

Torah Wellsprings

Collected thoughts
from
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Mishpatim



בס"ד

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Torah Wellsprings

Mishpatim

Also the Hard Times are from Compassionate Hashem

Shlomo Hamelech writes in Koheles (9:16) וְהַכְבֵּימוּת הַמִּסְכֵּינִי - "The wisdom of the poor is despised." A poor person may have clever and constructive ideas but isn't respected or listened to. The Baal Shem Tov zt'l says that the pasuk can be translated differently. It is saying that the poor know בְּזוּ-יָהּ, "Hashem is here." They are suffering from poverty, but they know that it is all from Hashem. They believe it is for their good and trust that Hashem will help them.

This is a fundamental lesson for everyone, no matter what they are going through. They must know

בְּזוּ-יָהּ, "Hashem is here." The situation is from Hashem, not by chance, and only good will come from it.

It states (Yeshayah 12:1) אֲדִירָהּ ה' "I thank You, Hashem, for being angry with me." Why is Dovid HaMelech thanking Hashem for the wrath and punishments he received? The answer is that he believed it was from Hashem, for his good. After this, the pasuk states יָשׁוּב אַפִּיךָ וְיִתְנַחֲמֵנִי, "Your wrath will turn away and You will comfort me." Rabbeinu Yonah (Shaarei Teshuvah 4:12) explains that when one praises Hashem even through hard times, he can be sure that the troubles will end, and good times will come.¹

1. Rabbeinu Yonah teaches, "If troubles and tzaros befall a sinner, and the sinner admits that he deserves it, and accepts the

We say in the zemiros of Friday night, מְשׁוּךְ חֶסֶד לַיּוֹדֵעַי, "ל"ק קנא ונוקם, "Draw down Your kindness to those who know You, O Hashem, Who is vengeful and Who takes revenge." The question is obvious. Hashem's attributes of קנא ונוקם, vengefulness and revenge don't seem to be the attributes best suited for attaining Hashem's kindness. Why do we mention these *middos* when requesting Hashem's kindness?

Based on our discussion, it is understood. We believe that concealed within the hardships is Hashem's

kindness. Therefore, we can ask for Hashem's kindness, at all times.

Nevertheless, it is still difficult to understand. Wouldn't it be more appropriate to say מְשׁוּךְ חֶסֶד לַיּוֹדֵעַי א"ל רחום וחנון, draw down Your kindness to those who know You, O Hashem *Who is compassionate and kind*! We should mention Hashem's attributes of revealed loving-kindness when we request Hashem's *chesed*.

Divrei Shmuel zt'l (quoted in Beis Avraham, Pinchas) answers with a *mashal*: A king

punishment with love, this will spare him from many more *yesurim* that were due to come to him."

At kriyas Yam Suf, it states (Shemos 15:21) וַתַּעַן לָהֶם מִרְיָם, and the word וַתַּעַן often means "answered." What did Miryam answer, and what was the question? Shevet HaLevi zt'l explains that the question the Yidden had was why they had to be enslaved in Mitzrayim. An even greater question was that after they were finally freed from Mitzrayim, why was it destined that the Mitzrim chase them? Miryam replied, וַתַּעַן לָהֶם מִרְיָם שִׁירוּ לַה' כִּי גָאֹה צָאָה סוּס וּרְקִבּוֹ רָמָה בֵּינָם, "Miriam answered them, Sing to Hashem, for He is very exalted; a horse and its rider He cast into the sea." In other words, the tzaros came so they could be followed by the miraculous salvation that would come in their wake.

wanted to know whether his kingdom was loyal to him and what they were saying about him. So he wore regular clothing and mingled among the masses to listen to their conversations.

This technique only worked for those who knew the king only by his royal clothes. Since he wasn't recognizable by his outer appearance, they spoke about him in front of him. The king was able to listen in on their conversations.

However, those who knew the king well recognized who he really was, even when he wore regular clothing. They were cautious with what they said. They wouldn't speak negatively about the king in front of him.

The lesson is as follows:

Hakadosh Baruch Hu bestows His kindness on us in concealed ways, which is a test. Hashem wants to know what we are thinking

and whether we will be loyal to him despite going through hard times.

We say to Hakadosh Baruch Hu, "Your test won't work on us. *לִיּוֹדֵעַךְ*, We know that it is Your kindness, even when it is concealed and appears as *א"ל קנא ונוקם*. We see troubles and tzaros, and we know that concealed within them is your kindness. We won't doubt or question your ways *ch'v*, because we know it is from You and for our good. Therefore, we say *משוך חסדך*, "Hashem, You may as well bestow Your kindness to us in a revealed manner, *לִיּוֹדֵעַךְ*, because we are the Jewish people who know that it is You and that it is Your compassion, even when You act in a mode of *קנא ונוקם*, with vengeance and revenge. There is, therefore, no reason to conceal your kindness to test us, because we will pass the test. Therefore, please shower us with kindness in a revealed manner."

The parashah begins *וְאַתָּה* *הַמְשַׁפֵּטִים אֲשֶׁר תִּשֶׂים לְפָנֶיךָ*, "And

these are the ordinances that you shall set before them."

Rashi writes that the וא"ו at the beginning of ואלה comes to connect this week's parashah to the parashah preceding it. Last week's parashah discusses matan Torah, and this week's parashah discusses monetary halachos. They are connected, as Rashi teaches, מה הראשונים מסיני אף אלו, מסיני, just as last week's parashah occurred at Har Sinai, the halachos of this week's parashah are also from Har Sinai.

Eizor Eliyahu (from Reb Eliyahu Lerman zt'l) asks, why would we think otherwise? Obviously, all of the mitzvos and halachos of the Torah were given at Har Sinai!

He answers that the connection teaches us that just as the revelation of matan Torah was certainly from Hashem, so, too, all money matters are also from Hashem. It isn't that I did something, or someone did something to me, rather

everything is from Hashem. With this awareness, one won't blame others, and he won't blame himself for his financial problems or for any other hardship he endures in life. He knows that everything was destined and planned by Hashem.

When one knows this, Hashem will help him immensely and he will leave the darkness and come to a great light. This is alluded to in the pasuk (21:13) ואֲשֶׁר לֹא צָדָה וְהָאֱלֹקִים אָנֹה לִידּוֹ וְשִׁמְתִּי לָךְ מְקוֹם צָדָה. אֲשֶׁר יָנוּס שְׂמָהּ. The pasuk is implying, אֲשֶׁר לֹא צָדָה, if a person doesn't seek צד, sides and reasons to explain why something occurred, rather he believes with all his heart that וְהָאֱלֹקִים אָנֹה לִידּוֹ, it was arranged and destined by Hashem, then Hashem will say וְשִׁמְתִּי לָךְ מְקוֹם אֲשֶׁר יָנוּס שְׂמָהּ, I will arrange for you a place and way to escape from all your troubles.

It states (21:3) אִם בָּגַפוּ יְבֵא בָגַפוּ. Eizor Eliyahu write that יְבֵא is gematriya אמ"ן, which represents emunah. The pasuk is saying אִם בָּגַפוּ יְבֵא

that if you believe that the tzaros you have are from Hashem, תַּזְרוּ לַיהוָה Hashem will take the tzaros away.

In the merit of your emunah and bitachon, the tzaros will be taken away from you.²

2. Reb Iren, the director of Lev Shomeia (a telephone hotline service to help yeshiva students), told me the following story:

A father called the hotline and told the therapist who took the call that he has several children who are already of marriageable age. Still, he is waiting for his oldest son to get engaged first because he desires to marry off his children in order. The oldest son has been in shidduchim for a long time, holding up the rest of the family. Recently, things began to proceed in a positive direction. His son was just about to get engaged. But then, he broke one of the rules of his yeshiva- nothing severe, but it was against the rules - and the rosh yeshiva wanted to expel him from yeshiva. The father said: "This will ruin the shidduch, especially since the girl's brother leans in this yeshiva. When the family hears that my son was expelled, they will certainly drop the shidduch."

Reb Iren called the Rosh Yeshiva and tried to work something out with him. "The bachur eat and sleep at home. Just allow him to continue learning in yeshiva so the shidduch could materialize."

But the Rosh Yeshiva wouldn't budge. The rules of the yeshiva needed to be upheld, he said.

Reb Iren arranged a meeting at the yeshiva, together with the Rosh Yeshiva, the Mashgiach, and other influential people in the yeshiva. He hoped they would find a solution and salvage the shidduch.

That night, Reb Iren took the 402 bus from Bnei Brak to Yerushalayim, to attend the meeting he arranged. Next to him on the bus, sat a fifty-year-old man. The man's face was turned to the window; it appeared he was sleeping.

Reb Iren still had to make several more calls to finalize the meeting.

Lev Shomeia is very careful to preserve the privacy of the people they serve, so without revealing any identifying details, Reb Iren made his phone calls.

“What happened to gezel sheinah” his neighbor suddenly shouted at him, upset for being woken up by all the phone calls. “Blah, blah, blah. Blah, blah, blah! You don’t stop talking! You are disturbing my sleep.”

Reb Iren was terribly embarrassed by this outburst. Everyone on the bus heard it, and they were looking toward them to see what was happening.

Reb Iren told me he was thankful it was dark on the bus. Otherwise, the shame would be unbearable.

“I’m sorry...” Reb Iren apologized, but apologizing was also a mistake because it only incensed his neighbor, encouraging him to complain and rant some more. Reb Iren immediately put his phone on vibration. His important calls will have to wait for when he gets off the bus. His neighbor went back to sleep.

Reb Iren’s phone vibrated. It was the Rosh Yeshiva. He knew that he must take his call, as it was very hard to catch the Rosh Yeshiva, as he was the head of a very large yeshiva. Reb Iren whispered into the phone: “Hello. Hello.”

The Rosh Yeshiva said: “I understand that you cannot speak now. I just wanted to tell you that everything is taken care of. I spoke with the bachur, and he promised not to break the rules again, and I am allowing him back into yeshiva.”

Reb Iren rejoiced. His intervention had paid off. But then he remembered that he still needed to make one more phone call. He wanted to call the father, to tell him that his son could return to yeshiva. By that time, the bus was already passing Motza, on the outskirts of Yerushalayim, and the lights of the bus were turned on, so he figured he could place the call. He also noticed that his irate neighbor was on his phone. This meant that he could speak even more freely now.

“Hello. I wanted to share with you the good news. I just spoke to

Hashem's is Closer to those who are Suffering

states וְהִסְרֵתִי מִחֻלָּה מִקִּרְבְּךָ, "I will remove illness from your midst."

It states (23:25) וַעֲבַדְתֶּם אֶת ה' אֱלֹהֵיכֶם וּבִרְךָ אֶת לֶחֶמְךָ וְאֶת מִיְּמֶיךָ, וְהִסְרֵתִי מִחֻלָּה מִקִּרְבְּךָ, "You shall worship Hashem, your G-d, and He will bless your food and your drink, and I will remove illness from your midst." Notice, how in this pasuk, Hashem is called "He" and "I". The pasuk begins לֶחֶמְךָ אֶת לֶחֶמְךָ, "He will bless your food," and then it

The Beis Elokim (Shaar HaTefillah ch.1) explains that Hashem's *hashgachah pratis* is extra close and more revealed for those who suffer. The end of the pasuk refers to someone ill, stating, "I will remove illness." The beginning of the pasuk discusses receiving Hashem's brachos. When

the Rosh Yeshiva, and he allowed your son to remain in yeshiva."

As Reb Iren spoke, he heard his voice in double, because the person sitting next to him was the boy's father!

Realizing what happened, his neighbor exclaimed, "I don't believe it! You were calling people and working to help me, and I shouted at you?! How could I shout at the person who was helping me?"

Now it was the father's turn to apologize. He explained to Reb Iren that he couldn't sleep the entire night because he was so worried about his son and was on the way to daven at the Kosel. He was exhausted and was hoping to sleep on the bus. But he still couldn't forgive himself for embarrassing and shouting at Reb Iren, when all he was doing was trying to help him.

This true story contains an important lesson. We tend to complain when things don't go exactly how we want them to. Hashem could say: "I am working for you, and you are complaining? I am helping you right now, with these matters that upset you; how can you be upset at Me?"

everything is good, and Hashem is bestowing His blessings, Hashem's hashgachah on a Yid isn't as revealed.³

It can be compared to when a person has several children, and one of them is ill, r'l. The parents' mind is more focused on this child. Hashem, too, is closer to those who go through hard times.

It states (Tehillim 23:2-4) בְּנֵאוֹת דָּשָׁא וְרִבְצֵנִי עַל מֵי מְנוּחוֹת יְהִלְנִי, וְנִשְׁמִי יִשְׁוֹבֵב יְנַחֲנִי בְּמִעְגְּלֵי צֶדֶק לְמַעַן שְׁמוֹ, "He causes me to lie down in green pastures; He leads me beside still waters. He restores my soul; He leads

me in paths of righteousness for His name's sake."

גַּם כִּי אֵלֶךְ בְּגִיּא צְלֻמּוֹת לֹא אִירָא רָע כִּי אֶתֶּה עִמּוֹדִי שְׂבָטְךָ וּמִשְׁעֶנְתְּךָ הִמּוּה יְנַחֲמֵנִי, "Even when I walk in the valley of darkness, I will fear no evil for You are with me; Your rod and Your staff - they comfort me."

In these pesukim, as well, Hashem is referred to as "He" which is לשון נסתר, a concealed manner, and then it refers to Hashem with "I" and "You" which is לשון נוכח, where we are talking directly to Hashem. The explanation is the same as we wrote above. The first two pesukim discusses Hashem's

3. We quote the Beis Elokim: "It states וְהִסְרֵתִי, 'I will remove,' not וְהִסִּיר, 'He will remove'... This is because Hashem's hashgachah on His creations to save them from their troubles is on a higher level of hashgachah pratis than His hashgachah to give them good. Hashem does kindness to all of his creations, as it states (Tehillim 145:9) טוֹב ה' לְכָל, 'Hashem is good to all.' But to save them when they are in a tzarah needs a higher level of hashgachah pratis and greater compassion. Therefore, regarding brachos, it states וְיִבְרַךְ אֶת לֶחְמֶךָ, 'He will bless your food', a concealed expression. And for salvation and healing, it states וְהִסְרֵתִי, 'I will remove the illness'... You will know and understand... that I am the one who saves and heals all life, with my hashgachah pratis on them."

kindness, that Hashem leads him on green pastures and beside still waters, etc. At these times, Hashem's hashgachah pratis is less, and we refer to Hashem from the distance, "He." But when one goes through hard times, Hashem's hashgachah is immensely upon him, and we refer to Hashem as 'You.'⁴

The Maharal (Netzach Yisrael ch.10) writes, "The Gemara (Megillah 29.) states: 'Come and see how beloved the Jewish nation is to Hashem.

Wherever they went to galus, the Shechinah went with them. They went to Mitzrayim, the Shechinah went with them as it states (Shmuel 1 2:27) הַגָּלָה נִגְלִיתִי לְבֵית אָבִיךָ, "So said Hashem: 'Didn't I appear to the house of your father, when they were in Mitzrayim...?' They were exiled to Eilam, and the Shechinah was with them, as it states (Yirmiyahu 49:38) וְשִׁמְתִּי כִסִּיאִי בְעִילָם, "I placed my throne in Eilam.' They were exiled to Bavel, and the Shechinah was with them as it states

4. It states (Tehillim 84:12) כִּי שֶׁשֶׁשׁ וְיָמֵן הוּא אֱלֹקִים, "For a sun and a shield is Hashem, Elokim." The Baal Shem Tov zy'a (Keser Shem Tov vol.2 p.24) teaches that the sun is a mashal for Hashem's name הוּא, and the sun's shield is a mashal for Hashem's name אֱלֹקִים. It is impossible to look at the sun without a shield. Similarly, Hashem's attribute of kindness, represented by the name הוּא, would be too intense to receive without a shield, represented by the name אֱלֹקִים, which represents dinim.

It states (Avodah Zarah 3:) that in the future, Hakadosh Baruch Hu will remove the sun from its sheath (נִרְתִּיקָה) and the tzaddikim will be healed by its light. This means that in the future, we will be able to see Hashem even through His direct kindness. It won't need to be shielded by the midas hadin. But in this world, the only way we can perceive Hashem is through the shield and the hardships of life.

למענכם שולחתי (Yeshayahu 43:14) בבבל, "For you, I sent to Bavel." They were exiled to Edom, and the Shechinah was with them as it states (Yeshayahu 63:1) מִי זֶה בָּא מֵאֲדוֹם חֲמוּץ, בגדים מבצרה, 'Who is this coming from Edom, with soiled garments from Batzra...'

The Gemara concludes, ואף כשהן עתידין ליגאל שכינה עמהן, "Even when they will be redeemed in the future, the Shechinah will be with them."⁵

The expression אף, "Even" indicates this is a chiddush.

The Rashba z'l asks that it doesn't seem to be a chiddush! It seems obvious that Hashem will be with us at the redemption. If Hashem was with us during the hard times, in galus, certainly

Hashem will be with us in the peak of our glory!

The Maharal writes, "I say... there is more reason for Hashem to be with the Jewish nation when they are in galus than at redemption." According to the Maharal, the Gemara should be read literally. There is a greater chiddush that Hashem will be with us at the time of redemption because it is more natural for Hashem to be with us during times of suffering.

This is as it states (Tehillim 41:4) ה' יסעדנו על ערש דוי, "Hashem will support him on his sickbed." The Gemara (Shabbos 12:) learns from this pasuk that Hashem is above an ill person's head. He is closer to the sick and suffering than those without these problems.

5. The Gemara proves that Hashem will be with us at the redemption from the pasuk (Devarim 30:3) ושב ה' אליקד את שבותך, "Hashem, your G-d, will bring back your captivity." It doesn't state והשיב, that Hashem will return the exiles, rather ושב, 'He will return.' This teaches us that Hakadosh Baruch Hu שב עמו, will return with the Yidden from galus."

The Maharal writes, "This is for two reasons. Firstly, whoever needs to be watched and cared for, Hashem's hashgachah is greater over him.

"The second reason is that it states *את דכא ושפל רוח* אהשכנ, "I dwell with the crushed and humble in spirit." This is Hashem's way, to dwell with the downtrodden and suffering. Therefore, the ill person who is a *דכא*, crushed, Hashem is particularly close to him.

"For both reasons, it is more reasonable that the Shechinah will be with us in galus than during the redemption. In galus, we

need to be guarded, so the goyim won't harm us. Furthermore, we are downtrodden and crushed in the galus, and Hakadosh Baruch dwells with the *דכא ושפל רוח*, 'the crushed and humble in spirit'. Therefore, one might think that when we are redeemed from galus the Shechinah won't be with us. Therefore, the Gemara tells us that the Shechinah will remain with us even then.⁶

It states in Tehilim (104:26) *לִיִּיתָן זֶה יַצְרָתָהּ לְשִׂחָק בּוֹ*, "You created the *Livyasan* (large fish) to play with it." Why does the pasuk mention the *לִיִּיתָן* in particular? Chazal (Bava Basra 74:) state that Hakadosh Baruch Hu created a male

6. The question arises, why indeed will the Shechinah remain with us during our redemption? Both reasons mentioned above do not apply. We will no longer require special protection and won't be downtrodden. The Maharal explains that there is a third reason Hashem is with the Jewish nation. It is because Hashem and the Jewish nation have a firm bond and connection that can never be severed. The Jewish nation is called *ישראל*, which has Hashem's name in it (the name *א"ל*) and this is a chain that connects us to Hashem. Therefore, also during redemption, Hashem will be with us because Hashem and the Jewish nation are eternally connected.

and female לוייתן. But when Hashem saw that the world wouldn't exist if they multiplied and had children, Hashem killed the female and salted it for the tzaddikim in the future. The male לוייתן remained alone. Hakadosh Baruch Hu tells the לוייתן, "You are not alone in the world. Hakadosh Baruch Hu will be there with you, and keviyachol play with you. This is a lesson for all those who feel alone in the world due to

their tzaros and the like. Know that you aren't alone. Hakadosh Baruch Hu is with you. He draws you near Him to be with Him.

Holiness with the Eyes and Mouth

It states (22:30) וְאִנָּשִׁי קֹדֶשׁ תִּהְיוּן לִי, "You shall be holy people to Me."⁷

The Mechilta says that we should read the pasuk וְאִנָּשִׁי קֹדֶשׁ, when you act with

7. The Kotzker zt'l translated the pasuk, וְאִנָּשִׁי קֹדֶשׁ תִּהְיוּן לִי as מענשליך "Holy humans shall you be." The intention of his words is explained by the Sfas Emes zt'l (5632). He explains that Hakadosh Baruch Hu doesn't desire that a person have the kedushah of the malachim, because Hashem already has an infinite number of malachim in heaven. Hashem wants a person to be a human being, but a human being who is holy.

Reb Gad'l Eisner zt'l would tell chassanim (b'derech tzachus) that there are yungerleit who want to be holy like malachim, and the first thing that they do is that they become inhumane (אויס מענש). This isn't the right path. Hashem wants our humanity, and within this parameter, to be holy.

A hint to this is that parashas kedoshim begins with the obligation to be holy, קדושים תהיו, and immediately following, it states ואהבת לרעך כמך, that one should love his fellow man. You are expected to acquire *kedushah*, while simultaneously keeping the obligation to love and to be kind with your fellow man.

holiness, תְּהִיִּין לִי, you are Mine.

The Reishis Chachmah (ch.2) teaches that we learn a negative from the positive: "If you don't make yourselves holy, you aren't His."⁸

The Yerushalmi (Brachos 1:8) states, "Hakadosh Baruch Hu says, 'If you give Me your heart and your eyes, I know that you are Mine.'"

It states (21:24) עֵין תַּחַת עֵין, "an eye for an eye." The literal translation is that if someone harms another person's eye, he must pay for the damage. The Tiferes Shlomo teaches that the pasuk is also teaching us that when a Yid guards his eyes from looking where he shouldn't, this arouses

Hashem to watch him from above. He writes, "The pasuk reveals the greatness of a Yid. When he acts with kedushah, it creates an arousal above... Someone who guards his eyes from looking where he shouldn't, this arouses Hashem's eye from Above... This is hinted in the words עֵין תַּחַת עֵין, 'an eye for an eye.'"

The Tiferes Shlomo writes there that מעין עולם הבא can be translated, "From guarding the eyes, one merits Olam HaBa."

Another hint is in the tefillah that is said on Shabbos morning when the Torah is taken out to be read. We say, ונראהו עין בעין. The Tiferes Shlomo translates

8. In a hesped that the Yeitav Lev zt'l gave for the Maharam Shik zt'l, he explained the pasuk (22:30) וְאִנְשֵׁי קִדְשׁ תִּהְיוּ לִי, "You shall be holy people to Me, וּבִשְׂדֵה וּבִקְשָׁה and flesh in the field, it is treif and you shall not eat it." Chazal (Chulin 68:) explain that וּבִקְשָׁה refers to the flesh of the korbanos that were taken outside the walls of the Beis HaMikdash. This isn't kosher. The lesson is that when a person leaves the mechitzos, the holy walls and boundaries of kedushah, he is at risk of ruination. (This is also written in Nefesh Yonason (אורח ד"ה הירא).

it, "We will see the Shechinah according to the extent that we are cautious with our eyes."

It states (21:26-27) וְכִי יִכֶּה אִישׁ עֵין עֶבְדוֹ... לְחִפְשֵׁי יִשְׁלַחְנוּ תַּחַת עֵינוּ וְאִם שֵׁן עֶבְדוֹ אוֹ שֵׁן אַמּוֹתוֹ יִפֹּל לְחִפְשֵׁי יִשְׁלַחְנוּ תַּחַת שָׁנוֹ, "If a man strikes the eye of his slave.... he shall set him free in return for his eye. And if he knocks out the tooth of his slave or the tooth of his maidservant, he shall set him free in return for his tooth."

The Pnei Menachem zt'l (5754) explains in the name of tzaddikim that שֵׁן, tooth, represents the *taavah* for eating food and for speaking forbidden speech. If he causes his teeth to fall, which allegorically means that he fights and hits the yetzer hara regarding these matters, also וְכִי יִכֶּה אִישׁ עֵין עֶבְדוֹ, if he will smite the eye, which means he guards his eyes, לְחִפְשֵׁי יִשְׁלַחְנוּ, he goes free from the influence of the yetzer hara.

This will be understood better when we read the holy words of Rabbeinu

b'Chayei, who explains the reason a slave goes free when his master knocks out his tooth or eye. "The reason is because he became a slave due to the eye and due to the tooth. As it states (Bereishis 9:22) וַיֵּרָא חָם אָבִי כְנָעַן אֶת עֶרְוַת אָבִיו וַיַּגֵּד לְשֵׁנֵי אָחָיו בְּחוּץ עֵרְוָה, 'Cham, the father of Canaan, saw his father's *ervah*, and he told his two brothers outside.' He saw with his eyes, and he told his brothers with his mouth, and he was punished with slavery, as it states (ibid, pasuk 25) אָרוּר כְּנָעַן עֶבֶד עֲבָדִים יִהְיֶה לְאָחָיו, 'Cursed be Canaan; he shall be a slave among slaves to his brethren.' But now, since the slave was hit in the limbs that caused the slavery, he is exempt from the punishment of being a slave."

From the Rabbeinu b'Chayei we learn that the sin of the eyes and the teeth caused slavery. Therefore, when one is cautious with these limbs, he will merit leaving slavery and attaining genuine freedom.

Someone asked the Beis Yisrael zt'l for counsel for

avodas Hashem, and he replied, זיי אויפגהיטן (be cautious from performing bad). The bachur asked, "How is one careful?"

The Beis Yisrael replied that it states in this week's parashah (21:28) וּבַעַל הַשּׁוֹר נָקִי. An alternative translation of שׁוֹר is to see (see Bamidbar 24:17 (אשורנו ולא קרוב). When a person is וּבַעַל הַשּׁוֹר, a *baalabus* over what he sees, and he is careful with what he sees, this person will be נָקִי, which means he will be נָקִי בְדִינוֹ, found innocent and clean in his judgment.

The Beis Yisrael added another pasuk (Devarim 21:7) יָדֵינוּ לֹא שָׁפְכוּ אֶת הַדָּם הַזֶּה וְעֵינֵינוּ לֹא רָאוּ, if a person can say יָדֵינוּ לֹא שָׁפְכוּ אֶת הַדָּם הַזֶּה, that he didn't see what he shouldn't see, he can say יָדֵינוּ לֹא שָׁפְכוּ אֶת הַדָּם הַזֶּה, "Our hands did not shed this blood."

It states (Tehillim 30:6) כִּי רָגַע בְּרָצוֹנוֹ, בְּאַפּוֹ חַיִּים בְּרָצוֹנוֹ, "For His wrath lasts but a moment..." Sometimes a person can anger Hashem for a moment, כִּי רָגַע בְּאַפּוֹ, and because of that moment, חַיִּים בְּרָצוֹנוֹ, his entire

life he has to appease Hashem and ask for forgiveness. Therefore, one must be cautious not to fail in those critical moments.

Tana d'Bei Eliyahu (Rabba ch.9) discusses two levels of tzaddikim. One level comprises those who never sin but were also not tested so much. A higher level includes those who were tested and made themselves lazy and uninterested in the aveirah, which helped to hold back from performing the aveiros. Tana d'Bei Eliyahu teaches, "Fortunate is the person who never came to sin and never left the good path. Even if he is a Yisrael, he is fitting to bring a korban on the mizbeiach as if he were the kohen gadol. As it states (24:5) וַיִּשְׁלַח אֶת גַּעֲרִי בְנֵי יִשְׂרָאֵל וַיַּעֲלֵוּ, 'The youths of Bnei Yisrael offered korbanos...' But someone who makes himself lazy when it comes to performing aveiros, he reaches the level of the malachim in heaven. As it states (24:11) וְאֵל אֲצִילִי בְנֵי יִשְׂרָאֵל..."

וַיַּחֲזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ
 The lazy of Bnei Yisrael.... they
 perceived Hashem, and they
 ate and drank."

Tana d'Bei Eliyahu
 interprets אֲצִילִי (nobles) as אֲצִילִי,
 those who are lazy from
 performing aveiros. They
 reach the level of וַיַּחֲזוּ אֶת
 הָאֱלֹקִים, *kivayochol* seeing
 Hashem. This is the level of
 malachim. It is higher than
 the tzaddikim who weren't
 tested and never performed
 aveiros. Those tzaddikim
 reach the level of a kohen
 gadol, whereas those who
 pass tests reach the level of
 the malachim.⁹

A טְרֵפָה refers to when a
 kosher animal is wounded,
 and the inner limbs are
 damaged, rendering the
 animal non-kosher. It states
 (22:30) וּבֶשֶׁר בְּשָׂדֶה טְרֵפָה לֹא תֹאכְלוּ

לֶזְלֵב תִּשְׁלַכּוּ אֹתוֹ, "flesh torn in
 the field (*treifah*) you shall not
 eat; you shall throw it to the
 dogs." Why are dogs
 rewarded with this food?

Daas Zekeinim m'Baalei
 HaTosfos explains that we
 should reward dogs for the
 service they do for their
 owners. They watch over
 the cattle and protect them
 from wild animals. We give
 the *treifos* to dogs as a reward
 and as an expression of
hakaras hatov for the service
 they do.

The obvious question is,
 why do we reward the dog
 now when it fails its mission?
 A dog is supposed to protect
 the livestock, but this time, a
 wolf or some other animal
 entered the herd and
 attacked one of the cattle,
 rendering it a *treifah*. The

9. זקוק דנורא adds that the tzaddikim who passed the test are greater than malachim. Malachim don't have a yetzer hara, but he had one, and with his good choices and immense effort, he overcame the yetzer hara. Tana d'Bei Eliyahu tells us that because he passed difficult tests, he is equal to the malachim in that he will see the Shechinah like them. But in other ways, due to his challenges, he becomes greater than the malachim.

dog failed to scare off the predators. So, why should we reward the dog at this time? We should punish the dog for failing in his mission, or at least not do anything. But why does the dog deserve a reward?

The Yismach Yehudah offers a wonderful answer, which applies to everyone: When a person fails to do something in his avodas Hashem, his first reaction is to berate himself and feel down. This halachah teaches us that instead of knocking ourselves down, we should build ourselves up with the realization that despite the challenges, we are accomplishing a lot. We deserve reward, not the opposite. Just as the dog was rewarded, specifically when he failed, we must also focus on our qualities and successes. Especially when we fail, we must think about these matters, so we will be encouraged to succeed next time.

Therefore, when one seeks to maintain the

holiness of his eyes and mouth and fails, he should think about all the times he succeeded. This will embolden him to be cautious in the future.

A Renewed Bris Milah

At matan Torah, korbanos of olah and shelamim were sacrificed, as discussed at the end of the parashah. The blood of both korbanos were divided in half, as it states (24:6) וַיִּקַּח מֹשֶׁה חֲצֵי הַדָּם וַיָּשֶׂם בְּאַגָּנֹת (24:6) וַיִּקַּח מֹשֶׁה חֲצֵי הַדָּם וַיָּשֶׂם בְּאַגָּנֹת, "Moshe took half the blood and put it into the basins, and half the blood he cast onto the mizbeiach."

Rashi explains that the blood in the basins was sprinkled on the Jewish nation.

The Ohev Yisrael zt'l (Shekalim (ד"ה כי תשא תשא)) explains that half of the blood went on the mizbeiach and half on the Jewish nation, and this created a bond between Hashem and the Jewish nation.

He says that the Abarbanel writes in one of his sefarim about the process kings of the past would use to make a *bris*, a covenant with one another. The *bris* was a promise made to love one another and, if needed, to go to war to protect the other. To establish this bond, they would pour two cups of wine, and each king would place a drop of his blood into the wine and give it to the other king to drink.

When they drank the wine, their blood mixed, which was a sign that the *chiyus* (life source) of both were bound together. This is because *כי הדם הוא הנפש* the blood is the soul and the *chiyus* of a person. This symbolized that each person was prepared to be *moser nefesh* and to pour his blood, if needed, to help his fellow man.

The Ohev Yisrael says that this is the *bris* performed in this week's parashah between Hakadosh Baruch Hu and Yisrael. As it is known, *מלכותא דרביעא בעין מלכותא*

דארעא, the kingdom of heaven is similar to the kingdom of man. Just as blood is used to create a bond in the kingdoms below, the process is also used in the kingdom of Heaven. Therefore, the blood of the *korbanos* was divided. Half was placed on the *mizbeiach* and half was on the Jewish nation.

We quote the Ohev Yisrael, "Keviyachol, the blood of their covenant were mixed together, and the Jewish nation will... be *moser nefesh* for Hashem's *kedushah*. (24:8) *הנה דם הברית עמכם*, 'Behold the blood of the *bris* that Hashem has formed with you.' *עמכם*, with you, means they are together, totally one."

At a *bris*, the father of the child says the *brachah*, *ברוך אתה ה'... אשר... צונו להכניסו*, "Blessed are You Hashem... Who... commanded us to bring him into the *bris* of Avraham Avinu." Who is the "him" in this *pasuk*? Presumably, it is the infant child. But why

isn't the brachah more explicit, such as להכניס התינוק בבריתו של אברהם אבינו, that Hashem commanded us to bring *the child* into the bris of Avraham Avinu?

Reb Shimon Sofer (Michtav Sofer, Agadas HaShas, Shabbos 137:) answers that the brachah isn't referring to the child, it is referring to Hashem. When one makes a bris milah, he brings Hashem into the bris of Avraham Avinu. It is a renewal of the bris of love Hashem made with Avraham years before.

We add that when a person overcomes the yetzer hara and he guards his eyes and thoughts, he is making a bris milah on his heart, as it states (Devarim 10:16) וּמִלֵּאתָם אֵת וְעָרַלְתָּ לְבָבְךָ, and this will renew the bris between the Jewish nation and Hashem.

It is known the segulah, taught by Reb Eliyahu Gutmacher, the tzaddik of Greiditz (in Hagahos HaShas Shabbos 130.) that when a child cries at a bris milah, it is a good time for tefillah. The

tefillos go straight up to heaven, without any disturbance. We add that when a person makes a bris milah on his heart by being cautious with his kedushah, it is an eis ratzon, and the tefillos he says will go straight up to heaven.

Ohev Yisrael writes, "When a person battles with the yetzer hara, and he pours his blood and abandons his desires to do Hashem's will, it is like his blood is mixed with the bris with Hakadosh Baruch Hu, and he becomes very close to Hashem," and this brings rachamim and chasadim onto him.

Don't Cause Suffering

It states (22:21) כָּל אֲלֻמָּנָה וַיְתוֹם לֹא תַעֲנוּן, "You shall not oppress any widow or orphan." What about other people? Is it permitted to oppress and cause them tzaar?

Rashi writes, "This prohibition applies to everyone, but the Torah

mentions what is common. Since [the widow and orphan] are weak, it is common that people hurt them."

The next pesukim (22-23) state

עֲנֵה תַעֲנֶה אֹתוֹ כִּי אִם צָעַק
יִצְעַק אֵלַי שְׁמַע אֲשַׁמַּע צַעֲקָתוֹ, וְחָרָה אִפִּי
וְהִרְגֹתִי אֶתְכֶם בְּחֶרֶב וְהָיוּ נְשֵׁיכֶם אֶלְמָנוֹת
וְיִתְּמוּ יְלָדֵיכֶם, "If you oppress
him, if he cries out to Me, I
will surely hear his cry. My
wrath will be kindled, and I
will slay you with the sword,
and your wives will be
widows and your children
orphans."

The Ibn Ezra notes that the pasuk discusses one person (who afflicted and caused distress to his fellow man), for it states אַם עֲנֶה תַעֲנֶה, "if you oppress..." and it is written in singular tense. But then the punishment is written for many, as it states, וְהִרְגֵתִי, אֶתְּכֶם etc, written in plural tense. This is because if people see someone harming

his fellow man, and they don't stop it, they are all held responsible for the affliction. So, one person may have harmed his fellow man, and many people might be punished for letting it go by.

Another pasuk in this week's parashah is (22:24) אַם בְּסוֹף תִּלְוָה אֶת עַמִּי אֶת הָעֲנִי עִמָּךְ לֹא תִהְיֶה כְּסוֹף תִּלְוָה אֶת עַמִּי, "When you lend money to My people, to the poor person [who is] with you, you shall not behave toward him as a lender."

Rashi writes, "Don't demand forcefully the payment of the debt, if you know that he doesn't have money. You should act with him as if you didn't lend him money. In other words, don't shame him."¹⁰

We learn from this pasuk how careful we must be not to embarrass or harm another person. Someone

10. Pele Yoetz (Vatranus) writes, "Sometimes, the attribute of vatranus will give you life and save you from tzaros. How good is vatranus! No one knows its value."

owes you money, and you might think that it is permitted to humiliate him, but the Torah forbids it. If even this is forbidden, certainly it is prohibited to humiliate all others.¹¹

The Vilna Gaon zt'l (Likutei basar Likutei year 5720) teaches that even if your intention to give *tzaar* to your fellow man is *l'shem shamayim*, because you want to bring him to pray to Hashem, nevertheless, the Torah says that you will be punished for doing so. The Vilna Gaon taught that this is hinted in the words, *אם ענה תענה אותו*, if you oppress someone and your intention is *יָצַעַק יָצַעַק*, *אֵלַי שָׁמַע אֲשַׁמַּע צַעֲקָתוֹ*, that this person should daven to Hashem, so Hashem will listen to his prayers and he will have his salvation,

nevertheless, *וַחֲרָה אַפִּי*, Hashem will be angry and will punish. His good intentions won't protect him. It is forbidden to cause harm to your fellow man.

The proof is from Peninah. It states (Shmuel 1, 1:1-6), *וַיְהִי אִישׁ אֶחָד מִן הַרְמָתִים צוֹפִים... וְשָׁמוֹ אֶלְקָנָה... וְלוֹ שְׁתֵּי נָשִׁים שֵׁם אַחַת חַנָּה וְשֵׁם הַשְּׁנִיית פִּנְנָה וַיְהִי לַפִּנְנָה יָלָדִים וְלַחַנָּה אֵין יָלָדִים*, "There was one man from Ramasaim Tzofim, his name was Elkanah... He had two wives; the name of the one was Channah and the name of the second was Peninnah; and Peninnah had children, but Channah had no children."

וְכַעֲסָתָהּ צָרָתָהּ גַּם בַּעֲבוּר הַרְעָמָה [Peninah]... *בִּי סָגַר ה' בְּעַד חֲמָה* would frequently anger her, in order to make her complain, for Hashem had shut up her womb." Chazal

11. Sometimes, harming a fellow man is included in the severe prohibition of harming a widow or orphans. Even if the person has parents and isn't an orphan, you never know what the person is going through. He may be going through very hard times in life and feels totally broken. To harm them will be a severe aveirah; it is at least a *דאורייתא* ספק, and one must be cautious.

(Bava Basra 16.) say that **בְּעֵבוֹר הָרָעָמָה** means that Peninah wanted to cause Chanah to daven. She angered Chanah and upset her, because she wanted that Chanah should daven and be saved.

Nevertheless, she was punished despite her good intentions. As it states (Shmuel 1 2:5) **עד עקרה ילדה שבעה ורבת בנים**, "While the barren woman has born seven, she that had many children, has been bereaved."

This means that Chanah gave birth to seven children, while Peninah ended up without any children, r'l (see Rashi on Shmuel). This teaches us that harming another person, even for a good purpose, isn't correct. On the contrary, Hashem wants that a person should go in His ways of **רחום וחנון**, to be kind and compassionate towards all Yidden, and to feel their *tzaar*.

Rebbe Tzadok HaKohen (Tzikdas HaTzaddik 175) teaches,

"You have to be cautious not to harm any creature... even for a mitzvah, there will be a punishment." He proves this from Tana d'Bei Eliyahu (raba ch.24), which states, "The stones that were used by the beis din to stone someone will stand in judgment. Also, the tree used by the beis din to hang someone on it will be judged." But the stone and the tree were used for a mitzvah? Why should they be punished? The answer is that nevertheless, someone was harmed through them. For this, they will be punished.

"This is why the members of Sanhedrin would fast on the day they sentenced someone to death (as stated in Sanhedrin 63.). At this time, beis din performed a mitzvah, they acted correctly, but they nevertheless fasted and did teshuvah to protect themselves from the punishment because, after all, through them, a Yid died."¹²

12. Reb Chaim Shmuelelevitz zt'l said, "When a person places his

Refuah

It states (21:18-19) וְכִי יִרְיֹב אֲנָשִׁים וְהָכָה אִישׁ אֶת רֵעֵהוּ בִּצְבֹן אוֹ בְּאֵגֶרֶף ... יָמָן וְרָפָא יִרְפָּא "If men quarrel, and one strikes the other with a stone or with a fist... he must provide for his healing."¹³

Why does the Torah begin with וְכִי יִרְיֹב אֲנָשִׁים, that there was a fight? It would be sufficient to write וְהָכָה אִישׁ רֵעֵהוּ, that someone hit his fellow man, unrelated to whether there was a fight beforehand or not.

Chasam Sofer answers that the pasuk begins with a dispute to hint that doctors are needed solely when there are fights and conflicts. When there is peace among people, no doctor is required. Hashem heals. This is alluded to in the pasuk

(Yeshayah 57:19) שְׁלוֹם שְׁלוֹם לְרָחוֹק וּלְקָרוֹב אָמַר ה' וּרְפָאתַי וּרְפָאתַי, "Peace, peace to the far and to the near," says Hashem, "and I will heal him." When people are at peace with those close to him and with those far from him, he is at peace with everyone, וּרְפָאתַי, Hashem will heal him. He doesn't have to go to the doctor.

On the pasuk (Shemos 15:26) וְכִי אֶנִּי ה' רָפָאתְךָ, "For I, Hashem, heal you", the Baal HaTurim writes that this time, the letter פֿ (letter feh) of רָפָאתְךָ is written without a dot in the פֿ, and it is thus read softly. In contrast, in the pasuk וְכִי יִרְיֹב אֲנָשִׁים, there is a dot in the letter *peh*, and it is read with more force. This is because "When the refuah is from Heaven, it comes easily. When the healing is from

hand into the fire, even if he had a good reason to do so, his hand will get burnt." So, too, to harm a Yid is fire, even when there are good intentions. If he harmed a Yid, he will also be harmed because of it.

13. On the words וְכִי יִרְיֹב אֲנָשִׁים, Chazal say, "This teaches us that a doctor has permission to heal."

man, it is hard and painful, and therefore, the words וְרַבָּא וְרַבָּא are written in parashas Mishpatim with a dot in the peh."

The Gemara (Horiyos 14.) says there was a question about who should be the rosh yeshiva, Rabba or Rav Yosef. Rav Yosef had vast knowledge. He knew all the Mishnayos and all the Braysos. (He was called סני because all the Mishnayos were organized in his mind, as they were given from Har Sinai.) Rabba's excellence was in his logic, *svarah*, and pilpul. (He was called עוקר הרים, uprooting mountains, implying that he uprooted mountains with his logic.) The question was which type of expertise was more important for leading the yeshiva.

They sent their doubt to the rabbanim in Eretz Yisrael. The rabbanim in Eretz Yisrael responded that expertise in *bekiyus*, to know all Mishnayos and Braysos was a more important quality needed to lead a yeshiva.

Nevertheless, to honor Rabba, Rav Yosef refused to lead the yeshiva. For the next twenty-two years, Rabba led the yeshiva. (When Rabba was niftar, Rav Yosef took over the yeshiva.) During those twenty-two years, Rav Yosef showed no sign of leadership and power. He didn't even call a doctor to his home.

Rashi writes that when he needed a doctor, the doctor came to Rabba's home and treated Rav Yosef there. He wanted it to be clearly known that he wasn't the rosh yeshiva.

The Tosfos Rosh writes in the name of the רמ"ה another reason Rav Yosef didn't call a doctor to his home. It is because he and his family were well and didn't need a doctor. For the twenty-two years that Rav Yosef humbly gave over the yeshiva to Rabba (because he didn't want to lead the yeshiva when Rabba could), he was blessed, and no one in his family became ill. The Rosh concludes, "This explanation seems correct to me."

Reb Chaim Palagi (Refuah v'Chaim 12:74) writes, "When there is an ill person in your home, practice *vatranus*, even with the birds of the heaven. It is tested and proven that they will pray for you."¹⁴

Speaking in Shul

The Tzlach writes, "There is no greater rebellion against the King of the world than to speak in his *heichel*, in His presence. He is making the holy air *tamei*, similar to the Yevanim who made the *mizbeiach tamei*. Speaking during davening is like placing an idol in the *heichel*."

יש גוחלין, written by the Shlah HaKadosh's father, writes, "I swear, from all sins I saw, I never saw anything as bad, because

what does one gain by speaking? For all other sins, such as theft, adultery, non-kosher foods, and the like, the *yetzer hara* is strong, and it sometimes pulls the person to sin because a person desires pleasures. But no *yetzer hara* pulls him to speak during davening? Furthermore, one never performs this *aveirah* by himself. There has to be at least two people. So he is חוטא ומחטיא, sinning and causing others to sin with him. The *aveiros* of many will be because of him. The worst part is that he is disgracing Hashem's honor in public, in the midst of the community, at the same holy time designated for praising Hashem..."

The Chasam Sofer (*Drashos* vol.2, 309:) said, "Hakadosh Baruch Hu with His

14. Sometimes a person thinks, "I should be mevater for that person?! He is like an animal in the form of a human being." Therefore, we are taught to be mevater even for birds. Even when someone bothers you like a bird dancing on your head... even then be mevater, and they will daven for you.

immense mercy left us over a מקדש מעט. They are the batei knesiyos and batei midrashos. If we treat them with holiness, they will move to Eretz Yisrael... Even now, they have the *kedushah* of Eretz Yisrael. *Tefillos* go up from there to the gateways of heaven. However, if people disrespect the beis medresh and speak idle talk there, the *Sar* (the *malach*) from *chutz le'arets* comes and becomes the head of the beis medresh, *rachmana litzlan*..."

Have Your *Tefillos* Answered

Another problem that arises from speaking in the middle of the *tefillah* is that it prevents the *tefillos* of the congregation from going up. One should therefore be

very cautious, and avoid speaking in the beis medresh, because he may be ruining the *tefillah* for everyone present.

The Chida *zy'a* writes that if one knows that he is going to speak during the *tefillah*, he'd be better off *davening* at home because his speaking prevents the *tefillos* from going up to heaven.

The *Zohar* (*Vayakhel* 205) teaches that speaking during the *tefillah* on Shabbos is an even greater violation. The *Kaf HaChaim* (151:8) explains that this is because speaking in the shul banishes the *Shechinah*. The *Shechinah* is more present in the shul on Shabbos; therefore, speaking on Shabbos during the *tefillah* is an even greater sin.¹⁵

15. The Gemara (Yevamos 6.) states, "It isn't that you are afraid of the Beis HaMikdash, rather you fear the One who dwells in the Beis HaMikdash." Similarly, we aren't afraid of the beis medresh and the beis kneses per se, but of Hashem, whose *Shechinah* rests there, and we must be cautious to treat them with holiness.

The Tzlach writes, "[Chazal teach] if someone has a beis medresh

One of the miracles in the Beis HaMikdash was that the smoke from the *mizbeiach* rose in a straight line. The winds didn't scatter that pillar of smoke as it rose straight to heaven. As it states (*Avos* 5:5), לא נצחה הרוח את עמוד העשן the wind didn't disperse the column of smoke that came forth from the *mizbeiach*.

The *Avodas Yisrael* writes, "The explanation is, the Beis HaMikdash of the earth is directly opposite the Beis HaMikdash in heaven. When the smoke of the

mizbeiach rose to the Beis HaMikdash above, it was received with love by the Creator, bringing down bounty to all worlds. This couldn't have occurred had the wind dispersed the pillar of smoke. Now behold.... Every *beis medresh* definitely has a corresponding *beis medresh* in heaven opposite it. The *tefillos* go up to the *beis medresh* in heaven. Therefore, one must be cautious never to speak in the *beis medresh*, other than words of *tefillah*, because when one speaks idle talk

in his city and he doesn't go there to daven he is considered a שכן רע, a bad neighbor. Even if there's a minyan in someone's house, it still doesn't compare to the holiness of a *beis medresh*, which is a מקדש מעט, where Hakadosh Baruch Hu resides. When a person is in a *beis medresh*, the yetzer hara is uprooted from his heart, and the atmosphere becomes similar to Eretz Yisrael. The *tefillos* go up to heaven... The *sar* (angel of *chutz le'aretz*) doesn't have control over the atmosphere of a *beis knesses*. Whereas, when one davens at home, he forfeits all these benefits... We must be cautious with all matters that cause the Shechinah to leave the Jewish people – which was the Yevanim's goal. In *galus*, because of our many sins, the Shechinah doesn't have a place to reside because the Beis HaMikdash was destroyed. But Hashem with His mercy, left us a remnant, as it says, ואהיה להם למקדש מעט (*Yechezkel* 11:16). These are the *batei midrashim*. The Shechinah resides there."

there, it's like he is in the middle of conversing with the king and he says, 'I can't speak to you now' and then he speaks to others. This pushes away the *Shechinah*, *chas veshalom*. And also, it is possible that the tefillos of those who are davening in the beis medresh with kavanah will not be

answered because of the sins of those speaking during the *tefillah*. Even worse is when one speaks during קריאת הש"ץ and חזרת התורה because *kriyas haTorah* is like Moshe Rabbeinu standing on Har Sinai, repeating the Torah from Hashem's mouth to the Jewish nation."