



Rabbi Reisman – Parshas Eikev 5784

I am calling from the center of the world.....

Firstly, I would like to wish a hearty Mazel Tov to Yehudah Kaufold on the Chasunah that he made this week. He is the one who writes up these Shiurim every week. Thank you!

In this week's Parshah Moshe Rabbeinu tells Klal Yisrael how good the land of Eretz Yisrael is: כי ה' אלוֹקֵיךָ מֵבִיאֲךָ אֶל אֶרֶץ טוֹבָה אֶרֶץ נַחֲלֵי מַיִם עֵינַת וְתַהוֹמוֹת יוֹצֵאִים בְּבִקְעָה וּבְהָר (דברים ח, ז). There is a very important message here. To be *matzliach* in Eretz Yisrael you have to believe the Torah that it is אֶרֶץ טוֹבָה. You must come in with the attitude that it is understood without need for discussion that it is good.

Wisdom and happiness go hand in hand. True happiness comes from a certain wisdom and thought process in life, as Chazal express אין שמחה כהתרת הספיקות — the greatest joy is clarity. Let's say someone marries a woman he dated and has an affection for, if his *chochmah* gives him the message that this is the one destined for him since יום קודם יצירת הולד, then he will go through life happily. Although there will certainly be frustrating moments in their relationship, it won't attack the core of the bond because there is clarity of understanding that this is the right one.

The same is true if one understands that the challenges that come his way in life are a fulfillment of his *tafkid*. People who face disappointments in life tend to beat themselves up over it. But when one has the clarity to see that these things are part of a job he must do, he will find joy in place of frustration.

When someone comes to Eretz Yisrael with the serenity of knowledge, understanding that this is the place we belong, even during *galus*, that brings him to *simchah*. A person who understands that wisdom and faith can give you inner peace.

One of Rav Shloime Zalman Aurbach's *talmidim* write that R' Shlom Zalman would say that just as for Moshe Rabbeinu to get to Eretz Yisrael he had to kill Sichon King of Cheshbon, so too anyone who wants to come to Eretz Yisrael needs to kill all his *cheshbonos*. Now. Of course, that isn't to be taken literally, because that would be a disaster waiting to happen. There is a deeper meaning. That once one has committed and has come to Eretz Yisrael, he can no longer live based on his *cheshbonos* of what he wanted and expected to have in Eretz Yisrael. He must live with the reality.

Just as one who is dating makes all kinds of *cheshbonos* about what he wants in a spouse, once he gets married, he needs to kill the *cheshbonos* and cannot constantly measure his spouse

according to his old *cheshbonos*. It is in this way that wisdom brings happiness. With the acceptance that this is the way it is supposed to be and to be happy with it. Just like if you go out and it's raining. You don't like the fact that it's raining but it doesn't make you miserable; you deal with it. Because your *chochmah* tells you that this is the way it is — sometimes it rains. It's different than someone dumping a bucket of water on you which makes you upset.

This was Moshe Rabbeinu's message which he repeated many times in these *parshiyos*. Believe that you are going to a good land in Eretz Yisrael and let your *chochmah* bring you happiness. These are some thoughts of mine as I sit here in Eretz Yisrael.

This week's parshah also contains the mitzvah of *Birchas Hamazon*. Let me share with you a thought about *bentching* which I hope to also incorporate myself. *Birchas Hamazon* is only *mid'Oraisa* if one eats *k'dei seviah*, enough to be satisfied, but we *bentch* even on a *k'zayis* or *k'beitzah*. Chazal say the *malachim* complained to Hashem that He shows favoritism to Klal Yisrael, as the *pasuk* says *ישא ה' פניו אליך*. And Hashem answered that it is in response to Klal Yisrael showing favoritism to Him by *bentching* on even a *k'zayis* or *k'beitzah*. Rav Pam asked, why is Hashem's answer the *d'Rabannan* of *bentching*? Aren't there so many other *mitzvos d'Rabbanan* that are much more difficult? So many *issurim* of *shemiras Shabbos*?

The *Mishnah* says in *Maseches Succah* that one who sits in a succah when he is *patur*, such as when it is raining, is called a *hedyet*. The Rema writes that one receives no reward for sitting in a succah when it is raining; it's not a mitzvah. Why is this different than any other mitzvah we do even though we are not commanded to? Don't we *bentch* even on a *k'zayis* although we don't have to? The Yerushalmi says *במה שאסרה תורה* — Aren't the Torah's prohibitions enough. The *Be'er Sheva* asks on this, if so, how do we live? We have thousands of *issurim mid'Rabbanan*?

We can answer as follows. Tefillin doesn't need *sirtut* besides the top line and the Magen Avraham wonders if doing *sirtut* on the whole thing deems one to be called a *hedyet*. Yet, we do *sirtut*. The Gra there explains that to take upon a stringency that is something logical and beneficial, to protect from doing an *issur d'Oraisa*, or it's a *hiddur*, or it brings *kirvas Elokim*, that is fine and even recommended. Only when it is a technical thing that one is just imagining to be a mitzvah, such as sitting in the succah in the rain which is not a mitzvah at all, that is when one is called a *hedyet* for doing so. The *Shulchan Aruch HaRav* (32:8) writes similarly. We see from this that the *mitzvos mid'Rabbanan* we do are supposed to be an enhancement of our *avodas Hashem*.

Coming back to *bentching*. Rav Pam explains that *Birchas Hamazon* is an expression of gratitude for all we have. *Mid'Oraisa*, we are obligated to express this only when we are satiated, but we express our gratitude on even a *k'zayis* or *k'beitzah*. It's not just magical incantations, imagining it's a mitzvah. It's a real enhancement of expressing our thankfulness to Hashem. That is why Hashem answers the *malachim* specifically with this mitzvah. "Klal Yisrael appreciates everything I give them, should I not appreciate them too?"

We tend to *bentch* out of habit without thinking too much, because we're commanded to. We should take the time out to what we are saying, thanking Hashem for food. Isn't it amazing that

every single day of our lives Hashem prepared food for us? Even the construction workers sitting around the manhole on Ocean Parkway open their lunch boxes and paper bags and everyone has something they like!

Therefore, we should take a moment when we *bentch*, especially on a *k'zayis* or *k'beitzah*, to feel the appreciation and gratitude for food, because that is really what *bentching* is all about. If it will motivate you more, the *Shulchan Aruch HaRav* writes *bentching* properly is a *segulah* for *parnassah*. Let us all try as best as we can to have this in mind when we *bentch*.

Wishing you all a wonderful Shabbos from *Yerushalayim Ir Hakodesh*, the place of utmost *kedushah* and closeness to Hashem. May we all be *zocheh* to come together here *b'vias Goel Tzeddek*.

Rabbi Reisman – Parshas Eikev 5783

1 – Topic – Yerushalayim

As we prepare for Shabbos Parshas Eikev and I speak to you from the center of HKB”H’s universe right here in Yerushalayim in Yeshivas Ohr Sameach which this year also has nearly 50 young men from Torah Vodaath 11th and 12th graders who came with their Menahel Rabbi Efraim Glassman to spend a few weeks here in Yerushalayim Ir Hakodesh.

Since Parshas Eikev is much about Eretz Yisrael, I would like to share with you a thought that is very appropriate for Eretz Yisrael. I would like to do it by teaching you a little bit of Nach. This Nach is from the beginning of Malachi and it is actually the Haftorah of Parshas Toldos. We have all read the Haftorah of Parshas Toldos which talks about the love Hashem has for Yaakov as opposed to HKB”H’s relationship with Eisav. However, if you read the Haftorah, there are some difficulties as I would like to explain.

Hashem says to Malachi the Navi, 1:2 (אֶהְיֶה לָהֶם אֵם וְלֹא אֶבְיָה־לָהֶם, G-d says to the Jewish people I love you. (וְאֶמְרָתֶם בְּמֶה אֶהְיֶה לָהֶם). Klal Yisrael asks, in what way are we able to see the love of HKB”H. HKB”H says contrast Yaakov with Eisav. He says 1:3 (וְאֶת-עֵשָׂו, שָׂנֵאתִי). I have a hatred for Eisav. (וְאֲשִׁים אֶת-הָרָיו שְׁמָמָה). I made his mountains destroyed and desolate. (וְאֶת-נְחֻלָּתוֹ לְתִנּוֹת מִדְבָּר). His land has turned into a place of desert serpents. You see what happened to Eisav.

I don’t understand, the same thing happened to Eretz Yisrael. Eretz Yisrael at the time of the Churban also turned into a desolate place. Har Habayis turned into a place that (שׁוּעֵלִים הִלְכוּ בּוֹ). The same descriptions are used there. How do we say to Klal Yisrael that I love you and I have a hatred for Eisav? 1:2 (וְאֶהְיֶה לָהֶם אֵם וְלֹא אֶבְיָה־לָהֶם). How do you know that? (וְאֶת-עֵשָׂו, שָׂנֵאתִי). His mountains are desolate. The Harei Eretz Yisrael were also made desolate, as we say in the additions to the Tefillah on Tisha B’av. So what is the Nevua here I love you as opposed to Eisav? Eisav has a Churban, what do you mean, Klal Yisrael has a Churban too? What is Pshat in Malachi’s Nevua?

The answer is that you have to know who Malachi was and at what time he said this Nevua. Chaggai, Zecharia and Malachi were the final Neviim. They were Neviim at the beginning of Bayis Sheini just when the Bayis was being built. At that time Klal Yisrael was returning to Eretz Yisrael. The Nevua of Malachi is not just (וְאֵת-עֲשׂוֹ, שְׁנֵאתִי; וְאֵשִׁים אֶת-הָרִיו שְׁמָמָה, וְאֶת-נְהַלְתּוֹ) (לְתַנּוֹת מִדְבָּר), it continued. 1:4 (כִּי-תֹאמַר אֲדוֹם) (רְשָׁעֵנוּ) we have been destroyed, (וְנָשׁוּב וְנִבְנֶה חֲרֻבוֹת) and we will go back and rebuild the ruin. (כֹּה אָמַר יְרֵמְיָה הַכֹּהֵן הַגָּדוֹל וְאֲנִי) (אֶהְרֹס). HKB"Y says to Edom it will not be, you will never rebuild. In that way, we have to look around. Says Malachi, look Klal Yisrael is returning, Klal Yisrael is coming back. The message of (וְעֲשׂוֹ, שְׁנֵאתִי) and (אֶהְבֵּתִי אֶתְכֶם) is not that Klal Yisrael didn't have Churbanos. Klal Yisrael had terrible Churbanos. The Churban in the Holocaust was unparalleled for any other nation in the world. The fact that there were Churbanos for Eisav proves nothing. The proof is says Malachi because Eisav says (רְשָׁעֵנוּ) we have been knocked down and we will rebuild again. In history it has not happened that a nation is destroyed, a nation is chased out of its land, a nation is gone and gone for a long period of time and it comes back, it returned. Says Malachi to the people of his generation, 1:5 (וְעֵינֵיכֶם, תִּרְאֶינָה). You will see with your own eyes. (וְאִתְּם תֵּאמְרוּ), and you will say (מַעַל) (וְגִדְל יְרֵמְיָה, מַעַל לְגִבּוֹל יִשְׂרָאֵל). You will see with your own eyes and say Hashem is great (מַעַל לְגִבּוֹל יִשְׂרָאֵל), on the boundaries of Eretz Yisrael. This is what Malachi is saying to the people of his time. Hear it, (אֶהְבֵּתִי אֶתְכֶם אָמַר יְרֵמְיָה).

Now if Malachi could say this after a 70 year Galus, what should we be saying when we see Eretz Yisrael after a Galus of 20 centuries? What should we say, the unlikely event of Klal Yisrael returning. It has never happened. It hasn't happened that a nation has gone and has come back. L'havdil, the Indians are not coming back and rebuilding an Indian civilization here in this country. No such thing is happening in any place in the world. (אֶהְבֵּתִי אֶתְכֶם אָמַר יְרֵמְיָה). You walk around Eretz Yisrael and you see what there is to see. It is just absolutely incredible.

I have the Zechus to be here with my grandson. He asked me to go for a walk. I said wait, I have to give a Shiur on the phone. I will take him for a walk. I will take him for a walk to show him what Meah Shearim looks like on a Thursday night. An army of Bnei Torah, an army of Ohavei Hashem and Yir'ai Hashem, incredible. It hasn't existed.

Here in Yerushalayim I have found a print of Kol Kisvei Chofetz Chaim that was put out I believe that it was published in 1990. It has something that I have never seen before. It has a collection of letters from the Chofetz Chaim. The letters are sorted by topic. They have letters about the Chofetz Chaim's desire to come to Eretz Yisrael. They got a letter from two families that the Chofetz Chaim corresponded with. The first part of the story when he wanted to come and his wife became ill two days before they left is known and it is in the biography of the Chofetz Chaim.

There is another letter. In the biography of the Chofetz Chaim it says that the Chofetz Chaim considered going again 3 or 4 years after his wife's illness. It doesn't say why he didn't go. Here, there is a letter from the Chofetz Chaim where he writes that the poverty and hunger in Yerushalayim is so great that it is impossible to go to Yerushalayim even if I can get there. It is a place of terrible poverty. Yerushalayim is place where people don't have what to eat. When you read that as I did sitting here in a Yeshiva in Eretz Yisrael, which is one of many, with plenty of food three times a day. There is leftovers, there is plenty of food. The Beracha that Yerushalayim

has. A person sitting here has to stop and think (אָהבתי אֶתְכֶם אָמַר יְרוּר). This is what HKB”H is saying. (וְעֵינֶיכֶם, תִּרְאֶינָה), your eyes will see. (וְאַתֶּם תֹּאמְרוּ), and you should say, (מַעַל לְגִבּוֹל), יִגְדֵל יְרוּר, מעל לגבול, and you should say, (יִשְׂרָאֵל). This is the sense of a person who is here in Eretz Yisrael. This is a way of cheating and getting you to learn six Pesukim of Malachi, and at the same time having a proper appreciation of Artzeinu Hakedosha.

2 – Topic – Yerushalayim

(Ed. Note: Ayin Parshas Re’eh 5781). I often mention that Monday is Yom Yerushalayim for us. We say a Yom that talks about Yerushalayim. Unfortunately most Jews, even Frum Jews read the Yom without any idea of what they are saying. But we know when we say (יָפֶה נוֹף מְשׁוּשׁ כָּל), (הָאָרֶץ), the beautiful city that gives joy to the whole land and we talk about the description of Yerushalayim in the Yom, we have a feeling, a longing for Yerushalayim.

I would like to add a Nekuda. (יָפֶה נוֹף) means the beautiful city. The Gemara Darshuns in Rosh Hashana 26a (3 lines from the bottom) says (יָפֶה נוֹף) that (נוֹף) also means Kallah so that it is a bride. (כַּשֶּׁהֲלַכְתִּי לַתְּחֹם קֵן נִשְׂרִיָּא הִיוּ קוֹרִין לַכֹּלֶה נִינְפִי). In certain places they would call a Kallah Ninfi. (יָפֶה נוֹף) the beautiful Kallah. So the Gemara is saying poetically that Yerushalayim is the Kallah of the Jewish people. What does that mean that Yerushalayim is the Kallah? It is a nice thing to say, but people and people are a pair not people and a city.

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

Let me explain what it really means. I have seen this explanation in the name of the GR”A. The six days of the week are mates. He says what are the pairs of days, it is not Sunday and Monday as a pair, Tuesday and Wednesday, Thursday and Friday. No. He says it goes as follows. Sunday Hashem separated the heaven from the earth. On Monday HKB”H separated the water, the Mayim Tachtonim and the Mayim Elyonim and created the oceans and the seas and the rivers. On the third day HKB”H created the vegetation, the trees, everything that grows.

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

who benefit from the vegetation and the growth of that which is created on the third day. So each of the first three days is potential and it has a Zivug, it has a match.

Now the words of Chazal make a lot of sense. When Chazal tell us that Shabbos complained I have no Zivug, what does Shabbos need a Shidduch, why does Shabbos need Shidduchim? This is because Shabbos is Malei potential, it is full of potential. So Shabbos said who is going to make use of my potential? So Hashem said your Kallah is the Jewish people. The Jewish people are going to make the most of Shabbos. That is the Zivug. Not every Jew makes use of that potential. Not every husband and wife have the awareness to take the potential they give each other and make it positive. But intelligent people do. And so too, thinking people take the Shabbos Kodesh not as a day of Cholent and sleeping, and reading the newspaper over and over. They take it as a day of Kedusha, a day to go to the Beis Medrash, a day to Daven a Geshmake Davening, a day to spend time with friends and people who need the friendship of a Shabbos Kodesh.

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

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

Does everyone use the Shabbos? No! Some people are going to come to the day of judgement and Hashem will say okay you were working all week. What happened to Shabbos? You are not going to know what to say. G-d is going to say all week you spent 7 – 10 hours traveling and working. You were off that amount of time on Shabbos. Why didn't you use those hours for me? The person's mouth will hang open and so sadly he won't know what to say. What did he do with his Shabbos? How can he explain what he did with his Shabbos?

Hashem will put him in a Gehinnom. The Gehinnom will be that he will be in a place that is full of Ruach and he will have to sit at the table and read the same Yated over and over and over. Like a fool. His Neshama is going to cry. Rachmana Litz'lon. That is what you want to be? That is what you use Shabbos for?

The same thing is true about Yerushalayim. You come to Eretz Yisrael and that is what you use Yerushalayim for? You are coming to Yerushalayim to go boating, to go jeeping, to go funning

and eating? That is what you use Yerushalayim for? Yerushalayim is a place of great Kedusha. Admire Eretz Yisrael. Admire the army of G-d fearing Jews that are here. What a beautiful thing.

When the state was established in '48, people complained to Ben Gurion that he is giving control to the Orthodox over certain things in the country. Ben Gurion famously wrote to them three words. Chakei Od Dor. Wait one more generation. He was sure that one generation later Rachmana Litz'lon that the Chareidim would be gone, they would all be part of the society of this country. Look what happened. Baruch Hashem we have grown, we spread, we flourished, we have Yeshivos. You go out and you see armies of people. Chakei Od Dor. Now the same people are saying Chakei Od Dor, wait one more generation and the Frum are going to be the majority of Eretz Yisrael. They are so scared that in their mind such a thing could happen. Chakei Od Dor. We have to go see it and appreciate it. We have to befriend those here who are not Yir'ai Hashem, who are not fortunate enough that they had the training to be Yir'ai Hashem or the Yeitzer Hora not to be. We have to see the beauty of the land that we are in.

So the Navi calls out to you, the Navi Malachi was 2,400 years ago. He calls out to you and he says to you (וְעֵינֵיכֶם, תִּרְאֶינָהּ). You will see with your own eyes. (מַעַל לְגִבּוֹל). (אֲתֵמְרֵי אֶתְכֶם אָמַר יְרֵנָה). Look at the Gadlus Hashem and feel (אֲתֵמְרֵי אֶתְכֶם אָמַר יְרֵנָה).

I have to tell you that Eretz Yisrael is more beautiful than ever. Yerushalayim is more beautiful than ever. Taking Seforim and learning here, besides the regular Limudim, learning other Limudim here, everything is just so Geshmak.

And so, prepare for that day. You will come to Eretz Yisrael, someday you will come by Yemos Hamashiach. You don't want them to park you in jeeps. Moshiach will come and will say, go where you went. Why are you going in a jeep, Moshiach is here? Moshe Rabbeinu will be giving Shiur. No, you have to go in a jeep. Go into a Beis Medrash. Join me and have an absolutely wonderful Shabbos Kodesh, just like we prepare for our spouse the Heilige Shabbos, we should prepare for our spouse the Heilige Eretz Yisrael, all of us together B'karov. A Gutten Shabbos!

Rabbi Reisman – Parshas Eikev 5782

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

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

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

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

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

So that we have two opinions about the middle 40 days. Rashi and the Ramban says that the middle 40 days were up on Har Sinai and the Gaon says that the Pirkei D'rabbi Eliezer is Masham not that way, he says that Farkert that Moshe Rabbeinu was among the people. The Pesukim fit better that way, the calculation fits better that way and that is why the GR"A embraces this Shittah. The question is of course that it says that Moshe Rabbeinu Davened for the middle 40 days as it says in 9:25 (אֵת אַרְבָּעִים הַיּוֹם וְאֶת-אַרְבָּעִים הַלַּיְלָה--אֲשֶׁר הִתְנַפְּלְתִּי). The middle days that I Davened.

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

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

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

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

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

In the Taima Dik'ra (page 210 on 8:9) Rav Chaim Kanievsky brings a question that he asked that his father answered. He asked a question. It says that in Eretz Yisrael that the Talmidei Chachamim are (אֶרֶץ אֲשֶׁר אֶבְנֶיהָ בְּרִזָּל), there are other Gemaras that indicate that Talmidei Chachamim in Eretz Yisrael are gentle. Like in Masseches Sanhedrin 24a (25 lines from the top) (אלו ת"ח שבא"י שנוחין זה לזה בהלכה). They are more gentle in Eretz Yisrael. Or in Nedarim 22a (bottom line) (ונתן ק' לך שם לב רגז). Hashem will give you a heart that is quick to anger (בבבל). That is not Eretz Yisrael?

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

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

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

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

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

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

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

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

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

from your house and you move that into the Sukkah, all of the silliness that you take, all of the Kepaidos that you have, you take that with you, that is not the Zechus.

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

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

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

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

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

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

Rabbi Reisman - Parshas Eikev 5780

1 – Topic – A thought about Eretz Yisrael

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

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

When someone takes a look at the Medrash it comes out that Rosh Hashana was supposed to be in the month of Tammuz, Yom Kippur was supposed to be in the month of Av, Sukkos in the month of Elul and Shemini Atzeres in the month of Tishrei. Halo Davar Hu! It seems like a Davar Pele at first glance. What do you mean that Rosh Hashana was supposed to be in the month of Tammuz? Rosh Hashana is Yom Techilas Ma'asecha, Hashem created man in Tishrei. B'tishrei Nivra Ha'olam? That is why we have Rosh Hashana then! According to the Man D'omar that B'nissan Nivra Ha'olam it says that Tishrei is Ola B'machshava. Rosh Hashana is not Tammuz. So what is going on, Rosh Hashana is in Tammuz?

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

In other words, the original Lei'da was a Lei'da of Adam B'gan Eden, a situation of Adam in Gan Eden and when Adam was not Zoche to it so the Torah is given and Adam gets reborn so to speak by Mattan Torah when Moshe Rabbeinu came down on Shiva Asar B'tammuz and Shiva

Asar B'tammuz that is Rosh Hashana. It is Yom Techilas Ma'asecha. The beginning of the Lei'da of Adam. That was supposed to be on Rosh Hashana. They were Mekalkeil B'mai'sim and it got pushed to Rosh Chodesh Tishrei. Okay!

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

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

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

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

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

What kind of an excuse is it that the time is in the summer and for two weeks Zeh Hu, that is the whole connection to Eretz Yisrael when it is convenient, the connection to Eretz Yisrael is when it is inexpensive, the whole connection is when it fits everything else. That is the Avoda of a Yid? When we come to Rosh Hashana and Yom Hakkipurim this year we have to know that the

real Yom Hakipurim is V'chipeir Admaso Amo. There is Yom Hakipurim in Zman and that is the 10th of Tishrei and there is a Yom Hakipurim in Makom and that is Eretz Yisrael. The V'chipeir Admaso Amo is missing. To the degree that we are Margish, that we feel it is missing, maybe HKB"H will give us that someone who is Ola B'machshava to do a Davar Tov, he is Ne'enas V'lo Asa there is a certain level of K'ilu Asa.

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

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

2 – Topic – A thought on the Parsha

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

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

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

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

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

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

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

The Limud is that ideally Torah should be a constant thing on your mind. With the Yerida it is sometimes, it is when you learn. But Zagat Rav Moshe, at least when you are learning your mind should be constantly on Torah. It shouldn't be that your work becomes the Bish'tei Yadaim. It is supposed to be that when you work you are thinking about learning. At least it should be that when you are learning you are not thinking about working. The Limud is that at least at that time you should have the Luchos in your hand, you should have the Sefer Torah in your hand. It is an Avoda, it is a challenge. The Yeitzer Hora pulls us away and we remember the things that we have to do when we sit down to learn. This is Rav Moshe's Diyuk about the Shtei Yadaim and the B'chad Yad and the difference between the two.

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

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

When we go to Eretz Yisrael we should be Zoche that when we go we should feel that connection. It should be meaningful, it should be real.

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

Rabbi Reisman - Parshas Eikev 5779

1 - A thought about Eretz Yisrael and Yerushalayim.

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

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

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

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

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

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

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

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

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

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

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

In the Yom of the second day, Yom Sheini, we say (יִפָּה נֹרָא מְשׁוּשׁ כָּל הָאָרֶץ). The Yom is about Yerushalayim. What do we say? (עָבְרוּ יַחְדָּו). כִּי הִנֵּה הַמַּלְכִּים נֹעְדוּ. (הַמֶּלֶךְ רָאוּ כֵן תִּמְהוּ. נִבְהָלוּ וְנִחַפְּזוּ). Yerushalayim has the ability to give people a tremendous awe. (רָעָדָה). A trembling that grips them. (חֵיל פִּיּוּלָדָה). Convulsions like a woman giving birth. Imagine having such feelings when you come to Yerushalayim. Such Hergeishim. Yerushalayim is beautiful. It is what a person makes of it. Such an opportunity to come, an opportunity to look out of the window. I am standing here looking out of the window seeing Yerushalayim and 100 years ago there were 50,000 Jews in all of Eretz Yisrael. From this window I can see homes of more than 50,000 Yidden.

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

2 - A thought on the Parsha

We have to look at this week's Parsha. I can't talk only about Eretz Yisrael. So this week's Parsha tells us that Yerushalayim, Eretz Yisrael is a blessed land. 8:8 (אֶרֶץ חֲסֵדָה וְיִשְׁעָרָה, וְגִפְּנָן וְתֵאֵנָה וְרִמּוֹן;)

(אֶרֶץ-יִשְׂרָאֵל שְׁמֶן, וְדִבְשׁ). It is a blessed land. It has wonderful fruits, the produce. That is the blessing of Yerushalayim, the fruit is good?

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

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

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

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

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

How can someone go to sleep at night in Eretz Yisrael. How can you be unconscious when you are in Eretz Yisrael? It is like going to sleep on Shabbos. Shabbos the holiest day you go to sleep? It is a day to go the Bais Medrash. So Bli Neder I am heading out to the Bais Medrash. Join me in whatever Bais Medrash you are in on Thursday night. It is all (לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם) (עַל הָאֲדָמָה). In Chutz L'aretz the Batei Medrashim are the Eretz Yisrael. The Shiva D'nechemta. Let us try to feel the Kedusha. Feel the meaning. If you are not in Eretz Yisrael, miss it. A Gut Shabbos to one and all!

Rabbi Reisman - Parshas Eikev 5778

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Let me move on to Parshas Eikev. Let me mention to you a couple of quick Kashas and then a thought from the Netziv. First, one Kasha that I had when I was being Mavir Sedra is that at the beginning of Devarim Rashi says that Moshe Rabbeinu gave the Jewish people Tochacha, he gave them Mussar. He gave them Mussar B'lashon Remez, he only hinted at the Eigel with the

words Di Zahav to hint to them don't forget the Eigel. So too with the other types of Mussar. A beautiful way to learn on how to give Mussar.

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

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

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

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

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

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

The same idea here. Before, when it comes to doing an Aveira, only B'derech Remez. He gave them Mussar gently with the hope that it will influence them. But when a person is remembering what happened after the Aveira was done, so HKB"H says look Sheva Yipal Tzaddik V'kum, remember what you did and still (אֲתֶם נֹצְרִים הַיּוֹם בְּלָכֶם), still you are around. That is one thought on the Parsha.

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

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

In Posuk Aleph he is told to build it (וַעֲשִׂיתָ לָּהּ, אָרוֹן עֵץ). In Posuk Bais he is told to place the Luchos into the Aron (וּשְׁמַתָּם, בְּאָרוֹן). In Posuk Gimmel (וְאָעַשׂ אָרוֹן עֲצֵי שִׁטִּים). Moshe Rabbeinu actually does it. Posuk Hei (וְאָשַׁם אֶת-הַלְלוֹתָ, בְּאָרוֹן אֲשֶׁר עָשִׂיתִי). Much mention is made of the Aron. But it is clear from the Posuk that this is the Luchos Sh'niyos. These are the second Luchos. Such a fuss over building an Aron.

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

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

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

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

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

Zagt the Netziv in this week's Parsha, that is why Bentching, Birchas Hamazon first is brought to Klal Yisrael now after the 40 years in the Midbar. Because Birchas Hamazon and even a Beracha Rishona, all Berachos are a Segula for Parnasa, it is something that is a source for Parnasa, it is a Beracha for Parnasa. When a person thanks HKB"H for what Hashem has given him, it makes that HKB"H will give him again, and therefore, Birchas Hamazon comes at this point.

With that, the Netziv answers why a major part of Bentching is Birchas Ha'aretz. Al Ha'aretz V'al Hamazon. Thanking Hashem for Eretz Yisrael because going into Eretz Yisrael, now there would need to be an appreciation of Parnasa that comes from the Aretz. Says the Netziv, that is

why Yehoshua Tikun Lahem Birchas Ha'aretz. Why didn't Moshe Rabbeinu here teaching about Bentsching make a Takana about the Beracha on the land? The answer is that it has to do with entering Eretz Yisrael.

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

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

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

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

Rabbi Reisman - Parshas Eikev 5777

1 - Topic - Hashem gives Eretz Yisrael to You.

As we prepare for Shabbos Parshas Eikev. I have the good Hatzlacha to be speaking to you from Yerushalayim Ir Hakodesh. A city which the Chofetz Chaim dreamt of visiting, the Vilna Gaon dreamt of visiting. Many others couldn't even dream of visiting. Moshe Rabbeinu begged to be here. HKB"H has given me the Zechus to be here. Every time when one visits Yerushalayim you have to have the same Hergish, the same feeling of love for Eretz Yisrael.

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

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

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

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

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

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

for the individual, the second Parsha which talks about Schar V'onesh is in Lashon Rabbim. This is a repeat of something that I mentioned previously.

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

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

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

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

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

Somebody asked Rav Chaim Kanievsky, I have been Davening for something for a long time what is the point? Rav Chaim Kanievsky said Daven again. Kavei El Hashem, Daven to G-d. Put your hope in G-d, Chazeik V'ameitz Levavchem V'kavei El Hashem. Chazeik V'ameitz, strengthen your heart and then Daven to Hashem again. Davening sometimes is answered only when it is something that has a sincerity of continuous turning to the Ribbono Shel Olam.

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

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

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

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

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

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

4 - Topic - A Dikduk point for this week

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

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

Rabbi Reisman - Parshas Eikev 5776

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

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

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

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

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

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

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

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

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

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

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

This year in the Yomim Noraim when we will say Al Tashlichainu L'ais Zikna Kichlos Kochainu Al T'azvainu. We say a Posuk from Tehillim 71:9 (אל-תשליכני, לעת זקנה; ככלות פחיי, אל-תעזבני). The Posuk there is in Lashon Yachid. The Posuk there is speaking about an individual (אל-תשליכני, לעת זקנה; ככלות פחיי, אל-תעזבני). We say it by the Yomim Noraim in Lashon Rabbim. Al Tashlichainu L'ais Zikna Kichlos Kochainu Al T'azvainu. We are not talking about getting old. The Rabbim can't say that, in the Rabbim there are people who get old, there are people who are Kichlos Kochainu. We are talking about a Hischadshus. Al Tashlichainu L'ais Zikna. Let us not

become people who are the same tired selves, the same boring selves. No! We have opportunities to see Hischadshus, to open our eyes, maybe we saw it 10 times already. Open your eyes again and see the Hischadshus around you, see the newness, see it like Klal Yisrael is looking at it. Klal Yisrael to look at this land, the land of Eretz Yisrael, the land that begged for Yidden to come back all the years.

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

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

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

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

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

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

The Sefer Harokeiach asks a Kasha. The Rambam also in Perek 1 Hilchos 5 of Hilchos Dai'os after saying that a person has to find his golden mean, his middle road, his balance, he adds

וחסידים הראשונים היו מטין דעות שלהן מדרך האמצעית כנגד שתי הקצוות. יש דעה שמטין אותה כנגד הקצה ((האחרון ויש דעה שמטין אותה כנגד הקצה הראשון. וזהו לפנים משורת הדין Chassidim Harishonim, who are very righteous people and they didn't tow the middle line exactly. They bent themselves a little towards a manner of Chassidus, doing things that are extra, more than a person has to do. Perhaps with their money. Instead of giving the amount of Tzedakah that the Torah requires, they gave more, they gave extra. Perhaps in their Simcha they had extra Simchas Hachaim in their Ruchnios. Perhaps in their Kapdanus they were extra careful not to be Kapdanim. This is Mil'fnai Mishuras Hadim.

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

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

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

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

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

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

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

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

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

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

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

A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Eikev 5775

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

Rambam (Sefer Hamada, Hilchos Deos, Perek 2). The Rambam establishes what has become known as the golden mean. The idea regarding virtually all Middos, that the middle of the road is the best way to go regarding Middos. For example, regarding Taivah, desire, it is not good to be extreme in either direction. A Baal Taivah (someone who has extreme desires) naturally will end up doing a lot of different Aveiros. He will do things that are wrong. Even the extreme desires are by themselves something which is damaging to a human being. On the other hand, to want

nothing is also not a proper behavior for a normal person. Therefore, the Rambam says in 2:2 that the (לדרך האמצעית ילך בה כל ימיו) that the middle road is the best way for a person to act in regard to many of the different Middos. In Perek 2, Halacha 3 the Rambam says (ויש דעות שאסור) (לו לאדם לנהוג בהן בבינוניות אלא יתרחק מן הקצה האחד עד הקצה האחר) that there is an exception to this and that a person is not permitted to go the Middle road when it comes to Gaivah. A person needs to act with extreme humility and distance himself to the utmost from Gaivah. There is no middle road when it comes to Gaivah. That is the Rambam's rule and I think that it is well known.

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

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

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

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

For example, Gaivah is of course the most dangerous thing in a spousal relationship where a husband or wife feel they should be listened to more. Very often it is related to Gaivah. Because every person feels that whatever he is doing is right. Let me give you an example. Let's say people are driving and a husband says we need to make a right turn and the wife says it needs to

be a left turn and he turns right and is correct. Does he feel that he gave in? Of course he didn't give in. He was right. It was a right turn, it is a fact. Ok that is understandable.

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

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

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

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

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

3. We have also in the Parsha of Kriyas Shema, the reference to a successful crop. 11:14 (וְאֶסְפָּתָהּ) (דגנה, ותירשך ויצהרה). The Torah says that you will gather your wheat, wine, and oil. Actually there are 7 fruits with which Eretz Yisrael is blessed. Four of them are mentioned here. Wheat includes (חטה ושעורה). We are missing the dates, figs, and pomegranates which are not mentioned here. They are mentioned on a different occasion. This is a rule for Kol Hatorah Kulah. The Torah always seems to use Dagan, Tirosh, and Yitzhor as the primary crops.

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

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

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

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

Rabbi Reisman - Parshas Eikev 5774

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

In Bentching, the Parsha reads in 8:10 (וְאָכַלְתָּ, וְשָׂבַעְתָּ--וּבֵרַכְתָּ אֶת-יְרֵנֶר אֶלְרִידָה, עַל-הָאֶרֶץ הַטֹּבָה). The Parsha says that you eat, you are satisfied, and bless HKB"H on the beautiful land of Eretz Yisrael. Bentching is somehow connected to Eretz Yisrael. The second Beracha of Bentching is called Birchas Ha'aretz the Beracha on the land. The Gemara in Maseches Berachos 48b (3 lines from the bottom) says (כל שלא אמר ארץ חמדה טובה ורחבה בברכת הארץ ומלכות בית דוד בבונה ירושלים לא) (יצא ידי חובתו כל). Someone who does not mention Eretz Yisrael is not Yotzei Bentching. It says (כל) (שלא אמר ארץ חמדה טובה ורחבה) someone who does not refer to Eretz Yisrael as a desirable, good, and wide land is not Yotzei Bentching. Indeed in (נוֹדָה לָךְ) we say the Beracha (אֶרֶץ חֲמֻדָּה טוֹבָה) (וְרַחְבָּה). The question is why is it important to say (אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחְבָּה). We have to mention Eretz Yisrael as the Torah says (עַל-הָאֶרֶץ הַטֹּבָה), but why do we understand that mentioning the beauty and bounty of Eretz Yisrael is so important?

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

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

I can't resist but adding a lesson from Yirmiya Perek 38. It is a Perek you might want to learn. In Yirmiya 38, Yirmiya was thrown into the dungeon by king Chizkiyahu but not in a prison like we are accustomed to but a prison that was in style during that time which was a deep pit with a muddy bottom. As Yirmiya was left there he was sinking into the mud. The Posuk tells how a mysterious person came to King Chizkiyahu and said to him if Yirmiya dies you have no chance with HKB"H. Pull him out. This person is granted permission and he throws ropes down to Yirmiya and Yirmiya puts them under his arms and is pulled up. A very uncomfortable way of

being pulled up. When he is pulled up what is Yirmiya's response? We find that Yirmiya said according to the Medrash, Hashem, you couldn't get me a ladder I had to be pulled up in such an uncomfortable way? Halevai you had brought for me a ladder. It is strange, HKB"H saved your life, you should Bentch Gomel instead he says Hashem you couldn't bring me a fancier car to save me, no limo? Interesting! At any rate, that is Yirmiya's complaint. There are Meforshim who explain Yirmiya's thought along the lines of (עֲנֵנִי בְּמַרְחֵב קָה). HKB"H if you have a love for me why was I pulled up by my underarms, that is painful. (עֲנֵנִי בְּמַרְחֵב קָה) Hashem you should answer me (בְּמַרְחֵב קָה). In life we go through difficulties there are times when HKB"H winks at us, where in redeeming us from a difficulty there is something a little nice, a little special, a little unusual. (עֲנֵנִי בְּמַרְחֵב קָה). What a Yesod. It is a Yesod in a way to deal with other people too. When you try to go out of your way for someone to add just a little bit, a little bit extra to show that you truly care.

2. Let's move on to another beautiful topic. In this week's Parsha we have the source to the idea that there were two Aronos. We find here in the beginning of Perek Yud (בָּעֵת הַהִוא אָמַר יְרֵרָאֵלִי,) (פָּסֶל־לָךְ שְׁנֵי־לְוִיֹּת אֲבָנִים כְּרָאשֵׁינִים וְעֵלָה) Moshe Rabbeinu was told to make the second set of Luchos (נִמְצָא זֶה אֲרוֹן אַחֵר הִיּהוּ. וְזֶהוּ שֶׁהִיּה יוֹצֵא עִמָּהֶם לְמַלְחָמָה) Rashi explains (אֵלֵי, הִתְקַדַּשׁ; וְעֲשִׂיתָ לָּךְ, אֲרוֹן עֵץ) and Tosafos in Maseches Eiruvim 63b (Dibbur Haschil בַּמְקוֹמָא שֶׁלֹּא בְּמִקְוָא וּשְׂכִינָה שֶׁלֹּא בַּמְקוֹמָא שֶׁלֹּא בְּמִקְוָא) goes with the same Shitta that there were two Aronos (וְאִתּוֹ) (הָיוּ מוֹלִיכִין בְּמַלְחָמוֹת). One Aron that stood in the Bais Hamikdash in the Kodosh Hakodoshim that held the Luchos and the Aron that Moshe Rabbeinu made now that held the Luchos temporarily and which was subsequently used as Rashi says to go to battle.

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

(שָׂאוּ שְׁעָרֵינוּ, רָאשֵׁיכֶם, וְשָׂאוּ, פֶּתְחֵי עוֹלָם) and (וְיָבֹא, מֶלֶךְ הַכְּבוֹד

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

In the Sefer Afikai Mayim he says that the first time it says (שָׂאוּ שְׁעָרֵינוּ, רָאשֵׁיכֶם) they were bringing in the Aron that went to battle. (מִי זֶה, מֶלֶךְ הַכְּבוֹד) they say who is the (מֶלֶךְ הַכְּבוֹד) represented by the Aron? (יְרֵרָאֵלִי, עֲזִיז וְגִבּוֹר; יְרֵרָאֵלִי, גִּבּוֹר מְלָחָמָה) It is the Aron that goes to battle that represents the Gevurah of Hashem, the Middos Hadin of Hashem. Then the second Aron comes and this is the Aron that is held in the Kodosh Hakadashim. (יְרֵרָאֵלִי, צְבָקוֹת--). (מִי הוּא זֶה, מֶלֶךְ הַכְּבוֹד)? (יְרֵרָאֵלִי, צְבָקוֹת). The Hashem who rules the world, who controls the world. (מִי הוּא זֶה, מֶלֶךְ הַכְּבוֹד) It is the Aron Shel Kavod that sits in the Kodosh Hakadashim. This fits

beautifully into what an otherwise as I say something of a riddle. An exact idea meant by a double Lashon at the end of (לָדוּד, מִזְמוֹר).

3. Let me move on to a Dvar Halacha. In the Ayeles Hashachar, Rav Shteinman on the Posuk (וּלְעֶבְדוֹ, בְּכָל-לְבַבְכֶּם) which is the Mitzvah of Tefillah as is brought by the Rambam Sefer Ahava Hilchos Tefillah 1:1 (וּלְעַבְדוֹ בְּכָל לִבְבְּכֶם). Rav Shteinman (on page # 76) brings that there is an Issur to do personal things, personal business or anything that is personal before a person Davens. Davening has to be first. Incidentally, Rav Yaakov in Emes L'yaakov on Shulchan Aruch says that doing things that help set up the day for your wife are permitted. Apparently they are an Inyan Shel Mitzvah. Coming back to Rav Shteinman. Rav Shteinman asks how is it permitted to have an irreligious person do work for you? Vayikra 19:14 (וְלִפְנֵי עֹרֶר, לֹא תִתֵּן מְכָשֶׁל) when you call a car service and the man has not yet Davened you are having him do work for you before he Davened. He asks also on Motzoei Shabbos how are you allowed to take an irreligious Jew as a car service, he is not allowed to do Melacha until he makes or says Havdala. Until he says Havdala it is (וְלִפְנֵי עֹרֶר, לֹא תִתֵּן מְכָשֶׁל) to have him do work for you. Rav Shteinman brings from Rav Moshe who says that if someone is not Mekabeil Shabbos he is not obligated to say Havdala at the end of Shabbos. It is a Chidushdika Yesod to which Rav Shteinman questions. It is a great question. It is (וְלִפְנֵי עֹרֶר)?

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

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

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

5. One more question. We have in this week's Parsha the Mitzvah of (וְהִלַּכְתָּ, בְּדֶרֶךְ כִּי) to go in Hashem's ways which I believe is Mitzvah Taf Reish Yud Aleph. This is counted as a Mitzvah by the Rambam and the Chinuch, to emulate Hashem. The question is that the Rambam in the

Shores Harivii in the fourth root rule of the Sefer Hamitzvos, the Rambam says any Mitzva which is a Davar Klali which is general is not counted in the counting of Taryag. It is not appropriate to count a Mitzvah like he brings for example in Parshas Mishpatim 23:13 (וְכָל אִשָּׁר - (אֲמַרְתִּי אֵלֵיכֶם, תִּשְׁמְרוּ) which is a general command so it is not one of the Taryag Mitzvos. Or Es Chukosai Tishmoru Es Mishpatai Ta'asu. General Mitzvos don't count in the counting of Taryag Mitzvos. If so we have a problem. The Mitzvah of (וְהִלַּכְתָּ בְּדֶרֶכָיו) seems to be a general Mitzvah. What is specific about it that allows it to be counted as a Mitzvah?

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

Rabbi Reisman - Parshas Eikev 5773

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

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

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

Here in Parshas Eikev it is after the story of the Miraglim and everything changed. Here in fact they had to do battle and the Tzira was only able to help them. This Yesod is that Yesod that it says in the Drashas Haran.

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

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

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

What does that have to do with the Parsha? It has something to do. In the Talelai Oros on the Parsha, he brings from the Igros Chazon Ish Cheilek Aleph letter 209. The Chazon Ish says that it is strange Parshas Devraim, Vaeschanan, Eikev, Moshe is warning Klal Yisrael about Avoda Zora. When you read it and we think wow we are much better than them we don't have this

Yeitzer Hora for Avoda Zora. It doesn't affect us. Boruch Hashem the Yeitzer Hora of Avodah Zora is gone and when we read these Parshios we just feel that we are on a higher level.

Says the Chazon Ish no. Before the Yeitzer Hora of Avoda Zora fell away, what existed? What existed was a thirst for spiritual things. A thirst for something more than the Gashmios we have in the world. It misled people as the Ponovitcher Rav said when there is a hunger for spirituality you grab anything. People grabbed on to Avodah Zora and to things that in their mind were spiritual even though they had no connection to the true spiritual wellspring of Torah and Avoda. Therefore, today we are not on a higher level we are on a lower level. We don't have the thirst for Ruchnios. We are thrown into a Gashmios world. In a Gashmios world without a thirst for Ruchnios there is no thirst for Avoda Zora but there is a price to be paid. The price to be paid for the Bittul of the Yeitzer Hora of Avoda Zora is that the power of the person to seek desperately a hunger and a thirst for spirituality, that doesn't exist. That we have to work on. Otherwise we find ourselves as we find sadly even Bnei Torah around the world suddenly become inundated with a thirst and a hunger for all types of pleasures, all types of fanciness, all types of other things. The desire would be that we should have a thirst and a hunger, a famine for Ruchnios and know where to go to get our fix, to be able to get the Ruchnios. These are two thoughts on the Parsha.

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

The Psak the way it is being told here is the following. It is not a Stira at all, it is not a contradiction. Reuvain did end up successful in the Din Torah. The Gemara says that to be successful in a Din Torah the right thing should come out. If someone goes to a Din Torah of course he wants to win. But if the Din is that he should pay then it is his good fortune that Bais Din forces him to pay. Because after all it is not good to have someone else's money. The Gemara in Masseches Sanhedrin says that if you lose a Din Torah and you have to pay you should go out of the Bais Din singing the praise to Hashem that you didn't end up taking money that you

are not deserving of. Therefore, the Psak as it is being repeated is that Reuvain does not get a refund, the Tefilla did help. He Davened for both Reuvain and Shimon that they be successful in their Din Torah. Successful in true success, success from Shamayim. That was the Psak and of course that Psak is a beautiful Mussar for anybody who has to go through a Din Torah. However, my Ha'orah is that it is very nice in Derech Hamussar to say such a thing that in Shamayim of course it is better your Neshamah is happy if you are supposed to lose the Din Torah and you lose it. However, that wasn't what Reuvain paid for. When Reuvain paid he meant that he should win the Din Torah. He was not paying that the Tefilla should be for a successful Din Torah, he was paying to win the Din Torah. Now you might say that he is a Rasha, he is not right, he is wrong. Say what you want. But at the end of the day that is what he paid for. It would seem to me that he is in fact entitled to a refund. Who is right? Am I right or are they right? Think it over for yourself.

4. The question of the week is: There is an apparent difference between this week's Parsha and Parshas Netzavim. In our Parsha we find that the Torah tells Klal Yisrael in 10:16 (וּמִלְחָמָם, אֵת) (עָרְלֹת לְבַבְכֶּם). You have a job to do, a Bris Milah. Not a Bris Milah in the traditional sense but (וּמִלְחָמָם, אֵת עָרְלֹת לְבַבְכֶּם). But rather that you should do the Bris Milah on the stubbornness of your heart. Ok we understand the concept. In Parshas Netzavim after Revii in 30:6 it says (וְיָקֵל יִרְוֹר) (אֶל־רִיבְךָ אֶת־לִבְּךָ, וְאֶת־לִבְּבִי וְרַעְיֹה). That Hashem will do the Bris Milah on your heart and the heart of your children. (לְאַהֲבָה אֶת־יִרְוֹר אֶל־רִיבְךָ, בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ--לְמַעַן חַיֶּיךָ). Which one is it, is it our job or is it Hashem's job? Maybe by Parshas Netzavim I will be able to share an answer with you.

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

Rabbi Reisman - Parshas Eikev 5772

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

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

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

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

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

From where does it come to have a connection to the Parsha? In this week's Parsha in 11:4 (וְאִשָּׁר הִצִּיף אֶת-מִי יָם-סוּף עַל-פְּנֵיהֶם, בְּרִדָּפָם, אֲחֵרֵיכֶם; וַיִּאָּבְדוּ יָרֵךְ, עַד הַיּוֹם הַזֶּה עֲשָׂה לְחֵיל מִצְרַיִם לְסוּסָיו וּלְרִכְבּוֹ, אִשָּׁר הִצִּיף אֶת-מִי יָם-סוּף עַל-פְּנֵיהֶם, בְּרִדָּפָם, אֲחֵרֵיכֶם, וַיִּאָּבְדוּ יָרֵךְ, עַד הַיּוֹם הַזֶּה) Moshe Rabbeinu recalls (וְאִשָּׁר הִצִּיף אֶת-מִי יָם-סוּף עַל-פְּנֵיהֶם, בְּרִדָּפָם, אֲחֵרֵיכֶם, וַיִּאָּבְדוּ יָרֵךְ, עַד הַיּוֹם הַזֶּה) that which Hashem did to the armies of Egypt, (לְסוּסָיו וּלְרִכְבּוֹ) with the horses and their riders, (אֲחֵרֵיכֶם, בְּרִדָּפָם, אֲחֵרֵיכֶם) who were drowned in the Yam Suf, (וַיִּאָּבְדוּ יָרֵךְ, עַד הַיּוֹם הַזֶּה) Hashem destroyed them until this day.

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

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

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

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

We know that the Ramban in his words hides secrets of Torah by writing his words simply. I invite you to look up this Ramban in this week's Parsha 11:4. He asks why does it say (לא הבינותי) until this day. He answers in what sounds very simply. He says (כי כל סוס ורכב במצרים בכל הדור ההוא, כי כל סוס ורכב וחייל ועוזו) the horses and the riders (the army) were destroyed and the Egyptians don't have another strong army until

today. If you read the words simply it just means that they didn't have a strong army again. Some nations are destroyed and then do come back with a strong army. They didn't.

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

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

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

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

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

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

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

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

On that the Chasam Sofer says that the Gemara is referring physically to Eretz Yisrael. In Chutz L'aretz we find Chazals that talk about the Nichusa, the calmness of the Gedolim in Chutz L'aretz. Gedolim in Eretz Yisrael have to have the toughness, the strength we see today. The strength of the Gedolim in Eretz Yisrael, to demand from Bnei Yisrael the best in what people have to do.

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

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

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

In Brooklyn there is an Eiruv that may or may not be good. In Yerushalayim it is a Shaila of a D'rabbanan. In Chutz L'aretz it is a Shaila of a D'oraissa. In Chutz L'aretz people do carry. Eretz Yisrael is a place of being Yotzi Kol Hashittos, of excellence in Avodas Hashem. In Chutz L'aretz we who live here have to realize we fool ourselves, we can do better, we can do more, we can emulate Eretz Yisrael. Many of you were learning in Eretz Yisrael on a higher level. You

can be Kone that back. You can get pieces of that. You can strive for it, you can move towards it. Chutz L'aretz is adapting, making compromises. We can do better. (ארץ אשר אבניה ברזל). The influence of Eretz Yisrael is that we too should be tough like iron. To have that Midda of (ארץ אשר אבניה ברזל) a land whose strength is (ברזל).

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

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

Rav Elyashiv pointed out that on 41a it is a Drasha because the Gemara says that this Drasha argues with a different Braissa which Darshuns the Posuk differently. If it would be only an Asmachta then it wouldn't be arguing. So therefore, it must be a Din D'oraissa that you must make a Beracha on the earliest Peiri that is mentioned in the Posuk.

Rav Elyashiv asks a Beracha Rishona is only a Din D'rabbanan so how can it be that there is a Din D'oraissa on the order of the Berachos if the entire idea of Berachos is only a D'rabbanan? A Gevaldige Kasha. He had a very unique Teretz and it is printed in a Sefer that has his Ha'aros on Masseches Berachos.

Rabbi Reisman - Parshas Eikev 5771

7:12 The first Dvar Torah is from Rav Mordechai Druk in his Sefer Darash Mordechai page # 115. I am very often in Eretz Yisrael for Parshas Eikev and I would like to share a thought that I heard from him at least twice. The first Posuk in the Parsha, (וְהָיָה עֲקֵב תִּשְׁמְעוּן, אֶת הַמִּשְׁפָּטִים הָאֵלֶּה,) (וְשִׁמְרֵתֶם וְעִשִּׂיתֶם, אֹתָם--וְיִשְׁמַר יְרֵדוֹר אֶלְרִידָה לָּהּ, אֶת-הַבְּרִית וְאֶת-הַחֹסֶד, אֲשֶׁר נִשְׁבַּע, לְאַבְרָהָם). It talks about a deal. In exchange for Klal Yisrael listening to the laws, Hakadosh Baruch Hu promises a reward. Rashi (וְהָיָה עֲקֵב תִּשְׁמְעוּן: אֵם הַמִּצְוֹת הַקְלוֹת שְׂאֵדִם דֵּשׁ בַּעֲקֵבֵי תִּשְׁמְעוּן) translates Eikev here as a reference to Mitzvos that seem less significant to people and which are very often ignored. Rashi says that this is what the Posuk is referring to.

Rav Druk asks two questions. Question # 1, Rashi always follows Pshat and not Drush. When Rashi follows Drush he had a Kasha that forced him to go in that direction. The word Eikev, however, is a word that means "because" as in Beraishis 26:5 (עֲקֵב, אֲשֶׁר-שָׁמַע אַבְרָהָם בְּקוֹלִי; וַיִּשְׁמַר,) (מִשְׁמַרְתִּי, מִצְוֹ"תִי, חֲקוּתִי וְתוֹרָתִי), Eikev, because Avrohom listened to my voice. Here too (וְהָיָה עֲקֵב)

האֵלֶּה (תִּשְׁמְעוּן, את המִשְׁפָּטִים הָאֵלֶּה), because you will listen to these Mishpatim etc... there is a deal. What forced Rashi to leave the simple Pshat is question # 1.

Question # 2, very often in the Torah we find this type of expression where Hakadosh Baruch Hu makes some type of deal with Klal Yisrael, if you do this you will be rewarded with that. The exchange here in this Parsha seems to be pretty generous. It is not in line so to speak with the deals that take place elsewhere in the Chumash are found. For example, in the second Parsha of Shema which we have in this week's Parsha 11:13 (וְהָיָה, אִם-שָׁמַעְתָּ תִּשְׁמְעוּ אֶל-מִצְוֹתַי, אֲשֶׁר אֲנִי מְצַוֶּה (אֶתְכֶם, הַיּוֹם--לְאַהֲבָה אֶת-יְרֹנֵךְ אֱלֹהֶיךָ, וּלְעֲבֹדוֹ, בְּכָל-לִבְּכֶם, וּבְכָל-נַפְשְׁכֶם וְהָיָה, יוֹרָה וּמִלְקוֹשׁ; וְאִסַּפְתָּ דִגְגָה, וְתִירֹשֶׁה וְיִצְהָרְךָ טו וְנָתַתִּי עֶשֶׂב בְּשָׂדֶךָ, לְבִהֶמְתֶּךָ; וְאָכַלְתָּ, וְשִׂבְעָתָּ יָד וְנָתַתִּי מָטָר-אַרְצְכֶם (11:14 - 11:15). That is the deal.

Here at the beginning of the Parsha what Klal Yisrael gives seems to be the same (וְהָיָה עָקֵב (תִּשְׁמְעוּן, את המִשְׁפָּטִים הָאֵלֶּה, וּשְׁמַרְתֶּם וְעָשִׂיתֶם, אֹתָם וְשָׁמַר יְרֹנֵךְ אֱלֹהֶיךָ לָךְ, אֶת-הַבְּרִית וְאֶת-). If you listen to the Mitzvos and keep them, then what? There is a great list of rewards. There are many rewards. (וְהָיָה, יוֹרָה וּמִלְקוֹשׁ; וְאִסַּפְתָּ דִגְגָה, וְתִירֹשֶׁה וְיִצְהָרְךָ טו וְנָתַתִּי עֶשֶׂב בְּשָׂדֶךָ, לְבִהֶמְתֶּךָ; וְאָכַלְתָּ, וְשִׂבְעָתָּ יָד וְנָתַתִּי מָטָר-אַרְצְכֶם). The reward for this first part of the Posuk seems to be out of balance with the typical language of the Torah.

Rav Druk would also quote in Parshas Beshalach that there is a reward, 15:26 (וַיֹּאמֶר אֶם-שָׁמוּעַ תִּשְׁמְעוּן, וְהָיָה, יוֹרָה וּמִלְקוֹשׁ; וְאִסַּפְתָּ דִגְגָה, וְתִירֹשֶׁה וְיִצְהָרְךָ טו וְנָתַתִּי עֶשֶׂב בְּשָׂדֶךָ, לְבִהֶמְתֶּךָ; וְאָכַלְתָּ, וְשִׂבְעָתָּ יָד וְנָתַתִּי מָטָר-אַרְצְכֶם). It is a nice reward. What do you have to do to get that? The deal is, (תִּי, וְשָׁמַרְתָּ כָּל-חֻקֵּי וַיֹּאמֶר אֶם-שָׁמוּעַ תִּשְׁמְעוּן, וְהָיָה, יוֹרָה וּמִלְקוֹשׁ; וְאִסַּפְתָּ דִגְגָה, וְתִירֹשֶׁה וְיִצְהָרְךָ טו וְנָתַתִּי עֶשֶׂב בְּשָׂדֶךָ, לְבִהֶמְתֶּךָ; וְאָכַלְתָּ, וְשִׂבְעָתָּ יָד וְנָתַתִּי מָטָר-אַרְצְכֶם). Basically you follow all the laws and this is the reward. Again, what Klal Yisrael has to contribute is similar to what is found at the beginning of this Parsha and what Klal Yisrael receives in the deal is much less, (כָּל-הַמִּצְוָה אֲשֶׁר-שָׁמַרְתִּי בְּמִצְוֹתַי, לֹא-אֶשִׁים עֲלֶיךָ). The second question that Rav Druk asks is that there seems to be a lack of balance here between what Klal Yisrael contributes in this deal and what the Ribbono Shel Olam gives as the reward?

Rav Druk answered that these two questions actually answer each other. The second question, the deal seems too good is what bothered Rashi. For that reason Rashi tells us that there is something very special here in the part that Klal Yisrael is contributing. (וְהָיָה עָקֵב תִּשְׁמְעוּן, אֶת (הַמִּשְׁפָּטִים הָאֵלֶּה, וּשְׁמַרְתֶּם וְעָשִׂיתֶם, אֹתָם). If you translate Eikev as because, because you do these Mitzvos, it is not enough to get such a reward. Therefore Rashi says that Eikev is a reference to the Mitzvos that people start to perform improperly because they are routine constant Mitzvos. These are Mitzvos that people sometimes start to ignore (אִם הַמִּצְוֹת הַקְּלוֹת שְׂאֵדָם דֵּשׁ בַּעֲקֵביו). The lesson is that the Schar for those Mitzvos is so great because Hakadosh Baruch Hu knows the weakness of the human being. Hakadosh Baruch Hu knows that human beings find it difficult to perform Mitzvos properly when they are Mitzvos that come up all the time. For that reason we have here a special Schar.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Rav Druk says, (כָּל-הַמַּחֲלָה אֲשֶׁר-שְׁמַתִּי בְּמִצְרַיִם, לֹא-אֲשִׁים עָלֶיךָ) Mitzrayim got punished for the sake of punishment. That Hakadosh Baruch Hu says he will not give Klal Yisrael. Ai we see that Klal Yisrael does suffer from illnesses, Tzar, and discomfort? (כִּי אֲנִי יְרֹנֶה, רַפְּאֵה) Hakadosh Baruch Hu says that when I the Ribbono Shel Olam give you some sort of disease some sort of a Patch, it is not L'sheim Patch, It is not just a punishment. When the Ribbono Shel Olam gives it then that is something that is being done for a Refuah, to help heal something. So the (כִּי) fits well. (כָּל-) when I Hakadosh Baruch Hu cause a difficulty to you it is (רַפְּאֵה) as a Refuah.

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

In last week's Parsha Hashem said in 3:26 (אֵל-תּוֹסֵף דְּבַר אֵלֵי עוֹד, בְּדִבְרֵי הַזֶּה). Hakadosh Baruch Hu says regarding Moshe Rabbeinu's request to go into Eretz Yisrael not to talk to him again about

this thing. Why didn't Moshe Rabbeinu understand it the same way that if he does talk to Hashem he will be let in to Eretz Yisrael? Why not the same message as he understood in this week's Parsha that he should continue to Daven? Tzorech Iyun Gadol!

Rabbi Reisman - Parshas Eikev 5770

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

The Chasam Soifer asks a Kasha. Yirmiyahu 31:14 - 16 יד פה אָמר יְרוּר, קוֹל בְּרָמָה נִשְׁמָע נְהִי בְּכִי 16 - 14 תְּמָרוֹרִים--רָחֵל, מִבִּכָּה עַל-בְּנֵיהָ; מֵאֲנָה לְהַנָּחֵם עַל-בְּנֵיהָ, כִּי אֵינָנוּ טוֹ פֶּה אָמַר יְרוּר, מִנְעִי קוֹלְךָ מִבְּכִי, וְעִינֶיךָ, מִדְּמָעָה: כִּי יֵשׁ שָׂכָר לִפְעֻלָּתְךָ נָאִם-יְרוּר, וְשָׁבוּ מֵאֶרֶץ אוֹיֵב טוֹ וְיֵשׁ-תִּקְוָה לְאַחֲרִיתְךָ, נָאִם-יְרוּר; וְשָׁבוּ בָנִים, לְגִבּוֹלָם We are all familiar with the idea of Rachel Mevakeish Al Baneha that because Rachel weeps Hashem promises V'shavu Vanim Lig'vulam. The question is that the promise of V'shavu Vanim Lig'vulam really has nothing to do with Rachel herself as the Posuk in Devarim 30:3 ג וְשָׁב יְרוּר already says that we will return, so what is special about Rachel? It says it already in Parshas Netzavim? What was Rachel Mevakeish? Rachel asked that Klal Yisrael should return to Eretz Yisrael prior to Mashiachs arrival.

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

If you look today at Yerushalayim everything has been built up in the last few decades and it is a big opportunity to go to Yerushalayim.

8:3-4 ג וַיַּעֲבֹד, וַיַּרְעֵבְךָ, וַיֹּאכְלֶךָ אֶת-הַמָּן אֲשֶׁר לֹא-יָדַעְתָּ, וְלֹא יָדָעוּן אֲבֹתֶיךָ: לִמְעַן הוֹדִיעֶךָ, כִּי לֹא עַל-הַלֶּחֶם לְבַדּוֹ יִחְיֶה 4-3 הָאָדָם--כִּי עַל-כָּל-מוֹצֵא פִי-יְרוּר, יִחְיֶה הָאָדָם ד שְׂמֻלָּתְךָ לֹא בָלָתָה, מַעֲלִיךְ, וְרִגְלֶךָ, לֹא בָצָקָה--זֶה, אַרְבָּעִים שָׁנָה Moshe Rabbeinu tells Klal Yisrael that Hashem pained you and you were hungry and he fed you Man. What does pain and hunger have to do with the Man?

Rav Moshe says a beautiful Vort in the Darash Moshe. The clothing did not become worn out or ripped in the Midbar. With food it could have been the same. There was no reason why they had to eat in the Midbar. However, Klal Yisrael had to be on a Madreiga to exist without eating. Klal Yisrael was not on that high Madreiga and Hakadosh Baruch Hu caused Klal Yisrael to become hungry, so they had to eat. So the Ribbono Shel Olam fed Klal Yisrael the Man.

Rebbi's Shver likes to say over the following Vort. We know that the Man fell based on the Tzidkos of the person. For a big Tzaddik the Man fell at his doorway. For someone who is not such a big Tzaddik it fell further away. For someone who didn't have any Tzidkos at all it fell Chutz Lamachane and he had to go out to retrieve it.

There was some Baalei Gaiva in the Midbar that thought they fooled everybody. However, their Man fell Chutz Lamachane in order for everyone to see who they really were. They pretended that the Man fell right by their doorway. (וַיַּעֲבֹד, וַיִּרְעֲבֹד), they became pained because of their hunger that was induced by their Gaava in that it didn't Pas for them to go to Chutz Lamachane to pick up their ration of Man.

יא וְשִׁמְרֶתָּ אֶת-הַמִּצְוָה וְאֶת-הַחֻקִּים וְאֶת-הַמִּשְׁפָּטִים, אֲשֶׁר אֶנְכִּי מִצְוֶה הַיּוֹם-לַעֲשׂוֹתָם יב וְהָיָה עֲקָב תִּשְׁמְעוּן, 12 - 7:11 On the last Posuk of last week's Parsha Rashi says, וְשִׁמְרֶתָּם וַעֲשִׂיתָם, אֹתָם--וְשִׁמַּר יִרְוֹר אֱלֹקֶיךָ לָךְ, אֶת-הַבְּרִית וְאֶת-הַחֻסָּד, אֲשֶׁר נִשְׁבַּע, לְאַבְרָהָם Mitzvos are done in Olam Hazeh and the Schar is in Olam Habo. In the first Posuk of this week's Parsha we are told that if we keep the Mitzvos that there is all types of Schar in this world.

יג וְהָיָה, אִם-שָׁמַעַתְּ תִשְׁמְעוּ אֵל- 14 - 11:13 We also have in the second Parsha of Shema where it says תִּי, אֲשֶׁר אֶנְכִּי מִצְוֶה אֹתָכֶם, הַיּוֹם--לְאַהֲבָה אֶת-יִרְוֹר אֱלֹקֵיכֶם, וּלְעֲבֹדוֹ, בְּכָל-לִבְבְּכֶם, וּבְכָל-נַפְשְׁכֶם יד וְנָתַתִּי מִטְר-מִצְוֵי Visiroshcha Viyitzherecha. So it is talking about Schar in this world. So it seems to be a contradiction between the theme of the end of last week's Parsha and the beginning and middle of this week's Parsha?

When do we say that Schar is only in the next world and when do we say that Schar is in this world? Some people say that the Schar in this world is only the Simcha of doing the Mitzvah in this world. The Gra says that you don't get Schar for Mitzvos in this world only the children do.

The closest Pshat from all the Peshatim is from Rav Elchanan Wasserman in the Kovetz Ma'amarim. He says that no individual gets Schar in Olam Hazeh because we know that we have the concept of Tzaddik V'ra Lo. However, we do find in the Tochacha that there is a correlation between actions and Schar V'Onesh. Klal Yisrael as a whole are treated according to our actions. A Yachid is not. So it may be that the words from last week's Parsha are referring to a Yachid and the words from this week's Parsha refers to the Rabbim, it doesn't matter that the words from this week's Parsha is in Lashon Yachid. The Lashon Yachid is referring back to the Tzibbur of Klal Yisrael as is the style that is seen in the Tochacha in Parshas Ki Savo. This might be Pshat in the Gra , that Klal Yisrael as a whole gets Schar in this world and the individual does not.

7:22 The כב וְנִשְׁלַח יִרְוֹר אֱלֹקֶיךָ אֶת-הַגּוֹיִם הָאֵל, מִפְּנֵיהֶם--מֵעַט מֵעַט: לֹא תוּכַל כִּלְתָּם מֵהָר, פֶּן-תִּרְבֶּה עַלֶיךָ חַיַּת הַשָּׂדֶה Posuk says that Klal Yisrael when they are conquering Eretz Yisrael will do it a little at a time. This concept is important. We have in this week's Parsha, in Parshas Mishpatim, and in Parshas Maasei that Klal Yisrael would have an Eretz Yisrael that goes until Nehar Peras. Nehar Peras is the Euphrates River. The Euphrates River hits the Mediterranean by Turkey which is way up. Klal Yisrael never went anywhere near there when conquering Eretz Yisrael. What is the Pshat?

Yehoshua came in and conquered the body of Eretz Yisrael and then divided it amongst the Shevatim and the plan was always that when the Shevatim would grow they would conquer elsewhere. We find this in Nach when Sheivet Dan comes to Yehoshua and says that they don't have enough room for the rapidly growing Sheivet and Yehoshua tells them to conquer additional land. Dan pushed north. So the plan from the beginning was that when they grow they would conquer more land. However, we were never Zoche to conquer the entire Eretz Yisrael.

the father teaches a son he is also a Talmid. Maybe the Chidush here is, that L'vanecha, the Pashut Pshat is Limud Hatorah.

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

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

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

The next Pshat is also a Rabbi Akiva Eiger and it has to do with Birchas Hamazoin which also stems from this week's Parsha in 8:10 (וְאָכַלְתָּ, וְשָׂבַעְתָּ--וּבֵרַכְתָּ). Rabbi Akiva Eiger is Mисуpeik in his Hagaois to the Shulchan Aruch in Siman Kuf Pei Vav about a Kattan who eats before night and bentches, however, he is still full when it becomes night and he becomes a Bar Mitzvah that night. Does he have to repeat Birchas Hamazoin? Ai, he bentched already? What he bentched he bentched as a Kattan, and the bentching of a Kattan can't Patur the Bentching of a Gadoil. What is this Talui in? This depends if the Chiyuv Birchas Hamazoin comes from the Achilah of a

Kezayis and as long as you are still full that you can still Bentch. Or, it is the S'viya that is Michayeiv.

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

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