יוֹם לְשָׁנָה יוֹם לְשָׁנָה) there would be death in the Midbar. Although they could have realized it on Yud B'av right after Tisha B'av but Chazal explain that that realization came on Tu B'av. On Tu B'av they realized the power of the Koach of Tefilla. That even after a Gezaira L'ra is made, HKB"H turns it around. The Rambam writes in Pirush

Hamishnayos on the last Mishnah in Maseches Taanis which talks about Tu B'av, that they had a certain confidence that they can Daven and that HKB"H looks at them favorably, and that we take as well.

In learning Berachos Daf 32, I came across a Pnei Yehoshua. The Pnei Yehoshua says Vaeschanan that Moshe Rabbeinu Davened 515 Tefillos. What is 515 and when did they take place? Were they 515 Tefillos spread over two days or three days? The Pnei Yehoshua makes a calculation. He calculates all the Davenings back from Vaeschanan, all of the weekday Davening as there are no Bakashos on Shabbos. He says that if you take 3 Tefillos a day, Shacharis, Mincha, and Maariv excluding the Tefillos of Shabbos and Yom Tov, the 515 Tefillos bring you back to Tu B'av. On Tu B'av even Moshe Rabbeinu realized something that he didn't fully appreciate, the Koach Hatefila. He Davened that the Gezaira against him would also be overturned and three times a day he Davened a Tefilla. So Tu B'av is a day not only of Tefilla but a beginning of a series of Tefillos.

When we Daven for something 5 times, 15 times, or 20 times we get tired and we think that Hashem is not listening. Moshe Rabbeinu 515 Tefillos. We too, as it says in Tehillim 27:14 (קְוֵה, אֶל-יְיָ וְיִצְחַק, וְיִצְמַח לְבָבְךָ; וְקִוֵּה, אֶל-יְיָ וְיִצְחַק, וְיִצְמַח לְבָבְךָ). Chazal Teitch (קְוֵה, אֶל-יְיָ וְיִצְחַק, וְיִצְמַח לְבָבְךָ) when you Daven to Hashem and you are not answered (קְוֵה, אֶל-יְיָ וְיִצְחַק, וְיִצְמַח לְבָבְךָ) find strength. As the Rambam says and see that Tefillos can be Poel even if it is many Tefillos. That is the Koach of Tu B'av a Koach to be Mechazeik ourselves in the Koach Hatefila. A very special opportunity.

Tomorrow morning Vesikin is about 5:50 in the New York area. It is a good day to get up early and Daven, to Daven a Vesikin Davening. If you don't usually Daven Vesikin the first time you do it is certainly gives you an extra feeling, an extra Hergeish. Do it and make it a special Davening. Daven for the things you need, things your Chaveirim need. IY"H your Tefillos should be answered. With that I wish everyone a joyous Tu B'av, a meaningful Shabbos Nachamu, and a Heilige Shabbos Kodesh. A Good Shabbos to all.

Rabbi Reisman - Parshas Vaeschanan 5774

1. I would like to share with you two thoughts on the Parsha and then a thought that is not Dafka on the Parsha. Let's start with two thoughts on the Parsha. One is one of the most incredible thoughts in a beautiful Sefer of incredible thoughts from Morainu HoRav Shimon Schwab (Sefer Mayan Bais Hashoeva - Parshas Korach 16:7 page # 334). We know that when Moshe Rabbeinu begs to go into Eretz Yisrael HKB"H says to him as it says in 3:26 (רַב-לָּךְ--אֶל-תּוֹסֵף דְּבַר אֵלַי עוֹד, בְּדִבְרֶךָ it is plenty. You have spoken to me enough. The language of (רַב-לָּךְ) itself is a little hard to understand. It doesn't sound like the words of Chiba you would expect from the Ribbono Shel Olam to Moshe Rabbeinu who is Davening to go into Eretz Yisrael, it should have been words of Pi'us in some type of a way. But it doesn't seem that way. HKB"H says Genukt, it is enough.

Furthermore, there is a Gemara in Maseches Sotah 13b (21 lines from the top) (א"ר לוי ברב בישר) with the language of "Rav" Moshe spoke and (ברב בישרוהו) with the language of "Rav" he was spoken to. How so? The Gemara explains. (ברב בישר) Moshe Rabbeinu spoke using the word Rav when he said (רַב-לָּכֶם, בְּנֵי לֵוִי) in Parshas Korach 16:7. He said (רַב-לָּכֶם, בְּנֵי לֵוִי) it is enough for you sons of Levi. Therefore, (ברב בישרוהו). Therefore, the same language of Rav, HKB"H spoke to him.

(רב-לך--אל-תוסף דבר אלי עוד, בדבר הזה). This Gemara is a Pliya. First of all, was it an Aveira that Moshe Rabbeinu said to the Bnei Korach "Rav Lachem", is there something wrong that he should be punished because he said it? Secondly, the language of (בישר), a Bisurah is usually a Bisura Tovah, usually something positive. (ברב בישר ברב בישורוה) That language in Lashon Kodesh is a very difficult one.

For this, Rav Schwab says an incredible Yesod that is really important to any Jewish who is Osek B'tzorchai Tzibbur, who is involved in anything for the Tzibbur of Klal Yisrael. Rav Schwab gives us insight into the complaints of the Adas Korach, into the family of Levi when they came to Moshe Rabbeinu.

What was the job of the Leviim? When it was time for the whole Klal Yisrael to move, all 3 Million Jews had to now gather up their possessions on short notice and travel to another one of the 42 different Masaos, that they moved to in the Midbar. Leviim had to run to the Bais Hamikdash (Mishkan) and it was hard work, they had to take apart the different parts of the Bais Hamikdash (Mishkan), disassemble them, cover them properly, in some cases carry them by hand and in other cases put them in wagons and travel. Their wives undoubtedly were collecting the children's slippers, pajamas, and different things, getting ready to move. But the father was a Levi, he had to run and there he was taking care of the Mishkan. He gets to his new destination, the family has to settle in, but no he is a Levi, he is busy setting up the Mishkan. That the Leviim did, they set up the Mishkan. As soon as the Mishkan is set up and ready for Avodah, ready for the Shechina, we tell the Leviim ok your job is done, back off. Only Kohanim have the right to do Avodah, only Kohanim put on special Begadim (לְכָבוֹד, וּלְתַפְאֶרֶת), only Kohanim get to eat from the different Korbanos that are brought. Back off, you are like a Yisrael. To most people that would be very upsetting. Here I am doing all the hard work, all the labor, and when it comes time to get a little bit of the glory, of the joy, of the people coming to see the Mishkan, I am told to back off I am like one of them. It is very much that way when you are Osek B'tzorchai Tzibbur, when you get involved in public things. It is very much that way. There are a lot of people who do a lot of work behind the scenes and really don't get proper credit for it, don't get proper credit at all. That is why the Leviim had complaints, look at what we are doing and look at what we are getting. It is not fair. Moshe Rabbeinu said to them (רב-לכם, כְּנִי לוֹי), you should know that it is an extraordinary thing. When you get to serve HKB"H behind the scenes, you are more Lishma, more L'sheim Shamayim than those who don't. Here you are, able to do all the work and back off with humility and let the Kohanim do the Avodah. Moshe Rabbeinu told them Rav Lachem it is no small thing this what I am telling you to do.

Fast forward to Parshas Vaeschanan. In Parshas Vaeschanan Moshe Rabbeinu says I want to go into Eretz Yisrael. For 40 years I nurtured these people, for 40 years I went from one challenge to another, one difficulty to another. Now is the time to see the Nachas, the Sipuk. To see them enter Eretz Yisrael, to see them enjoy. In the whole Sefer Yehoshua the people don't rebel once and Moshe Rabbeinu has a complaint on Yosher, a complaint of how can it be that I come until here and now I am not allowed to go further? The Ribono Shel Olam says to him (רב-לך), it is plenty. What you have done is a Besura to you, it is good news to you. What you have done is extraordinary. When someone does things for the Tzibbur to set things up, that is an extraordinary level of Avodah. Therefore says HKB"H to Moshe Rabbeinu (ברב בישר ברב בישורוה) remember you

said (רַב-לָקָם) to the people of Korach, I am telling you the same thing. What a beautiful thought for anybody who is Osek in Tzorchei Tzibbur behind the scenes.

2. Let us move on to a second Vort, equally practical, equally a Vort that talks to our emotions. In the beginning of Parshas Vaeschanan Rashi says in 3:23 (אֵין חֲנוּן בְּכָל מְקוֹם אֵלָּא לְשׁוֹן מִתְּנַת חֲנָם. אֵף עַל) The Tzadikim request of HKB"H (מִתְּנַת חֲנָם) a gift for free. Moshe Rabbeinu said I am requesting not because I am deserving, for no other reason am I requesting it as a free gift from HKB"H.

Rav Mordechai Druk said hold on a second, there are free gifts? Free means by definition that you don't have to be a Tzaddik to get it because if you have to be a Tzaddik to get it then it is not free. So the question then is why can't I get it, let me get a Matnas Chinom. Where are there Matnas Chinom's available? So Rav Druk answered beautifully and in my mind I can still hear his voice saying it so powerfully. Says Rav Druk, you can get a Matnas Chinom but you have to understand that it is a Matnas Chinom, it is free. As long as you think you are doing it it is not a Matnas Chinom. If you tell HKB"H let my business succeed but in your heart you feel that you are the one doing it that is not Matnas Chinom you won't deserve the Matnas Chinom. I still remember Rav Druk saying in his tone of cynicism regarding human nature, he said people Daven to Hashem, they are really saying Hashem I can take care of business but make sure that no one else messes it up. Don't worry I can do it Hashem. Just no one should mess me up. Don't get in my way. If you believe that it is all from HKB"H, it is a Matnas Chinom, there is such a thing as a Matnas Chinom.

Rav Druk in Darash Mordechai (page # 123 - 124 on 8:17) pointed it out from two Pesukim in Parshas Eikev next week's Parsha. In Parshas Eikev 7:17 it talks about going to war for Eretz Yisrael. (כִּי תֹאמַר בְּלִבְבְּךָ, רַבִּים הַגּוֹיִם הָאֵלֶּה מִמֶּנִּי; אֵיכָה אוּכַל, לְהוֹרִישָׁם.) you will say in your heart these Goyim are so many how can I conquer them. That is the human nature going into battle. In 8:17 after Klal Yisrael has conquered the Umos Ha'olam we find that the people are saying (כָּחִי וְעֹצָם) (יְדִי, עָשָׂה לִי אֶת-הַסִּיל הַזֶּה) my power has done it. This is an incredible transformation. Beforehand, people realized that it is all up to HKB"H. Afterwards (כָּחִי וְעֹצָם יְדִי, עָשָׂה לִי אֶת-הַסִּיל הַזֶּה) that is human nature. Afterwards it is hard to see that it wasn't me doing it.

Rav Druk quoted a Nodeh B'yehuda Cheilek Aleph, Orach Chaim Siman 10. He says, why do we say Ein Kelokeinu before Pitum Hak'tores. Pitum Hak'tores is more fundamental. Says the Nodeh B'yehuda, Pitum Hak'tores is a Zechus to be wealthy. Once a person is wealthy he doesn't think Ein Kelokeinu, Mi Kelokeinu. Hashem is his Shutuf, his partner. He accomplishes and Hashem helps him. Before the Pitum Hak'toras is Ein Kelokeinu.

I can't help but say that when young men leave the Yeshiva and go out to work as they step out of the Yeshiva to go out to work they know that it is not up to them. They don't know if they will have a Parnasa, what type of Parnasa they are going to have. Mi Yodai'a? However, once they are Matzliach, hopefully, in the business that they are in or the profession that they are in, then they think that it is natural and they forget that it is HKB"H. Ein Kelokeinu.

3. Finally, I would like to end with a thought of my own and hope you forgive me as many of you know I just returned from Eretz Yisrael and I still have the warm feeling of Eretz Yisrael, always an incredible place.

It is painful to me. It seems to me that the people here don't have the idealism that exists in Eretz Yisrael, not at all. We don't have the idealism that we should have. Over there in Eretz Yisrael there is a certain sense, an expectation that if somebody does not learn properly, does not have proper Sedorim, there is something wrong. There is an understanding that on Shabbos afternoon if you have time you go to the Bais Medrash. It is not that you go for an hour. It is that that is where people belong. There is a certain idealism. Then you come to America and when I get here I see advertisements for ice cream pops. Imagine what it looked like in Eretz Yisrael getting an American magazine in middle of a war and seeing advertisements of pictures of steaks, pictures of barbecues... How difficult, how painful it is the state that we are here in this country. Our focus is on Gashmios and once in a while we do the Ribbono Shel Olam a favor and we serve HKB"H as well. It shouldn't be that way, it really shouldn't be that way. We need to have first and foremost our understanding that we are serving the Ribbono Shel Olam, that we are serving HKB"H. Once we have that, the fact that we can have Gashmios too is fine. This tremendous focus on all the Gashmios that our society has, on all the fancy food that we have, is not good, it is not the way that it should be. We could do better. We definitely could do better. We should do better. We should look to serve HKB"H, when we have free time to use that time. When we have time for one reason or another when we are not at work, to use that day in the Bais Medrash. When it is a time of Milchama should it be that we are Yotzei with the three Kappitalach Tehiilim that we say (at the end of Davening) when we are running out? Shouldn't the Bais HaMedrash be full at night or at least more full during a time of war than any other time? It is painful.

You know, there are Baalei Teshuvah in Eretz Yisrael much more than there are Baalei Teshuvah here. In Eretz Yisrael there is idealism. Over here it is Parnasah first and ideals second. We need to change that. We need to change it very very much. To be the people that we could be. To be the Bnei Torah that we are ascribed to be. When we were Bnei Torah in the Yeshiva and we went out to work, we went out to work because we needed to go out to work not because we wanted to go to work. Anyway, those are my few words, my few words of pain that I have as I come back to a beautiful community, a community that has such an Ahava for the Ribbono Shel Olam, an Ahava for Klal Yisrael. We need really to get our priorities first.

As the Novominske Rebbe put it last night at the Asifa. He said there is an Ikkur and a Taaful not only in Hilchos Berachos there is an Ikkur and a Taaful in life. You have to know what your Ikkur is and you have to know what your Taaful is. With that, have a Hatzlacha. The Ikkur is what we do to put away for Olam Habo. The Taaful is what we do that unfortunately doesn't stay with us. That is an Olam Hazei thing. We need to remember that.

With that, I wish everybody a wonderful meaningful Shabbos. A Shabbos Nachamu that is not based on wearing shorts and tee shirts. It is based on having a Nechama and maybe sitting down and learning the Haftorah with Rashi, Radak, maybe with the Malbim. You had so many Shabbos Nachamus in your life, did you ever think of it? We can be better, should be better, and we will be better. Let's hope that these few days of Shalom will continue as days of Shalom for Klal Yisrael, and days of Aliyah for all of us. A Gutten Shabbos!

Rabbi Reisman - Parshas Vaeschanan 5773

I speak to you today from the airport where I will shortly board an airplane to go to Eretz Yisrael. How appropriate the Parsha of Vaeschanan El Hashem, Moshe Rabbeinu Davened so much to be able to enter Eretz Yisrael and Boruch Hashem we have the Zechus to be able to go to Eretz Yisrael so easily. Maybe we should Daven Vaeschanan the 515 Tefillos that our trip to Eretz Yisrael should be meaningful. We should have a Kavanna in the Berachos of Shemoneh Esrei which talk about becoming closer to the Ribbono Shel Olam as we come to the Zechus of coming to Eretz Yisrael.

In this week's Parsha, Rav Shteinman in the Ayeles Hashachar (page # 26) has an extraordinary Vort with a Diyuk in the Pesukim in this week's Parsha regarding somebody who is able to go to Eretz Yisrael. In the beginning of Perek Daled the Posuk says in 4:1 (וַעֲתָה יִשְׂרָאֵל, שְׁמַע אֶל-הַחֲקִים) (וְאֶל-הַמִּשְׁפָּטִים, אֲשֶׁר אֲנִי מְלַמֵּד אֲתֶכֶם, לַעֲשׂוֹת--לְמַעַן תִּחְיִו, וּבִאתֶם וִירְשֶׁתֶם אֶת-הָאָרֶץ וְאֹתִי צִנָּה יְרוּר, בְּעַת הַהוּא, לְלַמֵּד אֲתֶכֶם, חֲקִים וּמִשְׁפָּטִים: לַעֲשׂוֹתְכֶם) (אֲתֶם--בְּאָרֶץ). The Posuk says that you have the Mitzvos to be able to do them in Eretz Yisrael. The Ramban asks to do them in Eretz Yisrael, you are Chayuv in Mitzvos anywhere in the world? The Ramban answers that when you do the same Mitzvah in Eretz Yisrael it is a greater Kiyum Mitzvah (more of an accomplishment) than doing it in Chutz L'aretz.

Rav Shteinman in the Ayeles Hashachar says L'fi Zeh let's say you have a person who is on an airplane and he has a choice he can Daven Mincha on the plane or he can wait until he lands in Eretz Yisrael. Or like this year, somebody who can say Kiddush Levana in Chutz L'aretz or wait to say it until he gets to Eretz Yisrael. So it comes out says Rav Shteinman from this Ramban that it is better to be Mikayeim the Mitzvah in Eretz Yisrael because the Ramban says that in Eretz Yisrael the Mitzvah is on a higher Darga (higher level). That is what he says as Halacha L'maysa. Now whether Halacha L'mayseh this is the Psak, he writes parenthetically that maybe Zerizim is more important. But the Mussar Shebo, the idea of the appreciation of Kiyum Mitzvos in Eretz Yisrael is the main Nekuda.

The Gemara in Maseches Kiddushin 49b (22 lines from the top) says (עשרה קבים יופי ירדו לעולם) 10 Kavim of beauty went down to the world and Yerushalayim has 9 of the 10 measures (Kavin) of beauty that were given to the cities of the world. L'chora, it is Shver. The Gemara says in Maseches Pesachim 8b (24 lines from the top) (א"ר אבין בר רב אדא אמר) (ר' יצחק מפני מה אין פירות גינוסר בירושלים כדי שלא יהו עולי רגלים אומרים אלמלא לא עלינו אלא לאכול פירות גינוסר בירושלים דיינו נמצאת עליה שלא לשמה כיוצא בו אמר ר' דוסתאי בר' ינאי מפני מה אין חמי טבריא בירושלים (כדי שלא יהו עולי רגלים אומרים אלמלא לא עלינו אלא לרחוץ בחמי טבריא דיינו נמצאת עליה שלא לשמה). Why aren't the hot waters of Tiveria in Yerushalayim or the beautiful fruits of northern Israel in Yerushalayim? The Gemara says so that people shouldn't say that they are being Oleh Regel because of the beauty of the hot waters or the fruit. It is Shver because (עשרה קבים יופי ירדו לעולם) (תשעה נטלה ירושלים ואחד כל העולם כולו). There are other aspects of beauty in Yerushalayim. But the Gemara in Pesachim says that there should be no other aspects of beauty.

Rav Gedalya Schorr in Ohr Gedalyahu Parshas Tazria page # 39 says something beautiful. He says what is the Yofi of Yerushalayim. What is that beauty? It is not the physical beauty. Of course there is physical beauty but it is an appreciation of Ruachnios similar to the fact that Moshe

Rabbeinu's face shown because of the Ruchnios as is mentioned in Shemos 34:29 (וַיִּהְיֶה, בְּרָדָת מִשָּׁה) Klal Yisrael was overwhelmed by it. The same thing with Yerushalayim. Yerushalayim has the ability to connect Ruchnios with Gashmios. That is the Yofi of Yerushalayim. The Yofi of Yerushalayim is that beauty. The Gemara in Masseches Bava Metzia 84a (17 lines from the top says) (אמר רבי יוחנן) Rav Yochanan said I remain from the beautiful people of Yerushalayim. He wasn't talking about outward beauty or physical beauty. He was talking about the beauty of Yerushalayim as we read in Eicha 1:6 (וַיֵּצֵא מִן בֵּית - (מִבֵּית -) צִיּוֹן, כָּל -הַדֶּרֶךְ) That beauty is worth taking note of. That beauty is the beauty that we have to appreciate. That beauty is a connection of Ruchnios in a Gashmios world. There are some people who are Zoche to it. Baalei Teshuva especially feel the Ruchnios in Yerushalayim. We all need that when we come to Eretz Yisrael to try to see the beauty of Yerushalayim. That Nikuda of beauty which attracts a person. That beauty is a connection of the Gashmios world with the Ruchnios that exists in the world.

Rav Shlomo Kluger in Parshas Shelach has an extraordinary Vort on the idea of the beauty of Eretz Yisrael and how it affects a person. We find in Parshas Shelach 14:5 (וַיִּפֹּל מִשָּׁה וְאַהֲרֹן, עַל -פְּנֵיהֶם) When the rebellion of the Meraglim starts Moshe and Aharon fall. Yehoshua Bin Nun and Kolehiv Ben Yefuneh ripped Kriya as it says in 14:6 (וַיִּהְיוּ שָׁעַ בֶּן -נֹון, וְכֹלֵב בֶּן -יִפְנֶה, מִן -הַתְּרִים, אֶת -הָאָרֶץ --קָרְעוּ,) (בְּגָדֵיהֶם). The question is why does it say Yehoshua Bin Nun and Kolehiv Ben Yefuneh (מִן -הַתְּרִים,) it should just say who they are we know that they were (אֶת -הָאָרֶץ)? Why is it that Dafka here it says (מִן -הַתְּרִים, אֶת -הָאָרֶץ). Why is that something of importance and significance in the Posuk?

Rav Shlomo Kluger says something extraordinary. He says that Moshe and Aharon and Yehoshua and Kaleiv were standing there and watching the rebellion. Yehoshua and Kaleiv understood better what happened. They ripped Kriya. A person rips Kriya after the death of a loved one Lo Aleinu. Ripping Kriya is when you realize it is over. Kaleiv and Yehoshua understood and Moshe and Aharon didn't. What do you mean, how could it be? Moshe and Aharon were greater than Yehoshua and Kaleiv why did Kaleiv and Yehoshua recognize something which Moshe and Aharon didn't?

Rav Shlomo Kluger answers that the Posuk (מִן -הַתְּרִים, אֶת -הָאָרֶץ) is saying that they stepped into Eretz Yisrael. Avira D'ar'a Machkim - the Avir of Eretz Yisrael makes a person wiser. The Gemara in Masseches Kesubos 75a (7 lines from the bottom) says (וְחָד מֵיָנִין כִּי סָלִיק לְהַתָּם עַדִּיף כְּתָרִי מִיִּנְיָהוּ) that one person from Chutz L'aretz who stays in Eretz Yisrael has the wisdom of two from Chutz L'aretz. Where do we learn from Rav Shlomo Kluger that even visiting Eretz Yisrael suffices for this benefit? Yehoshua and Kaleiv visited Eretz Yisrael for 40 days and they were Zoche to a Darga that on their level of this Chakima was higher than the Darga of Moshe Rabbeinu.

I once read that 2 people once came to talk to the Malbim. One was a person who lived in Eretz Yisrael while the other lived in Chutz L'aretz. The Malbim allowed the person who lived in Eretz Yisrael to go first. The second one was upset and said I am more Chashuv than him. Why is he going in ahead of me? Halacha says that a Chochom has Kadima. The Malbim replied to measure people I am not able to tell who is greater but I know a Rashi that says in Beraishis 15:18 (עַד -הַנֶּהָר (Ed. Note: There is a similar quote by Rashi in Devarim 1:7 (מִפְּנֵי שֶׁזָּכַר עִם אֶרֶץ יִשְׂרָאֵל, קָרָא גָדוֹל) is called Nehar Hagadol because it

is attached to Eretz Yisrael. Something attached to Eretz Yisrael is greater even if it is not greater. There is a real appreciation that you have to have. We talk about the Zechus about going to Eretz Yisrael. We have to weep and feel the Zechus of going to Eretz Yisrael something that a Dor or 2 Doros ago people couldn't dream of. When we go there we have to make the most of it.

Let me end with one additional Vort on the Parsha. After the Aseres Hadibros, the Posuk says in 5:19 (קול גדול, ולא יסף). The Aseres Hadibros is the great voice (ולא יסף). What does (יסף) mean? Rashi brings 2 Peshatim. One Pshat is that it didn't stop (ולא פסק כי קולו חזק וקיים לעולם). The Kol of the Aseres Hadibros is in the world forever. Rashi brings another Pshat. (ולא יסף) that it never happened again (לא הוסיף להראות באותו פומבי). The word (יסף) is a word that can have opposite meanings. In English this is called a contronym. A contronym is a word that can be used in two opposite ways.

For example in English when you say to trim something. To trim can mean to remove the edges and to trim can mean to decorate the edges. To clip something can mean to attach and it can also mean to detach. They have opposite meanings. That is called a contronym. In Lashon Kodesh there are many contronyms and we know that there are no true synonyms in Lashon Kodesh so if there is a contronym then there is a Mussar message. (יסף) is a contronym and (יסף) can mean to end or to continue. Incredible!

For example when Yehuda and Tamar at the end recognize that these are their children it says in Parshas Vayeishev 38:26 (ולא יסף עוד, לדעתה). Two Peshatim. Either Yehuda ended his relationship with Tamar or he continued his relationship with Tamar. Rashi says (יש אומרים לא הוסיף. ויש אומרים לא פסק). Opposite meanings.

Or when Yosef Hatzaddik is born in 30:24. Either (יסף ירר לי, בן אחר) where Yosef means to add or as is said in the prior Posuk (אסף אלרים את-הקרפתי) where (אסף) means to end. So (אסף) can mean to end or to continue. Here too (קול גדול, ולא יסף). Pshat number 1 in Rashi (ולא פסק) that it didn't end and Pshat number 2 is (ולא יסף) it didn't continue. Opposite meanings. So (יסף) is a contronym, it is used both ways.

What is the Mussar message of it? The Mussar message is obvious. In the Gashmius world, in the world we live in, when we add to something we are coming closer to the end. As we add years to our lives we are being Mosif but we are getting close to that Asifa of (א-עמיו). A person makes money it is great to make money but you are coming closer to the last dollar you can make. Everything a person takes in is coming closer to the end. It is a Mussar Haskeil. There is only one thing that continues and that is Avodas Hashem and Olam Haba. Everything in this world has an Asifa, has an end. As you add, has an appreciation that you are getting closer to the end.

With this thought I want to wish everybody an absolutely wonderful Shabbos. A Hergesh of Shabbos Nachamu, of the closeness of the Borei Olam. I hope next week IY"H to speak to you from Yerushalayim Ir Hakodesh! A Guttan Shabbos!

Rabbi Reisman - Parshas Vaeschanan 5772

In the beginning of Perek 7 we have the Posuk which tells us that Klal Yisrael will enter Eretz Yisrael and do battle with 7 nations. (וְנִשְׁלַח גּוֹיִם-רַבִּים מִפְּנֵיךָ הַחַתִּי וְהַגִּרְגָּשִׁי וְהָאֲמֹרִי וְהַכְּנַעֲנִי וְהַפְּרִזִּי, וְהַחִוִּי) (וְהַיְבוֹסִי--שְׂבָעָה גּוֹיִם, רַבִּים וְעִצּוּמִים מְאֹד). There is a list of 7 nations and this is well known that there are 7 nations of Eretz Yisrael. The Pele is and I don't really have an answer. That the 7 nations are listed here and I don't believe that they are listed anywhere else. Everywhere else they seem to appear with one or the other of the nations missing.

For example by the Sneh when Moshe Rabbeinu comes to the Sneh in Parshas Shemos 3:8, he is promised that Klal Yisrael will go (אֶל-מְקוֹם הַכְּנַעֲנִי, וְהַחַתִּי, וְהָאֲמֹרִי וְהַפְּרִזִּי, וְהַחִוִּי וְהַיְבוֹסִי). It mentions only 6 nations. The (גִּרְגָּשִׁי) is missing. Maybe some will say that (גִּרְגָּשִׁי) ran away and that is why they are not listed there. Perhaps, it could be. However, this Posuk is not talking about doing battle with them. By the Sneh it says (אֶל-מְקוֹם הַכְּנַעֲנִי, וְהַחַתִּי, וְהָאֲמֹרִי וְהַפְּרִזִּי, וְהַחִוִּי וְהַיְבוֹסִי). There it should say (גִּרְגָּשִׁי) because they went to the Makom of the (גִּרְגָּשִׁי).

Or another example, we say every morning in (וְכָרוֹת עֲמוֹ הַבְּרִית) a Posuk from Nechemiah 9:8 (וְכָרוֹת) (גִּרְגָּשִׁי). There it does say (גִּרְגָּשִׁי). Here the (חִוִּי) is missing. Why is the (חִוִּי) missing? It is very difficult to understand. It seems that this is consistent that whenever they count the 7 nations it doesn't count all 7. It seems to count 6 and sometimes even less.

Agav, Canaan himself was of course a grandson of Noach. As mentioned in Parshas Noach he had 11 children and not 7 as is mentioned in 10:15 - 10:18 (טו וְכַנְעַן, יָלַד אֶת-צִידֹן בְּכֹרוֹ--וְאֶת-חֵת)

(טז וְאֶת-הַיְבוֹסִי, וְאֶת-הָאֲמֹרִי, וְאֶת, הַגִּרְגָּשִׁי)

(יז וְאֶת-הַחִוִּי וְאֶת-הָעֵרֶקִי, וְאֶת-הַסִּינִי)

(יח וְאֶת-הָעֲרֹנְדִי וְאֶת-הַצִּמְרִי, וְאֶת-הַחֲמָתִי; וְאַחֵר נִפְצוּ, מִשְׁפְּחוֹת הַכְּנַעֲנִי)

The question is if Canaan was the father and the children are the (יְבוֹסִי) etc. Why is Canaan counted separately? I would guess that Canaan and the other children who were not listed and the children who are listed in Parshas Noach 10:15 - 10:18 are his children and Cannani are the other children who are counted together as Canaani. No problem.

Just like you have L'havdil by Jews. There are Leviim and Kohanim. The Kohanim are also the children of Levi. Kohanim are counted as one and everyone else is Levi. So too all the children listed in 10:15 - 10:18 are the children and the rest of the children are counted as Canaan. However, who are the (פְּרִזִּי) as they are not children of Canaan. There is no (פְּרִזִּי) mentioned there. So this also needs some sort of an explanation.

Let's move on to something else in this week's Parsha which is also an important Vort which also needs an explanation. I guess I am going to leave you with some questions today. Tefillin are in this week's Parsha in 6:8 (וְהָיוּ לְטֹטְפֹת, בֵּין עֵינֶיךָ) (וְקִשְׁרָתָם לְאוֹת, עַל-יָדְךָ). It is interesting that we don't do the same thing by the Tefillin Shel Rosh and Tefillin Shel Yad. By the Shel Rosh we have a Kesher

which is permanent and every day we just fasten and tighten the Shel Rosh onto our heads. By the Shel Yad we do it differently. By the Shel Yad we actually make the Kesher. We pull the Retzuos through and fasten it to our hands every single day.

There is an important Tosafos in Maseches Menachos 35b to 36a which is brought here in its entirety. (משעת הנחה ועד שעת קשירה. מכאן היה מדקדק רבינו אליהו שצריך אדם לקשר תפילין בכל יום ור"ת). מפרש דאין צריך ומביא ראיה מהא דאמרינן בפ"ק דחולין (דף ט. ושם) דצריך אדם שילמוד ג' דברים כתב שחיטה ומילה ורב יהודה אמר אף קשר של תפילין וברכת חתנים וציצית ואידך הני שכיחן פי' יז] וצריך ללמוד לפי שתמיד צריך להן ואי בעי למקשר קשר של תפילין בכל יום איכא דשכיחא טפי ומיהו בקונטרס פי' שם איפכא הני שכיחן קשר של תפילין וברכת חתנים וציצית ואין צריכין ללמוד שמנעוריו בקי בהן וכמו שפירשתי נראה דאדרבה כתב ושחיטה שכיחי טפי מכולהו ועוד מדקדק ר"ת דהך קשירה לאו ממש היא מהא דחשיב בריש פ' בתרא דעירובין (דף צז. ושם) קשר של תפילין קשר של קיימא ואם היה צריך להתיר ולקשור בכל יום אם כן לא הוי של קיימא ומשעת הנחה עד קשירה דהכא מפרש ר"ת דהך קשירה היינו ההדוק שמהדקו ומצמצמו בראשו כמו שליא קשורה בולד דנדה (דף כו:) לאו קשורה ממש היא וכמו קשורה בו ככלב ולפירוש רבינו אליהו הוה ליה למימר משעת קשירה ועד שעת הנחה ויש ספרים שכתוב כן ומסתברא כדברי ר"ת בתפילין של ראש וכדברי רבינו אליהו בתפילין של יד דכתיב בשל יד וקשרתם לאות על ידך דמשמע דכל שעה שמניח צריך לקשירה תדע דלקמן (דף לז.) דריש ר' נתן הנחה בשמאל מדכתיב וקשרתם וכתבתם מה כתיבה בימין אף קשירה בימין וכיון דקשירה בימין הנחה בשמאל היא ואם היה קושר תחילה ואח"כ היה מכניס בזרוע אם כן היכי דייק מינה דהנחה בשמאל ועוד אמרינן בפרק אין מעמידין (ע"ז לט.). מעשה באשה אחת שהיתה נישאת לחבר והיתה קושרת לו תפילין בזרועו משמע דתמיד היתה עושה כן ואפילו לספרים שכתוב בהם קומעת מכל מקום רוצה לומר שהיתה קושרת לו כעין קמיע ולפי שאין נוח לקשור ביד אחת היתה מסייעת לו תדע דלא קאמר שהיתה מסייעה לתפילין של ראש דתפילין של ראש ודאי אין צריך לקשור בכל יום דלא צוותה תורה לקשור כל שעה וקשר שלה הלכה למשה מסיני והכי גמירי דליהוי קשורין תמיד והשתא קשירה דשמעתין קשירה ממש דבשל יד מתחיל לברך חוזרני לומר דתפילין של יד נמי לא בעו קשירה בכל יום דבפרק בתרא דמקואות (מ"ג) קחשיב קשרים דאין צריכין שיבואו בהן המים תפילין של ראש בזמן שהיא חוצה ושל זרוע בזמן שאינה עולה ויורדת פירוש חוצה כמו אוצא דטבעות ידי דתוספתא דמקואות דהקשר מיהדק שפיר בזמן שאינה עולה ויורדת דיד היינו לפי שיש קושרים ראש הרצועה באמצע זו בזו שאינה יכולה להרחיב ולעלות ולירד ויש מסבבים טו] הרצועה שמסובבת בקשר העשוי בראשה שהרצועה נתחבר בקשר ועולה ויורדת (ומדקאמר כשאינה עולה לא חייץ וא"צ להתירו בשעת טבילה ש"מ קשר של קיימא הוא. מ"ר).

There is a Machlokes. Rabbeinu Tam says that both should be done like the Tefillin Shel Rosh. Both should be done with a permanent Kesher which is only tightened onto the head and tightened onto the arm.

Rabbeinu Eliyahu (another one of the Baalei Hatosafos) says they should both be done like the Tefillin Shel Yad. So that just like you fasten the Tefillin Shel Yad we should find a way to fasten and make the Kesher of the Tefillin Shel Rosh every day.

Tosafos itself says a Peshara. Tosafos says our Minhag. He said the Tefillin Shel Rosh you should do like Rabbeinu Tam and the Tefillin Shel Yad you do like the Rabbeinu Eliyahu. That is our Minhag. Why? Why by the Tefillin Shel Rosh we just tighten it on and by the Tefillin Shel Yad we tie it on? Tosafos says it is a Posuk (וּקְשַׁרְתֶּם לָאוֹת, עַל-יָדְךָ) and you shall tie them which is the Tefillin Shel Yad. So every day we tie them. Mashe'ainkain the Tefillin Shel Rosh where it says (וְהָיוּ לְטִטְפֹּת, בֵּין עֵינֶיךָ) and they should be and therefore, we say the Kesher is permanent. Geshmake Tosafos a beautiful Tosafos.

The question is we are saying that (וְקִשְׂרָתָם) means that you should tie it every day. You know that it says (וְקִשְׂרָתָם לְאוֹת, עַל-יָדָהּ; וְהָיוּ לְטָטְפֹת, בֵּין עֵינֶיךָ) and in the next Posuk it says (וְקִשְׂרָתָם עַל-מְזוֹזוֹת בֵּיתְךָ,). The words (וְקִשְׂרָתָם) and (וְקִשְׂרָתָם) are the same type of a verb.

The Kasha is that (וְקִשְׂרָתָם) means every day however, (וְקִשְׂרָתָם) should mean every day as well. However, we don't say it means that we write the Mezuzah every day! Why don't we say the same thing like Rabbeinu Tam's Shitta that you tie it once and it should be able to stay?

A third Vort. Rav Schwab in his Sefer Mayan Beis Hashoeva on page # 388 has a Gevaldige Vort. It says in the Parsha in 4:9 (וְרָק הַשֹּׁמֵר לָהּ). It says you should be careful to remember. (וְהוֹדַעְתָּם לְבָנֶיךָ,). We are told to remember that we stood at Har Sinai. Rav Schwab makes a point that the Torah constantly reminds us that we stood at Har Sinai. That we were actually standing. As it says in Parshas Yisro 19:17 (וַיִּתְּצֵבּוּ, בְּתַחֲתִית הָהָר) or in 20:14 (וַיֵּרָא,). Constantly it mentions that we were standing at Har Sinai. We call it Maimud Har Sinai. This is in contrast to every other place that the Shechina appears to somebody in Tanach.

When the Shechina appears to a Navi the Navi has to do Hergeishim. He falls on his face. We find many times in Chumash. In Parshas Shemini 9:24 (וַתֵּצֵא אֵשׁ, מִלִּפְנֵי יְרֹנָה, וַתֹּאכַל עַל-הַמִּזְבֵּחַ, אֶת-הָעֹלָה וְאֶת-). We have in Nach when Shaul becomes a Navi he falls onto the ground. Or with Eliyahu by Har Hacarmel when Klal Yisrael see the great fire as it says in Melachim I 18:39 (וַיֵּרָא, כָּל-הָעָם, וַיִּפְּלוּ, עַל-פְּנֵיהֶם; וַיֹּאמְרוּ--יְרֹנָה הוּא הָאֱלֹהִים, יְרֹנָה הוּא הָאֱלֹהִים). Always Nefilas Apayim. Pund by Har Sinai it says (וַיַּעֲמֵד הָעָם). Why here when there was Gilui Shechina did the people remain standing?

Rav Schwab says a very powerful thing. He says that whenever there is Gilui Shechina people have no energy to stand and people fall on their faces. However, when a person is involved in Limud Hatorah and the Gilui Shechina here was Limud Hatorah (as we were getting the Torah). Anytime it is Limud Hatorah you have the Koach to stand.

As it says in Pirkei Avos 1:1 (וְהַעֲמִידוּ תַלְמִידִים הֶרְבֵּה). That is the Koach of Limud Hatorah which is a special Koach which allows a person to accept Gilui Hashechina.

I would like to end by making a comment regarding the Siyum Hashas. Last night's beautiful Asifa that was very inspiring. I would like to thank our own Yechiel Eisenstadt and his Chaveirim. One of the most touching moments was when the Masmidei Hasiyum were standing there and we sang V'zakeini. It was a very touching moment and many people wept.

I would like to tell you something that happened 7 and a half years ago as we prepared for the previous Siyum Hashas. I had a Mispalel who came to me and said he is not going to the Siyum Hashas. I asked him why. He said well 14 years ago he went to the last Siyum Hashas and he was so inspired that he said that he would learn Daf Yomi. So he learned Maseches Berachos. However, as soon as he finished that Masechta he got to Maseches Shabbos and the whole thing fell apart. 7 years later he went to the Siyum Hashas again. Again he was very inspired and he undertook that he was going to learn Daf Yomi. He learned Berachos and when it came to Maseches Shabbos the whole thing fell apart. He said to me that is it I am not going again. I get inspired but it doesn't last.

I turned to him and I said listen what is so terrible. Every 7 years you learn Maseches Berachos. That is fine.

I would like to call on those of you who have not learned the Daf Yomi and don't learn the Daf Yomi. It is the summer time and many of you have a little bit more time. Learn Berachos with the Daf. Berachos is a more familiar Masechta and although the Blatt on the first Perek are quite long most of the Masechta is not that way. Roll up your sleeves and learn just Berachos. Of course I am hoping that you learn just Berachos and just Shabbos. Even if you learn just Berachos every time around, it is a wonderful thing and a wonderful thing to be part of a tremendously inspiring evening and a tremendous inspiration. Im Yirtzeh Hashem we have to take something with us concretize it and as Rabbi Frand said "Have a Plan." Without plans things don't happen.

Rabbi Reisman - Parshas Vaeschanan 5771

6:8 (וְקִשְׁרָתָם לְאוֹת, עַל-יָדָךְ; וְהָיָה לְטֹטְפָה, בֵּין עֵינֶיךָ) We have a Minhag which is done by all Klal Yisrael that before we take off the Tefillin Shel Rosh we unroll the straps of the Tefillin Shel Yad which are on our fingers. This Minhag is brought in the B'air Heiteiv and it is a prevalent custom although I would venture to guess that no one would be able to tell you why we do that. As a matter of fact, I believe that if you look in the Kitzur Shulchan Aruch, he says to take some straps off of the arm as well. Why do we begin to unwind the Shel Yad before taking off the Shel Rosh?

To answer that, let me tell you a Vort on the Parsha. In this week's Parsha we find a Gizairas Hakasuv (וְקִשְׁרָתָם לְאוֹת, עַל-יָדָךְ; וְהָיָה לְטֹטְפָה, בֵּין עֵינֶיךָ). The Gemara in Menachos 36a (10 lines from the top) (תנא כשהוא מניח מניח של יד ואחר כך מניח של ראש וכשהוא חולץ חולץ של ראש ואחר כך חולץ של) ידבשלמא כשהוא מניח מניח של יד ואח"כ מניח של ראש דכתיב וקשרתם לאות על ידך והדר והיו לטוטפת בין עיניך אלא כשהוא חולץ חולץ של ראש ואח"כ חולץ של ידמגלן אמר רבה רב ב[הונא אסברא לי אמר קרא והיו לטוטפת בין עיניך learns from here that when you put on the Tefillin it should be in the order of the Posuk and should be placed first on your hand and then on your head. That is why when we put on Tefillin we put on the Shel Yad first and we put on the Shel Rosh second. Simple enough, that is Drasha number one from the Parsha.

When we take the Tefillin off we take the Shel Rosh off first and the Shel Yad off second. That comes from a second Gizairas Hakasuv from Menachos 36a (which is quoted above as well). As long as you have the Shel Rosh on you should keep both Tefillins on because (וְהָיָה) is Lashon Rabim. Therefore you don't take off the Shel Yad first or else you would be wearing only one Tefillin while wearing the Shel Rosh. So you first take off the Shel Rosh and then the Shel Yad. Two Pesukim one for the order in which you put on the Tefillin and one for the order when you take off the Tefillin.

It is Shver. The Kasha is why do we need the first Gozairas Hakasuv. The Torah Temimah asks that the second Gizairas Hakasuv would cover both. The second Gizairas Hakasuv of (וְהָיָה לְטֹטְפָה) that Kol Zman She'bain Einecha Yiyu Shenayim already tells us that anytime you have the Shel Rosh on you have to have 2 Tefillins on. That should cover both the putting on of the Tefillin and the removing of the Tefillin. In both cases anytime the Shel Rosh is on, the Shel Yad must be on as well. From that we know that we put on the Shel Yad first and the

Shel Rosh second and that we take off the Shel Rosh first and the Shel Yad second. Who needs the first Gizairas Hakasuv? This is the Torah Temimah's Kasha and he doesn't have a Teretz.

Rav Dov Ber Rivkin (who gave the Semicha Shiur in Yeshiva Torah Vodaath over 50 years), says a beautiful Teretz in his Sefer. There are two ways to wear the Shel Yad, they are there on your arm. (ויקשרתם), Ukshartem means that they are tied to your arm. Knowing this we go back to the two Pesukim. (וְהָיָה) is the Posuk used for removing the Tefillin. Which tells us that Kol Zman that it is Bain Einecha Yiyu Shenayim when you take off your Shel Rosh the Shel Yad should be on your arm. The question was that tells us putting on as well because when we put on Kol Zman that it is Bain Einecha Yiyu Shenayim we know the Shel Yad has to be there because there should be two when you put it on.

Rav Rivkin says that that is not enough. When you put on the Shel Rosh the Shel Yad has to be (ויקשרתם) it has to be tied to the hand. It is not enough to just wind it around the arm. You have to fasten it by winding it around your arm and sticking the Retzua underneath so that it is tied on the arm and can stay there permanently. Therefore, there are two different Pesukim. When you put them on it is (ויקשרתם לאות, על-גִּידָה), fasten them to the hand and then put on the Shel Rosh so that when we put on the Shel Rosh we do as I just said, we insert the Retzua so that it stays tightly. However, when it comes to taking it off it is not a Din of (ויקשרתם) it is a Din of (וְהָיָה) you don't have to fasten it, it just has to be there. Since there there is no Din of Keshira we remove the Keshir of the Shel Yad that is where the Shel Yad is tucked in and fastened to the hand and remove that fastening so that now it is really not fastened permanently and then we take off the Shel Rosh. So in effect what he is saying is there is two Gizaras Hakasuv when you put it on the Shel Yad has to be (ויקשרתם) it has to be tied on and when you take it off you only need (וְהָיָה) you need it to be there but it doesn't have to be fastened on. That is the reason for the 2 Pesukim and of course that explains why the custom is to remove the fastening of the Shel Yad before we take off the Shel Rosh. It is a beautiful Vort that is not well known because the Sefer Ashkafta D'rebbi is not as well known as it should be and it is a Gevaldige Vort.

In the summer of 1983 I was a learning Rebbe in Camp Torah Vodaas, a Shaila came up and I wrote a letter to Rav Pam with a complaint, a Taina on the Psak of the Mishna Brura regarding Tefillin. The Shaila was the following. Someone in camp did not have Tefillin for whatever reason. He had a choice either he could Daven with the camp not wearing Tefillin and put on Tefillin after Davening and say Shema or he could lose Tefilla B'tzibur, not Daven with a Minyan and instead wait and get the Tefillin afterwards and Daven B'yichidus wearing Tefillin. He had a choice one or the other, there was a choice of only one Minyan that was available to him in camp. What is more important to Daven with a Minyan or to wear Tefillin while Davening?

The Mishna Brura in Siman 66:40 brings the Psak of the Magen Avraham who says that it is better to Daven B'yichidus with Tefillin than to Daven with a Minyan without Tefillin. His logic is the following. Our question is what is more important. You have two ideals, the ideal of Davening with a Minyan and the ideal of Davening with Tefillin. We have to figure out which is more important, Minyan or Shemone Esrei with a Minyan. Says the Magen Avraham there is another ideal. The ideal of Semichas Geulah L'tefilla. Of not interrupting between Goal Yisrael and Shemone Esrei. Saying Geulah and then Shemone Esrei. So let's see, what is more important Davening with a Minyan or being Someich Goal Yisrael to Tefilla. If someone comes late to the

Minyan and they are up to Shemone Esrei he doesn't Daven with a Minyan because he has to be Someich Goal Yisrael to Tefilla so he must say Goal Yisrael before Shemone Esrei. We therefore see that Semichas Geula L'tefilla is more important than Minyan.

Let's say someone doesn't have Tefillin and he is Davening without Tefillin and when he got to Go'al Yisrael someone brought him Tefillin, does he interrupt between Geula and Tefilla to put on Tefillin? The Halacha is that he does interrupt by putting on Tefillin and then saying Shemone Esrei.

We see therefore that wearing Tefillin by Shemone Esrei is more important than Semichas Geula to Tefilla. So now we have 3 ideals a) Davening with Minyan, b) wearing Tefillin for Shemone Esrei, and C) Semichas Geula L'tefilla. Which is the most important? Obviously wearing Tefillin by Shemone Esrei because that is more important than Semichas Geula L'tefilla. Semichas Geula L'tefilla is more important than Davening with a Minyan. So we see says the Magen Avraham that wearing Tefillin by Shemone Esrei is more important than Davening with a Minyan and that is the Psak of the Magen Avraham and Mishna Brura and I guess that this is the way to be Noheig.

The question was that there is a fault with the logic. The reason why a person can put on Tefillin between Geula and Tefilla is not because it is more important to wear Tefillin than to be Someich Geula to Tefilla. It doesn't seem that that is true. Since wearing Tefillin is important for Shemone Esrei it is not a Hefseik at all.

If someone washed and is up to making Hamotzi and needs salt, he is allowed to speak and ask for the salt. Why? Because asking for the salt is not a Hefseik and it is a Tzorech for the Beracha of the bread. Similarly, putting on Tefillin between Geula and Tefilla is not a Hefseik, it is not Pshat that wearing Tefillin during Shemone Esrei is more important, it is actually not a Hefseik and therefore there seems to be a fault in the logic of this Psak.

Rav Pam answered that the Maharsham is Choleik with the Magen Avraham for this reason and that if someone wants to be Noheig like the Maharsham he can. On the underlying question that the reason why someone puts on Tefillin between Geula and Tefilla is because it is not a Hefseik, regarding that, Rav Pam said a Pshat.

Semichas Geula L'tefilla is a Maila, a benefit in Shemone Esrei that Geulah is followed by Tefilla. Rabbeinu Yonah says that Geula is knocking on the door of the king and then the door opens and you follow with Tefilla. When you are Mafsik even for a good reason it is not a Hefseik but you are still missing that aspect of Geula L'tefilla. Therefore, the Magen Avraham is right, the fact that you can put on Tefillin shows that the Tefillin during Shemone Esrei is more important than Semichas Geula L'tefilla.

4:2 In the beginning of the Parsha before Sheini it says (לֹא תִסְפוּ, עַל-הַדָּבָר אֲשֶׁר אָנֹכִי מֵצִנֶּה אֲתֶכֶם). There is a Lav not to add to the Mitzvos Hatorah. Later in Parshas Re'ei just two Parshiyos later we seem to find this Lav repeated in 13:1 (לֹא תִסַּף עָלַי, וְלֹא) אֶת כָּל-הַדָּבָר, אֲשֶׁר אָנֹכִי מֵצִנֶּה אֲתֶכֶם--אֹתוֹ תִשְׁמְרוּ, לַעֲשׂוֹת: לֹא-תִסַּף עָלַי, (וְלֹא) אֶת כָּל-הַדָּבָר, אֲשֶׁר אָנֹכִי מֵצִנֶּה אֲתֶכֶם). We find that the Lav is repeated. The question is why twice the same Lav.

In Parshas Re'ei we are talking about something else. That is not adding a Mitzvah. Adding another Mitzvah to the Mitzvos in the Torah that according to most Rishonim is also included. That is this separate Issur of (לֹא-תִשָּׁכַח). The reason you know this is if you look at Parshas Re'ei before (לֹא-תִשָּׁכַח) it talks about Klal Yisrael going into the idol worshipers and seeing the way they serve their gods and the Posuk says don't learn from them. Rav Eizel Charif says it doesn't mean don't serve idols. It means don't take the idol worshipers in the manner of serving his god and taking it for yourself.

3:29 The question of the week is: The Posuk in Posuk 29 says (וַיֵּשְׁבּוּ בְּגֵיאַ, מוֹל בֵּית פְּעוֹר). Moshe recounts we encamped in a place called Gai that was Mul Bais P'ar which is opposite the Avodah Zora. There seems to be a very basic problem with this.

It is very strange since that is a Lav why did Moshe identify the place where they camped by (וַיֹּשֶׁב בְּנֵי־אֵל, מוֹלֵ בֵּית פְּעוֹר) with the name of the Avodah Zora. That seems to be a problem. If you are going to say that it was only an Issur D'rabbanan that was enacted later it may be true, however, it is not an adequate Teretz because we have a rule that the Rabbanan can't Assur something that is B'furish Bik'ra L'hatir, which is clearly in the Posuk mentioned as permissible. Here (וַיֹּשֶׁב בְּנֵי־אֵל, מוֹלֵ בֵּית פְּעוֹר) seems to violate the principle that a person is not allowed to use an Avodah Zora as a means of identification.

4:2 על-הדבראִשֶׁר אֲנִי מַצְוֶה אֲתֶכֶם, וְלֹא תִגְרְעוּ, מִמֶּנּוּ...אֲשֶׁר אֲנִי, מַצְוֶה אֲתֶכֶם
 It says not to add or take away from the Mitzvois of the Toirah. Rashi says לא תספו: כגון חמש פרשיות בתפילין חמשת מינין
 not to add to the Peratim of the Mitzvah. וכן ולא תגרעו: בלולבוחמש ציציות.

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Chachamim were reluctant to add Purim as a Yom Tov D'rabanen until they found a source from a Posuk.

The GRA in Aderes Eliyahu uses these 2 types of Bal Toisef to explain why it is that we find 2 Lavin in this Posuk of Bal Toisef here in Parshas Vaeschanan and in 2 weeks in Parshas Re'eh it will have another Posuk with a Lav in 13:1 - לא- א אתפל-הדבר, אשר אנכי מצוה אתכם--אתו תשמרו, לעשות: לא- א ועתה ישראל, שמע אל-4:1 א החקים ואל-המשפטים, אשר אנכי מלמד אתכם, לעשות--למען תחיו, ובאתם וירשתם את-הארץ. אשר ירור אלקי אבותיכם, החקים ואל-המשפטים, אשר אנכי מלמד אתכם, לעשות--למען תחיו, ובאתם וירשתם את-הארץ. אשר ירור אלקי אבותיכם, it talks about listening to the Chukim Umishpatim and then it says (4:2) don't add a new Choik and a new Mishpat. Whereas in Parshas Re'eh it says, it seems to refer to the Pratim the individual aspects of the Mitzvah. It is saying not to add to the Mitzvah that a person has. That is a reference to a Lav with different Peratim. Although Rashi doesn't learn this way as he says in both places that it refers to adding to the Mitzvah, the GRA explains why there are two Pesukim according to the Ramban.

There is a second question that adding a Mitzvah is an Issur of Bal Toisef, so how do the Rabbanan come along and add Issurei D'rabbanan? The answer to this is in both the Ramban and Rambam. The Ramban says it is like a Siyag (gate) to Issurim in the Toirah. It is not adding something new, however, it is a protection to the existing Mitzvois.

The Rambam which is found in the Hakdamah to the Mishnah Torah where he has a Minyan Hamitzvois says, the Rabbanan are not claiming that it is a Mitzvah of the Toirah. If you don't claim that it is a Mitzvah of the Toirah then it is not an Issur. So now you have 2 approaches.

In the Mishkenois Yaakov in the first Teshuvah it says that the Tzavah that Rav Yehuda Hachasid said that it is Assur to take 2 wives was brought to only go until the year 5000. We continue it anyway, however, if Rav Yehuda Hachasid thought that it was a good Takanah why did it end in the year 5000 why not continue it indefinitely?

If we say that it is like the Ramban that if it was a Siyag then it is not an Issur of Bal Toisef, and according to the Rambam that says as long as you don't say it is a D'oiraisa it is not Bal Toisef.

According to the Ramban that it is a Siyag not to take 2 wives, how can Rav Yehuda Hachasid do this he is not adding it to as a Siyag to an existing Mitzvah.

The Mishkenois Yaakov says those who hold that the Takanah went until the year 5000 can't make a permanent Takanah. However, a temporary Takanah you can make and you are not Oiver Bal Toisef. This is why it only existed until the year 5000.

So we have the GRA's Dvar Toirah on Bal Toisef which separates this Parshas from Parshas Re'eh and the Mishkenes Yaakov's idea that uses the 2 reasons that D'rabanans are not Bal Toisef to explain the 2 Shittois of the Tzavah of Rav Yehuda Hachasid.

5:11 יָרַר אֱלֹקֵינוּ, כְּאֲשֶׁר צִוָּה, לְקַדְּשׁוֹ, יוֹם הַשַּׁבָּת, יֵאָמְרוּ אֶת-יִשְׂרָאֵל בְּמִצְוֹת שֶׁבַע שֶׁקִּיבְלוּ עֲלֵיהֶן (Rashi brings a Gemara in Masseches Sanhedrin 56b (20 lines from the bottom) שֶׁ שֵׁם לֹו חֻקּוֹמִשְׁפֵּט שַׁבַּת וְכִיבוֹד אֵב וְאִם דִּינִין דְּכֵתִיב (שַׁבָּת ט) בְּנֵי נָח וְהוֹסִיפוּ עֲלֵיהֶן דִּינֵינִישַׁבַּת וְכִיבוֹד אֵב וְאִם דִּינִין דְּכֵתִיב

כאשר צורך' אלקיך ואמר רביהודה כאשר צוך במרה (דברים 5) דכתיב (The Dvar Torah Rabbi said here was very similar to one said on Shemini Atzeres of this year so I pasted it here) We will be saying the Mussaf for the Sholosh Regalim on Shabbos and Sunday and on Shabbos with the additions that are said on Shabbos. It is an interesting thing that we say Vatitein Lanu Hashem Eloikeinu B'ahavah Shabasois Lim'nuchah U'moiadim L'simchah Chagim Uz'manim L'sasoin, Es Yoim Hashabas Hazeh V'es Yoim Hashmini Chag Ho'atzeres Hazeh, Zman Simchasainu B'ahavah Mikra Koidesh Zeicher Litzias Mitzrayim. Why is the word B'ahavah mentioned on Shabbos and not a weekday Yom Tov. Does Hashem not love us on Yom Tov?

To answer this we will explain something that we say by Shabbos Kiddush. On Friday night by Kiddush we say, Asher Kidishanu B'mitzvoisav V'rat'za Vanu. Why don't we say V'tzivanu? B'mitzvoisav means this is a Mitzvah that we got B'marah. Klal Yisrael got Mitzvois the first time before Har Sinai, in Marah. V'tzivanu means we got that Mitzvah at Har Sinai, for example V'tzivanu Al Nitilas Lulav. Shabbos was given at Marah so we don't need more than B'mitzvoisav.

Getting back to B'ahavah. Every Mitzvah given at Har Sinai was given Kofin Aleihem Har Ki'gigis, meaning every Mitzvah was given not only with Ahavah but with Yir'ah as well. Shabbos that was given in Marah, it was given purely with Ahavah. This is why the language of Ahavah is very special to Shabbos.

These are aspects of the Mitzvois that are special about Marah. Incidentally the Shoi'el Umai'shiv writes that a Ger that first has a Bris Milah and then waits for it to heal before going to the Mikvah to complete the Geirus process, he is in sort of a quasi state as he is not a complete Yid, yet we find certain Mitzvois that do apply. We find that he keeps Shabbos even though a Goy is not permitted to keep Shabbos. The Shoi'el Umai'shiv explains that Klal Yisrael even before Har Sinai began to keep Mitzvois Hatoirah before becoming fully Am Yisrael.

This can explain Kibbud Av V'aim as well. We find in Shulchan Aruch that a Ger is supposed to keep Kibbud Av V'aim so that we shouldn't say that his Kedusha went down when he became a Ger.

Rabbi Akiva Eiger asks, what do you mean his Kedusha went down, as a Goy he was not M'chuyav in Kibbud Av V'aim so why would you say that his Kedusha went down? After the Bris Milah he became Mechuyav in Mitzvois that we got in Marah. Kibbud Av V'aim at this point he is still related to his parents. After his Tevilla we have the concept of Ger Shenisgayeir K'koton Hanoilad Dami and he is no longer related to his parents. So he came from a Kedusha Chamura to a Kedusha Kala. So therefore, we maintain the Mitzva of Kibbud Av V'aim.

Rav Gedalya Schorr discusses the difference between the commandment of Shabbos initially and the one that comes in this weeks Parsha. Initially Shabbos was given with Zachoir as it says in Shemos 20:7 זָכוֹר אֶת-יוֹם הַשַּׁבָּת, לְקַדְּשׁוֹ. Zachoir is feeling the positive Kedusha of Shabbos. After the sin of the Eigel we went down a Madreiga, we start with Shamoir (restrictions) as it says in this weeks Parsha 5:11 יִרְנֶה אֱלֹקֶיךָ, לְקַדְּשׁוֹ, כְּאֲשֶׁר צִוָּה. Ideally, a person should keep Shabbos B'ahavah by feeling the Kedusha and Mimeila understanding the restrictive Melachos. However, after the sin of the Eigel we have Shamoir, because we can't do the Mitzvah the optimal way so we have to learn the restrictions and work our way to the Kedusha. We say

Shamoir.. Ka'asher Tzivcha that ideally we should feel the Kedusha like by Marah and that would lead to everything else that has to do with Shabbos.

Rabbi Moshe Shapiro has a Vort on Tisha B'av. Every Leil Shabbos we say L'cha Doidi. You will notice that out of the 9 stanzas only 3 talk about Shabbos. The first 2 and Boi B'shalom talk about Shabbos, the middle ones talk about the Churban Bais Hamikdash. That is why on Yom Tov (Nusach Sfar) you leave out the middle ones because on Yom Tov you don't want to talk about the Churban only about Simcha. This is except for the stanza Yomin Us'moil Tifroitzi as that stanza discusses Yemois HaMoshiach.

Why is Lecha Doidi about the Churban? Rabbi Moshe Shapiro answers that Lecha Doidi were written by the Gedoilai Tzefas who stood in the fields waiting eagerly for the arrival of Shabbos. They were Mekayeim Kabeid Es Hashabbos. The same attitude has to be for Moshiach and the Binyan Bais Hamikdash the Yoim Shekuloi Shabbos. You have to have a Teshuka, a desire for Moshiachs coming, Tzipisa L'yeshua. A desire Af Al Pi Sheyisma'mai'ah Im Kol Zeh Achake Loi. The idea of eagerly awaiting the Yemois Hamoshiach is very much a part of our Emunah in Moshiach. Therefore, Shabbos and waiting for the Yoim Shekuloi Shabbos go together. Just like the Gedoilai Tzefas eagerly awaited Shabbos they eagerly awaited Moshiach, the Yoim Shekuloi Shabbos. That is part of our Avoida on Tisha B'av and the Shiva D'nechemta, to become people who are Metzapeh L'yeshua.

The question of the week is: the Laining that we have on Tisha B'av actually comes from this week's Parsha and starts 4:25 כה כי-תוליד בנים ובני בנים, ונושנתם בארץ; והשחתם, ונעשיתם פסל תמונת כל, 4:25 If you look at the Laining you notice that there are actually very few Pesukim of Toichacha in this Laining. There are quite a few Pesukim of Nechama in the Laining. Normally we know the rule that you leave out Pesukim of Nechama on Tisha B'av, so it is strange that at Shacharis we would Lain Pesukim of Nechama together with Pesukim of the Toichacha?

What is even stranger is the language of the Mishna Berura where he discusses the Ba'al Koreh preparing the Laining and he takes it as Pashut that the Ba'al Koreh can prepare the Laining on the morning of Tisha B'av because it is all Inyanei Tisha B'av. Ai it is Inyanei of Nechemta as well, so it seems to be a little inconsistent with the ordinary order of the day, however, maybe Kriyas Hatoirah might be different but the question remains a question.