

בעזרת ש"ת

# ***The Way of Emunah***

Collected Thoughts  
on the Weekly Parshah

From

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**Behar-Bechukosai**

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### Parshas Behar



**Shemitah is Given for Torah Study/Leaving Room for Profit/Sweetening the Words/Believing in “Natural Miracles”/Through the Power of Emunah, Miracles Happen Automatically/Trusting in Hashem, Not in the Avos/Even Experts Must Trust in Hashem/The Test of Bitachon/Emunah Creates Parnassah/One Who Believes in Hashem is a Tzadik/More Than a Feeling in the Heart/No Questions/A Believer in Not Punished/One Must Have Emunah Before Doing Hishtadlus/A Ger in this World/Moshe Rabenu’s Neshama born Into a Sinner/Never Despair of Teshuva/One Who Lends With Interest is Not Resurrected/The Merits of a Baal Teshuva**

### Parshas Bechukosai

**Rewarded in this World/Humility is a Segulah for Children/Eating a Little and Being Satiated/Tzadikim Have Serenity in the Next World/The Aliyah of the Tochacha is a Bracha for a Long Life/A Blessing for Success/Hashem Helps the Pursued/Removing Confusion/The Main Yichus/The Tenth is Holy/One Who is Exacting with the Poor is Treated Exactly by Hashem**

וַיְדַבֵּר ה' אֶל מֹשֶׁה בְּהַר סִינַי וּגו' (כה, א)

And Hashem spoke to Moshe on Har Sinai... (25:1)

## Shemittah is Given for Torah Study:

Rashi states: “What does *shemittah* have to do with Har Sinai? Weren’t all the commandments stated from Sinai?”

The Chida *zt”l* answers that most people are busy all day making a living and have little time to devote to studying the

Torah that was given on Sinai. Therefore, Hashem gave us the mitzvah of *shemittah*, which is meant to be a full year off from work, when we are supported in a miraculous way. This is a lesson that **the keys to *parnassah* are in the hands of Hashem**, so we should not use the need to make money as a reason to neglect Torah study.

וְכִי תִמְכְּרוּ מִמְכָּר לְעַמִּיתְךָ וּגו' אֶל תּוֹנוּ אִישׁ אֶת אֶחָיו (כה, יד)

And when you make a sale to your fellow Jew... you shall not wrong one another. (25:14)

## Leaving Room for Profit:

Sefer Tzror Hachaim (Ois 91) relates that Rav liber of Berditochov *zy”a* once gave a *drasha* on Parshas Behar to the local businessmen and started by quoting this *pasuk*. He noted that

the word “*memkar*” (a sale) seems superfluous, as what else would one sell if not a sale?

He answered, “Berditchover merchants, this *pasuk* is speaking about you. When a Jew comes to you to purchase eight feet of

material to use to sew a *beketch*, which should cost him one silver coin per foot, and you overcharge him by charging one silver coin and two *groshen* for each foot, you have now ripped him off for 16 extra *groshen*.

“If, however, a tailor from a small village comes to you to buy a small amount of material, and you also charge him an extra two *groshen* per foot, you are taking away the entire profit he could have made on that material. You are taking away

his entire *parnassah*.

“Regarding this, the *heilige* Torah says, ‘When you sell a sale to your fellow Jew.’ When you make a sale to anyone, you should imagine that you are selling to your colleague, your fellow local tailor, whom you would not try to cheat. I beg you ‘do not wrong one another.’ Don’t trick the merchants from other villages. If you so this, I guarantee that you will be successful in your business and in all areas of life.”

וְכִי תֹאמְרוּ מָה נֹאכֵל בַּשָּׁנָה הַשְּׁבִיעִית הֵן לֹא נִזְרַע וְגו' אֵת תְּבוּאַתְנוּ (כה, כ)

And if you should say, “What will we eat in the seventh year if we will not sow, and we will not gather in our produce?” (25:20)

## Sweetening the Words:

The Bais Avrohom of Slonim zy”a (quoted in Kobetz Sichos Kodesh) explains this *pasuk* by relating the following story:

A *meshulach* from Eretz Yisroel once traveled to America to raise money for the poor people of the land. During his time in Europe, he came to meet with the Apta Rov zy”a.

On *leil* Shabbos, the Apta Rov told his son, Rav Yitzchok Meir, that as soon as Shabbos was over, he should compose a letter saying that no one should give any money to the Jews of Eretz Yisroel because they are wealthy and dress in gold and silver clothing. He told him to make 5,000 copies of this letter and send it to every town. The *meshulach* heard about this, and he was shocked and upset.

During the Shabbos day *seudah*, the Rov repeated this statement to his son, this time telling him to print 10,000 copies of the letter. By *shalosh seudos*, however, he told his son to print 15,000 copies of a letter saying that everyone should donate to the Yidden of Eretz Yisroel because they are very poor and it is a mitzvah to support them.

He then explained his conduct

by saying that he was acting in the same way as Moshe Rabenu. It says (Devarim 1:1): “These are the words that Moshe spoke... in the *midbar* in Areivah.” This is explained to mean that Moshe saw that there were people who spoke *lashon hara* about *bnei* Yisroel. Therefore, he started to speak harshly himself in order to sweeten the harsh words. So too, he saw that there were those who spoke badly about giving money for Eretz Yisroel, so he spoke that way himself in order to sweeten the words.

Accordingly, this *pasuk* can be explained as saying that the Torah is speaking harshly and saying that some people will ask what they will eat in order to sweeten their words and make things better for them.

## Believing in “Natural Miracles”:

Sefer Zichron Shmuel (written by the students of the Chozeh of Lublin zy”a) asks why the Torah would suspect holy Jews of questioning what they will eat. Surely they trust in Hashem to give them food!

The *sefer* answers that, of course Yidden have *bitachon* and rely on Hashem to provide for them. However, they often think that Hashem will help them in a miraculous, supernatural way. Therefore, they say “*ma nuchal*.” The first letters of these two words spell out the word “*mann*”. Thus, it means that people may think they will eat *mann*, meaning they will be sustained in a miraculous way like the Jews in the desert.

Hashem tells them that they are mistaken. Rather, he will send His blessing in the seemingly natural way of providing an exceptionally large bounty during the sixth year, that will last through the seventh year.

## Through the Power of Emunah, Miracles Happen Automatically:

The Magid of Mezheritzh zy”a explains this *pasuk* by saying that it is known that whenever Jewish people are immersed in Torah and mitzvos, they cause a great abundance of blessing to come down to this world. This type of blessing can also be accomplished through *emunah*, as Chazal say that the nation was redeemed from Egypt in the merit of *emunah*. It also says

that Avrohom had *emunah* and this was considered for him as an act of *tzedakah* (Bereishis 15:6). In the beginning, he said that he would be childless (15:2), indicating that his *emunah* wasn't as strong at that time. Later, however, his *emunah* became perfect.

Accordingly, the *pasuk* is saying that even if people ask what they will eat, meaning that their *emunah* is imperfect, if they have enough *emunah* to observe the laws of *shemita*, they are worthy of receiving Hashem's blessing. However, since this *emunah* still needs to be strengthened, Hashem needs to "command his blessing", meaning that it doesn't come automatically. On the other hand, **if one's *emunah* is perfect, the abundance of blessing descends on its own.**

## Trusting in Hashem, Not in the Avos:

Sefer Yalkut Yosef quotes Rav Bentzion Rabinowitz (Ostrov) *zt"l* as relating that many years after his wedding, he still had not been blessed with children. One year on erev Rosh Hashanah, he went to the Chidushei Harim *zy"ra* to ask for a *bracha* for children. The Chidushei Harim told him, "Who am I? I am a lowly person. Doesn't the *pasuk* say not to rely on '*nedivim*' (Tehillim 146:3). This means that one can't

even place their trust in great men like the Avos, who are called '*nedivei am*'. Rather, one may only trust in Hashem."

The Chidushei Harim continued to say, **"Believe me Bentzion, if you trust in Hashem, you will certainly be**



helped.”

## Even Experts Must Trust in Hashem:

It is related (Sefer Erez Balevanon, page 296) that someone once asked the Sanzer Rov what he should do for *parnassah*. He asked, “Should I become a merchant or a *melamed*? Or should I continue to learn all day and simply trust in Hashem to provide for me?”

The Divrei Chaim replied, **“You ‘galgan’! (This was a word he used to show his displeasure.) Do you think that a melamed or an expert merchant doesn’t have to rely on Hashem?”**

## The Test of Bitachon:

Sefer Tenuos Hamussar relates the following story:

Rav Yisroel Salanter *zy”a* was once delivering a lecture on the topic of *emunah* and *bitachon*. Amongst his words, he said: **“One who truly trusts in Hashem does not need to do any *hishtadlus* at all to earn a l i v i n g .”**

A painter who was present was startled by these words and asked, “One who has *bitachon* really doesn’t need to work at all?”

Rav Yisroel answered, “I guarantee you that if you would have genuine *bitachon* in Hashem, He would give you 10,000 rubles!”

The painter immediately gave up his job and began to sit and recite Tehillim all day. He placed his trust in Hashem and waited

for the day when He would send him his 10,000 rubles.

A few weeks went by and all of his meager savings were depleted. He had no money to even buy bread for his family but he still trusted that Hashem would send him the money. When his children began crying from hunger, his wife told him to go back to Rav Yisroel and to ask why his guarantee hadn't been fulfilled.

Rav Yisroel listened to his complaint and said that he still fully believed that Hashem would send him the money. However, he told the man that if he didn't have the patience to wait, he would purchase the rights to the money from him. He said that he was prepared to give him 5,000 rubles on the spot in exchange for the 10,000 rubles that he had promised him.

The painter was delighted with the deal and agreed to it immediately.

Rav Yisroel then turned to him and said, "Go back to your job. If you were willing to trade 10,000 rubles for 5,000 rubles, it is a clear proof that you never had complete *bitachon*. That's why you never would have gotten the money. If you really believed that the money was coming, you would not have given away 5,000 rubles so easily."

### **Emunah Creates Parnassah:**

Rashi states (Vayikroh 25:18) that Klal Yisroel went into *golus* for the sin of desecrating *shemitah*. Rav Pinchos of Koretz zy"ra (Sefer Imrei Pinchos, Parshas Behar) explains that the

main thing is to have *emunah* in Hashem, and *shemitah* represents *emunah* that Hashem is the Provider.

He writes that through *emunah*, one uplifts Hashem and His Shechinah, so to speak. And when the Shechinah is uplifted, tens of thousands of souls rise with it.

The same applies to *parnassah*. **When one has strong *emunah* and “uplifts the Shechinah”, he uplifts himself and thereby makes it possible to earn a living while only working an hour, or even half-an-hour a day, as in the Higher Realms, it makes no difference if one works a lot of a little.**

**One Who Believes in Hashem is a Tzadik:**

The Gemara (Rosh Hashanah 4A) states that if someone gives a coin to *tzedakah* on condition that his son lives, he is a complete *tzadik*. We may ask why someone who does a mitzvah *shelo l'shmah* is called a perfect *tzadik*?

The Chozeh of Lublin zy”a answers that even though this person did not give *tzedakah* with perfect intentions, he is showing that he fully believes that Hashem will heal his son. **Since he shows that he has tremendous *emunah*, he is considered a *tzadik*.**

**More Than a Feeling in the Heart:**

The Gemara (Tamid 28A) says that the proper way for a person to live is to have “*emunah yeseira*” (excessive *emunah*).

The Kobriner Rebbe *zy" a* explains what “excessive *emunah*” is by saying that in all other areas, one should not try to jump ahead, beyond what he is capable of on his current level, and one certainly shouldn’t act publicly in a manner that makes it look like he is on a higher level than he is. When it comes to *emunah*, however, one should display more *emunah* than he actually feels in his heart and more than he is capable of understanding and act publicly as if he has that much *emunah*.

The explanation of this is that “*chitzonios*” influence “*penimius*” – one’s external actions influence his internal feelings. If one acts as if he has a great deal of *emunah*, he will end up truly having that amount of *emunah*. This is as the Rov of Lechovitch *zy" a* explains the

*pasuk* in Yirmiyahu (7:28): “*Emunah* has disappeared and become cut out from their mouths.” He explains this to mean that because *emunah* was “cut out from their mouths”, meaning **they were not constantly speaking about it, it disappeared and became lost from their hearts. If we do not speak about *emunah*, we will lose our *emunah*!**

### No Questions:

Sefer Noam Siach relates that during the Yomim Noraim of 5706, a half-year after the end of World War 2, he was in the Groswarden, together with the Imrei Chaim of Vizhnitz *zy" a*. At the *seudah* on erev Yom Kippur, the Imrei Chaim said in the name of Rav Dovid of Lelov *zy" a* that if a person sanctifies

and purifies himself and pushes down the bad parts of himself within him, he will have no questions on Hashem and he will not doubt His way. He used these words to explain the verse (Devarim 10:16): “You shall circumcise the foreskin of your heart, therefore, and be no more stiff-necked.” This means that if one sanctifies himself and removes his impurities, he will no longer be stiff-necked, meaning he will have no more questions about the ways of Hashem.

At that time, right after such a terrible communal tragedy, many people had lost their *emunah*, and the Rebbe was strengthening the survivors with these words. He added, “Sadly, many people today have questions on Hashem. **We ask Him to ‘save us from all**

***gezeiros kashos.***’ This means **that we ask Him to save us from having ‘*kashos*’ (questions).**”

### **A Believer in Not Punished:**

The Kamarna Rov zy”a (Heichal Bracha, Parshas Tetzaveh) writes in the name of the Baal Shem Tov zy”a that as long as person is strong in his *emunah* and *bitachon*, it is impossible for him to receive any punishment. He adds that until the sin of the *eigel*, Klal Yisroel’s *emunah* was strong and they could not be punished for any sin. Only after their *emunah* weakened and they committed this sin were they punished for their previous *aveiros*.

## One Must Have Emunah Before Doing Hishtadlus:

Rav Avrohom Dov of Chemelnik zy"l (quoted in Sefer Ginzei Tzadikim, page 122) says that most people think that although Hashem is the ruler and guide of the world, they first

must whatever *hishtadlus* they can, and only when they see that their efforts are not working do they turn to Him as a last option.

**“But” he said, “I say that immediately that He is the guide of the world and I turn to Him right away.”**

וְהָאֶרֶץ לֹא תִמָּכַר לְצִמְמַתָּת כִּי לִי הָאֶרֶץ כִּי גֵרִים וְתוֹשָׁבִים אַתֶּם וְגו' (כה, כג)

The land shall not be sold permanently, for the land belongs to Me, for you are strangers and residents... (25:23)

## Being a Ger in this World:

The Degel Machane Efraim explains this *pasuk* by relating an explanation he heard on the verse (Tehillim 119:19): “I am a *ger* (stranger) in the land; do not hide Your commandments from me.”

A *ger* may find it hard to find a friend to bond and commiserate

with, as there are very few people like him. Neither a Jew nor a non-Jew has the same life experience as him. The only one who can truly relate to him is a fellow *ger*.

In this way, Hashem is comparable to a *ger*, as human beings are so much smaller than Him that it isn't possible for Him to bond with them. Thus, Dovid Hamelech referred to himself as

a *ger*, as he also didn't feel at home in this world. Therefore, he asked Hashem to "not hide from him" and to become close to him like two converts bonding with each other.

Accordingly, this *pasuk* can

also be understood as saying that we are "*geirim* and *toshvim*", meaning that we are not at home in this world and only will be true residents of the World to Come. We thus ask Hashem to connect with us, so to speak, as He too is a *ger* in this world.

כִּי יָמוּךְ אֶחָיד וּמָכַר וְגו' וּבָא גֹאֵל הַקָּרֵב אֵלָיו וְגָאֵל אֶת מִמְכָּר אָחִיו (כה, כה)

If your brother becomes destitute and sells some of his inherited property, his redeemer who is related to him shall come... (25:25)

### **Moshe Rabenu's Neshama born Into a Sinner:**

The Yismach Yisroel explains this *pasuk* by quoting the Sefer Chareidim (Perek 70), which quotes a Medrash that says that when a Jew sins and lacks the strength to do teshuva, Hashem is concerned for him and, in His great mercy, finds ways to avoid destroying him. To this end, He places the reincarnation of the

soul of a great *tzadik* within his heart, and this *tzadik* helps him do *teshuva*. If one sins very greatly but genuinely wants to repent, Hashem goes so far as to implant the *neshama* of Moshe Rabenu within him (this is hinted to in Devarim 3:26).

Accordingly, this *pasuk* is saying that if "your brother becomes destitute", meaning that he sins greatly, then "his redeemer will come", meaning

that Moshe Rabeu (who is called “the redeemer” by the Zohar in Chelek 1, 27B and Tikunei Zohar 11B) will be placed within him and he will become “related

to him”, in the sense that his *neshama* will become bound to the sinners and he will redeem him.

וְאִישׁ כִּי יִמְכֹּר בֵּית מוֹשָׁב עִיר חֹמֶה וְהָיְתָה גְּאֻלָּתוֹ עַד תָּם שְׁנַת מִמְכָּרוֹ  
(כח, כט)

And if a man sells a residential house by the wall of a city, its redemption may take place until the completion of the year of its sale... (25:29)

## Never Despair of Teshuva:

The Zohar Hakadosh (Behar 108B) refers to the Torah as “a wall”. Accordingly, the *pasuk* (Shemos 14:22) says that “the water was a wall for them on their right...” This is a reference to Torah, which is called both “a wall” and “water”, and serves as a barrier-like protection for the nation.

The Noam Elimelech uses this idea to explain this *pasuk*. It speaks of someone who sells a house by the wall. This refers to

one who gives away his “wall” by transgressing the Torah. The *pasuk* says that he can redeem it until a year (*shana*) after the sale. In other words, he can do teshuva and redeem himself even if he repeated (*shana*) his sins many times. He should never despair because his repentance will always be accepted.

It then says that if he fails to redeem it by that time, meaning that he doesn’t do teshuva, then “the house that has a wall may arise to purchase it.” This means



that all the merits that this man has will be given to the greatest *tzadik*. This is as the Gemara says (Chagigah 15A) that a

meritorious person can take both his and his friend's portion in Gan Eden.

אַל תִּקַּח מֵאִתּוֹ נִשְׁךְ וּגְו' וְיֵרָאֲתָ מֵאֱלֹהֶיךָ יְחִי אָחִיךָ עִמָּךְ (כה, לו')

You shall not take from him interest or increase, and you shall fear your G-d, and let your brother live with you. (25:36)

## One Who Lends With Interest is Not Resurrected:

Chazal say (Shemos Rabbah 316) that one who lends with interest will not be resurrected during *tehiyas hameisim*. The Kesav Sofer explains the reason for this by noting that a poor man is considered akin to a dead person (Nedarim 64B). If one gives charity and supports him, he is giving him a new lease on life. So too, **if one lends money to a poor person, thus enabling him to support himself, he is returning his life to him.** But if he charges him interest, he is

ensuring that he will make no profit, and he will remain “dead”. Since he is akin to a murderer, he is unworthy of being resurrected from the dead.

It is related that the Dubno Magid *zt”l* once entered a bais medrash to daven Shacharis, and he noticed a man saying Birchas Hashachar with intense Kavanah. He went to stand next to him so as to answer Amen to his *brachos*. When the man finished Elokei Neshama and said “and He will return it (my *neshama* to me) in the future, he began to cry.

The Magid asked him, “Why did you cry by those words. It would be more appropriate to cry when saying ‘and You will take it from me in the future!’”

The man answered, “I am a rich man. I make my living by lending money with interest, and I fear that after I die, my son will

fritter away my money and nothing will be left for me when I return from the dead.”

The Magid told him, “**You have nothing to worry about, as those who lend with interest will never come back from the dead.**”

וְחָשַׁב עִם קִנְיָהּ מִשְׁנֵת הַמִּכְרָו לֹא עַד שְׁנַת הַיָּבֵל וְהָיָה כֶּסֶף מִמִּכְרָו בְּמִסְפַּר שָׁנִים וְגו' (כה, ג')

He shall calculate with his purchaser [the number of years] from the year of his being sold to him until the Jubilee year; then, the purchase price shall be [divided] by the number of years... (25:50)

## The Merits of a Baal Teshuva:

My father, the Kretchnifer Rebbe *shlita* (Gilyon Divrei Torah 5773) states that this *pasuk* is hinting to the power of teshuva and how it can turn darkness into light.

As is well-known, Rav Dovid of Lelov *zy”a* brought the

famous Dr. Bernard back to

Yiddishkeit. Dr. Bernard did teshuva and eventually became a rebbe and renowned

tzadik and was known as Rav Chaim Dovid Doctor of Pietrikov *zy”a*.

At the end of his life, he became sick and the Tiferes Shlomo of Radomsk *zy”a* came

to visit him. The Radomsker Rebbe heard him sigh, and he was certain that he sighing about his early years, before he did teshuva. In order to comfort him, he said, “*Hayomim harishonim yiplu*. The early days will fall away.”

Rav Chaim Dovid told him, “Heaven forbid, the early days should remain forever because when one does *teshuva* out of love, his intentional sins are transformed into merits. Furthermore, now that they are mitzvos, they lead to other mitzvos, as on mitzvah leads to another.”

With this in mind, Rav Shimon of Yaroslav zy”a explains that words in the piyyut of Anim Zemiros: “*Rosho kesem paz*” – his head has a stain of gold. This can be understood to mean that when Hashem created the world,

He saw that there would be a stain of sin, but He also saw the “gold” – meaning that through the power of *teshuva* done out of love, the sins would transform into merits. Thus, the stain would turn into gold.

Accordingly, the *pasuk* says that “he shall calculate with his purchaser until the year of Yovel”, which is the 50<sup>th</sup> year. The number 50 corresponds with “*bina*”, which represents the world of teshuva. Thus, the *pasuk* is saying that when a Jew does teshuva, Hashem calculates all the years that he was “sold” to the *yeitzer hara*, and counts all those sins as merits.

This also explains the *pasuk* (27:33) that says: “And if he does replace it, then both that one and its replacement are holy.” This can be understood to mean that one replaces his sinful

actions with good ones through are holy, as they both are doing *teshuvah*, then both those considered merits. actions and their replacements

## Bechukosai

וְנָתַתִּי גִשְׁמִיכֶם וְגו' וְנָתַתָּה הָאָרֶץ יְבוּלָהּ וְעֵץ הַשָּׂדֶה יִתֵּן פִּרְיוֹ (כו, ד)

And I will give your rains in their time and the land will yield its crops. (26:4)

**Rewarded in this World:** bring down goodness and blessing to this world. However,

The Beer Mayim Chaim asks why it says that Hashem will give us physical reward for our mitzvos, rather than mentioning the ultimate reward that we will receive in Olam Haba.

He quotes the Magid of Zlotchov zy”a as answering that while it is certainly true that one who serves Hashem by learning Torah and doing mitzvos for the sake of Shomayim will be receive all forms of goodness – both in terms of *ruchnius* and in terms of *gashmius* – because **mitzvos are the pipeline to**

this can only happen if one serves Hashem *l’shmah*, out of love for Him, and not because one wants to be rewarded. If one only serves him because he wants to receive the good influences created by mitzvos, either in *ruchnius* or *gashmius*, he will not receive these blessings.

Accordingly, the Torah is saying that if one follows the ways of the Torah and serves Hashem properly, and He “gives us rain” – meaning that we are

blessed with much goodness – it is a clear sign that our *avodah* was done *l'shmah*. The Torah is not speaking about the reward

per se. Rather, it is telling us how we can now if our *avodah* is being done properly.

וְהָשִׁיג לָכֶם דִּישׁ אֶת בָּצִיר וּבָצִיר יִשָּׂא אֶת זֶרַע וְאָכְלֶתֶם לְחֶמְקֶם לְשִׁבְעַת  
(ג', כו, ה)

Your threshing will last until the vintage, and the vintage will last until the sowing and you will eat your food to be satisfied... (26:5)

## Humility is a Segulah for Children:

My ancestor, Rav Mordchele of Nadvorna *zy"ra* (Maamar Mordechai) writes that the word “*dayesh*” (threshing) has the same letters as the word “*Shadai*” (which is both Hashem’s name and the word for the place on the mother from which a baby suckles). This is a hint that this holy name provides sustenance for Klal Yisroel (see Noam Elimelech, Parshas Va’erah). The words “*es baatzir*” (the vintage) indicates a decrease. This is a reference to the *middah*

of humility. Thus, the torah is teaching us that if one wants to merit Divine sustenance, he can do so by decreasing himself and being humble.

The *pasuk* continues to say that if one does this, he will merit “*zera*”, which is a reference to upright children.

## Eating a Little and Being Satiated:

Rashi states that the blessing of “you will eat your food and be satisfied” means that one will eat

a little and the food will be blessed in his stomach (and he will be full). My grandfather, the Kretchnifer Rebbe zy" a (Kol Emunah, Gilyon 444) asks why the blessing will be in this manner, that we will not have a lot of food but will still be full.

He answers by quoting Chazal (Yoma 18b) who say: "One who has bread in his storage house is not comparable to one who does

not have bread in his storage house." Just knowing that one has food is enough to satiate him. Therefore, the *pasuk* is saying that we will have a lot of food, so we won't have to eat a lot to be satisfied. In the *tochacha*, however, it says that we will eat a lot but still not be satisfied. This is a terrible curse that even though we will have food and eat a lot of it, we won't be able to get full.

וְנָתַתִּי שְׁלוֹם בְּאַרְצְךָ וּשְׁכַבְתֶּם וְאֵין מִחְרִיד וְגו' (כו, ו)

And I will grant peace in the land and you will dwell without fear. (26:6)

## Tzadikim Have Serenity in the Next World:

The Modzhitzer Rebbe zy" a (Divrei Yisroel) explains the word "v'shachavtem" to be referring to *tzadikim* in the World to Come, who are referred to as "*shchivah*" (see Yeshaya 57:2). He says that when Jews in this

world have all their needs provided for, *tzadikim* in the Upper Realms are able to dwell in serenity, but if Jews in this world are lacking what they need, these *tzadikim* have no rest. This is especially true on their Yahrzeit, when people come to their grave and cry for their needs.

Thus, the *pasuk* is saying that if we eat our bread and have enough, then there is serenity for

ואם לא תשמעו לי ולא תעשו את כל המצוות וגו' (כו, יד)

And if you don't listen to Me and don't do all of the mitzvos... (26: 14)

## The Aliyah of the Tochacha is a Bracha for Long Life:

Sefer Siach Zekeinim (Chelek 6, page 272) relates the following story in the name of R' Chaim Mendel Steiger z"l, who heard it from his uncle, R' Shimshon Magolis z"l:

The Shinover Rov zy"ta was in Eretz Yisroel during the year 5629, and he spent Shabbos Parshas Bechukosai in the city of Tzefas. During Kriyas Hatorah, no one wanted to get the *aliyah* of the *tochacha*. There was a man there named R' Leibel Nadvorner, who suffered from many ailments, and the Shinover

Rov gestured to give him this *aliyah*.

His name was called but he did not want to go up and accept the *aliyah*. He told the Rov, "Rebbe, I have enough problems. I don't need any more."

The Rov said, "Young man, you will merit a long life and much *bracha* (if you take the *aliyah*)."

He then went up for the *aliyah* and, indeed, he was cured from his ailments and lived until he passed the age of 100.

## A Blessing for Success:

There was a *minhag* in Russia that when it came time for the *aliyah* of the *tochacha*, they would announce, “*Ya’amod...* whoever wants this *aliyah*.”

It once occurred in one *bais medrash* that no one wanted to

go up. There was one *ger tzedek* present who realized that this was somewhat of a disgrace for the Torah, so he ran up for the *aliyah*. That very week, he won the lottery and became very wealthy.

**וְנִתַּחֲמִי כְּנִי בְּכֶם וְנִגְפֹתֶם לִפְנֵי אֹיְבֵיכֶם וְגו' וְנִסַּתֶּם וְאֵין רֹדֵף אֶתְכֶם (כו, יז)**

I will set My attention against you, and you will be smitten before your enemies.  
Your enemies will rule over you; you will flee, but no one will be pursuing you.  
(26:17)

## Hashem Helps the Pursued:

The Ruzhiner Rebbe *zy”a* asks what difference it makes if someone is chasing you or not. Either way, one is running for his life!

He answers that if one were

**אֶף אֲנִי אֶעֱשֶׂה זֹאת לָכֶם וְהִפְקַדְתִּי עֲלֵיכֶם בְּהִלָּה וְגו' (כו, טז)**

Then I too, will do the same to you; I will order upon you confusion... (26:16)

being chased, then he would merit the fulfillment of the verse (Koheles 3:15) that says that Hashem always helps the pursued. But when there is no pursuer, that is a worse curse, as the one fleeing will not see the fulfillment of this *pasuk*.



## Removing Confusion:

The Kedushas Levi *zy”a* sees a blessing in this verse.

He explains the word “*v’hifkadeti*” to mean “a lack” (as in 1 Shmuel 20:25). Thus, Hashem is saying that He will make a lack of confusion, and a lack of the other bad things listed

in this verse.

He then says: “You will sow your seed in vain.” The Kedushas Levi explains this by citing the Gemara (Shabbos 30B) that says that, in the future, Eretz Yisroel will give forth ready-made loaves of bread. Therefore, there will be no need to plant anything.

וְזָכַרְתִּי אֶת בְּרִיתִי יִצְחָק וְאֶת בְּרִיתִי יַעֲקֹב וְאֶת בְּרִיתִי אַבְרָהָם  
(כו, מב)

And I will remember My covenant with Yaakov and also My covenant with Yitzchok and also My covenant with Avrohom I will remember. (26:42)

## The Main Yichus:

The Magid of Dubno *zt”l* asks why the *pasuk* seems to be out of order. Why does it first say that Hashem will remember the *bris* of Yaakov, and then say Avrohom and Yitzchok, who lived before him? Similarly, he asks why it says that Hashem will “also” remember Avrohom and Yitzchok, as if they are secondary

to Yaakov.

He answers with a *moshol*:

A child bought five nuts from the store. When the storekeeper was wrapping them up, he added two more nuts for free. Another boy saw this and asked if he could also have two free nuts. The storekeeper laughed at him and said, “He bought five nuts

and paid for them, so I gave him two more as a gift. But you haven't bought anything from me. Why should I give you anything for free?"

The *nimshol* is that if we would start from Avrohom and Yitzchok, Esav and Yishmoel would also come and ask that they too should be remembered for the good and the *zechus avos* should also help them because they descend from Avrohom and Yitzchok. Therefore, Hashem

began with Yaakov as if to say that the main part of the bris comes from him. Afterwards, the bris of Avrohom and the bris of Yitzchok are added. This means that in order to have a connection to the bris, one must be descendant from Yaakov. If one doesn't come from Yaakov, he can't connect to the bris of Avrohom or Yitzchok for free either. This is an answer to the claims of Esav and Yishmoel.

וְכָל מַעֲשֵׂר בָקָר וּגְו' פֶּלֶאֲשֶׁר יַעֲבֹר תַּחַת הַשֹּׁבֵט הָעֲשִׂירִי יִהְיֶה קֹדֶשׁ לַה'  
(כו, לב)

Any tithe of cattle or flock of all that pass under the rod, the tenth shall be holy to Hashem. (27:32)

## The Tenth is Holy:

Sefer Siach Sarfei Kodesh relates that the Chidushei Harim z"l once humbly said to his *chasidim*, "Why do you follow after me? There are others who

know how to learn better than me."

He then immediately said, "The 10<sup>th</sup> sheep is holy. What makes it holy? **If us Jews say it is holy, then it is holy!**"

לֹא יִבְקֹר בֵּין טוֹב לְרָע וְלֹא יִמְיָרְנוּ וְאִם הִמָּר יִמְיָרְנוּ יִהְיֶה הוּא וְתַמּוּרְתּוֹ  
(כִּז, לֵג) יִהְיֶה קֹדֶשׁ וְגו'

He shall not inspect for a good or a bad one, nor shall he offer a substitute for it.  
And if he does replace it, then both that one and its replacement are holy. (27:33)

## One Who is Exacting with the Poor is Treated Exactly by Hashem:

Sefer Emes L'Yaakov understands this *pasuk* as a hint to the importance of giving a *maaser* to *tzedakah* from everything that Hashem grants a person. One should not only give *tzedakah* when approached by paupers who he knows are good, upright people. Rather, one should distribute freely from whatever Hashem gives him.

This is seen from the *pasuk* that says that one shouldn't "inspect for good or bad." This can be understood to mean that one shouldn't investigate a poor person to see if he is truly deserving. And if one isn't

overly investigative of a poor person, then Hashem will not investigate his deeds too much, as the *pasuk* says that if one does such a thing than "both he and the replacement" will be treated the same way.

This is as the Baalei Mussar explain the Gemara (Pesachim 106A): "If one isn't *makpid*, then he is not treated with *hakpdah* (from Shomayim)."



ס"ד

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