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דברי תורה ~ קדושים

לא תגנובו.....ויקרא י"ט י"א.

לאו tells us that this is referring to stealing money! But the לא תגנוב in the עשרת הדברות is a לאו of kidnapping people (סנהדרין פ"ו). If we compare these two לאוים, we notice a major difference. By the לאו of kidnapping, it says לא תגנוב in a לשון יחיד and by the לאו of stealing money, it says לא תגנובו in a לשון רבים. If two or three people steal money together, they're all חייב, so too if two three people kidnap, they're also חייב (מלקות). There is no פטור (מלקות) if two people do a מלקות, לאו שיש בה מלקות, they both get מלקות! (We see by מיתא that if two people do a מלקות, they both get מלקות) שנים ששאוהו as the פני יהושע tells us in שבת צ"ג that שבת is only a פטור by שבת, but everywhere else they're חייב! (We even see from the פיוט of עשרה הרוגי מלכות that we say on יום כיפור, that the חכמים would have been forced to rule over the שבטים had they been there, for יוסף. So it can't be that the תורה wrote it to exclude two kidnappers!)

בן בג אומר, אל תכנס לחצר חבריך ליטול את שלך שלא ברשות שמא תראה עליו, The גמ' ב"ק כ"ז: tells us, And the גמ' says that the רבנן don't disagree with this הלכה except כגנב, אלא שבור את שיניו ואמור לו שלי אני נוטל. But everyone agrees that one should not steal from a גנב as the גמ' says, הגונב מן הגנב אף הוא טועם and explains רש"י אמרו ליה היינו דאמרי אינשי בתר גנבא גנוב וטעמא טעים, טעם גניבה עיי"ש. So even if this item was stolen from you, still don't steal it back! You have other options of ב"ד or טועם טעם גניבה! But if you steal it back, you are being גניבה בכח!

The באר יוסף says, this is the reason the תורה wrote stealing money בלשון רבים. The אזהרה of stealing is חל on both the גנב & also on the גנב upon stealing it back! So says the ספרא בפירוש לא תגנובו בן בג אומר לא! ספרא בפירוש לא! But this מהלך only works by stealing money! But by kidnapping, where one steals a person & sells him for a slave, of course if he can run away, he must. Therefore, by kidnapping it says לא תגנוב בלשון יחיד!

This works very well with the מנחת חינוך מצוה רכ"ד who paskens that you are מדאורייתא if you steal back from the גנב! He brings a שו"ת הרשב"א & שו"ת הריף ס' קל"ג! It's not just a חשד!

הוכח תוכיח את עמיתך ויקרא י"ט י"ז

Reb Yisroel Salanter asks, we know that every אדם in the תורה is to be מרבה someone or something, what are we being מרבה in our פסוק??

The king finally caught the town גנב. He sentenced him to death, to be hung on the highest tree in town. The גנב said to the king, "I am מקבל my punishment, but I have a wonderful secret which if you kill me, this knowledge will die with me." "And what is this secret, may I ask," the king asked? I know how to plant a seed, & after some preparation, within a half hour, a tree will grow with fruit on it. Wow!! They went into the garden and gave him an apple seed. He took some water and some herbs, mixed them, and let it soak for a while. Now we are ready to plant the seed but we need a person to plant it. This person has to be totally clean from גזל. The גנב turned to the מלך and said, "Maybe we can מכבד you with the planting?" He answered, I can't. When I was a kid, my father gave me money to purchase some groceries, & I kept the change! Although I was a kid then, I'm scared it won't work. He turned to the treasurer of the king and said,

"Maybe we can be מְכַבֵּד you?" He answered, I'm sorry. You know I take care of the king's money. Maybe, just maybe I once made a mistake!! וּשְׂגִיאוֹת מִי יָבִין The king then turned to the king & said, "Your honor, please plant this wonderful seed!" The king answered, unfortunately I can't, as I now remember as a child, I saw a diamond necklace in my father's treasure & I took it for myself.

At that point, the king fell to the ground and began to cry & said, Your honor, my King, "The treasurer, the king, even you King, were מוֹדֵה that your hands are not clean of גֹּזֵל, so why should I get killed for stealing???"

The king was embarrassed and understood the entire ruse. Zugt Reb Yisroel, הוֹכֵחַ תּוֹכִיחַ אֶת עֲמִיתְךָ אֶת לִרְבוֹת, קִשּׁוּט אֶת עֲצֻמְךָ וְאַחֵר כֵּךְ קִשּׁוּט אֲחֵרִים first fix yourself & then fix others. As the king said, אֶת עֲצֻמְךָ.

וְאַהֲבַת לְרֵעֶךָ כְּמוֹךָ... וְיִקְרָא י"ט י"ח

The king tells us a story of a גוי who came to שמאי and asked him to be מגייר him with a condition that he'll teach him the whole תורה, כְּשֶׁאֵנִי עוֹמֵד עַל רֶגֶל אַחַת, while standing on one foot. שמאי chased him away! So the גוי went to הלל and asked him the same thing. הלל acquiesced and was מגייר him. הלל then told him, דַּעֲלֹךְ סִנִּי לְהַבְרִיךְ לֹא תַעֲבִיד זֶה הֵיא כֹל הַתּוֹרָה כּוֹלָה וְאִידֶךָ פִּירוּשָׁה הוּא זֵיל גַּמּוֹר, What you hate don't do unto your friend, this is the whole תורה and everything else is just an explanation, go and finish it. There are many פְּשָׁטִים, we'll bring one.

The king has a wonderful פְּדוּת דְּרוֹשׁ. מהלך ע"פ דרוש חכמי האמת write that a person was created in order to be מקיים the entire תורה. But obviously, with the diversity of all the many מִצְוֹת, it's impossible, as some are for a כְּהֵן, and some for a יִשְׂרָאֵל etc. So how can one person do every מִצְוָה? There are three possibilities. 1)Through a גִּלְגּוּל. If the first time his נִשְׁמָה comes to this world as a יִשְׂרָאֵל so he doesn't have the מִצְוֹת of a כְּהֵן, then the second time he'll come as a כְּהֵן etc. and every time he/she comes back all the different מִצְוֹת can be accomplished. 2)Through אֲהָבָה וְשִׁלּוּם between all of יִשְׂרָאֵל, then we are considered as one unit as כָּל יִשְׂרָאֵל. 3)Through learning the תּוֹרָה הַקְדוּשָׁה, as we know חז"ל tell us כל הַעוֹסֵק בַּתּוֹרָה עוֹלָה כְּאִילוֹ הַקָּרִיב עוֹלָה. Every time one learns a פְּרָשָׁה or the הִלְכוֹת & גְּמָרוֹת about a particular מִצְוָה, it's considered as if he was מקיים that particular מִצְוָה! So even the מִצְוֹת that one physically doesn't do, he can earn it by learning it.

This was the conversation between הלל & the גוי. The גוי said אחד על רגל אחת עומד על רגל אחת, he was telling הלל that he wants to be מקיים all the מִצְוֹת in one shot, not by coming back in a גִּלְגּוּל, but rather while I'm still on this world. הלל answered him כְּמוֹךָ, וְאַהֲבַת לְרֵעֶךָ כְּמוֹךָ, if you'll have true אֲהָבַת יִשְׂרָאֵל & won't do unto others what you hate being done to you, then you will be considered as one גוֹף with the whole יִשְׂרָאֵל & it will be considered that you were מקיים all the מִצְוֹת! Then הלל added, וְאִידֶךָ, and I have another עֲצָה for you, זֵיל, פְּרוּשׁ, go and learn the whole תורה and when you're learning all the 613 מִצְוֹת, it'll be considered that you did all of them! (From נא חלק ג')

לֹא תַעֲשׂוּ עוֹלָם בְּמִשְׁפָּט לֹא תִשָּׂא פָנֶי דָל וְלֹא תִהְדָּר פָּנֵי גְדוֹל בְּצִדְקָה תִשְׁפָּט עַמִּיתְךָ.... וְיִקְרָא י"ט י"ח

The king tells us that ר' אלעזר בר יוחאי & his son lived in a cave for twelve years as they hid from the Romans. When they exited the cave, they saw people plowing & planting their fields. They were so upset with what they saw & they said מִנִּיחִין חַיֵּי עוֹלָם וְעוֹסְקִין בַּחַיֵּי שְׁעָה, they're giving up the eternal world for a temporary world?! Wherever they gazed, incinerated! A קוֹל בַּת קוֹל was heard saying, לְהַחֲרִיב עוֹלָמִי יִצְאָתֶם-חִיזוּרוּ, you left the cave to destroy my world? Return to your cave! רשב"י & his son returned to their cave for an additional twelve months, as they said חוֹדֶשׁ י"ב חוֹדֶשׁ, leave the cave! This time, whatever ר' אלעזר burned, רשב"י healed! רשב"י said, בְּנִי, דִּי לְעוֹלָם אֲנִי וְאַתָּה, The world can manage with just you & I! On שַׁבָּת, they saw זָקֵן taking two הִדְסִים & he told them, one for זְכוּר & one for שְׂמֹר. רשב"י told his son, רִאּוּ כִמָּה חֲבִיבִין מִצְוֹת עַל יִשְׂרָאֵל, From then on, they calmed down & they were relaxed.

We must understand, why did they say on themselves that they need to be in the cave for twelve months, as רשעים stay in גִּיהֶנֶם for twelve months, did they consider themselves רשעים? We also need to

understand why they weren't burning the world down when they exited the second time? What changed their minds during their second visit to the cave? On the flip side, the תורתנו רשב"י tells us that גמ' ברכות ל"ה: that he was even before he entered the cave. If so, why wasn't he burning down the world before he entered the cave??

Zugt ר' מיכל זילבער שליט"א, that while sitting & learning for 12 years in the cave, they reached such lofty מדרגות, that they couldn't be דן לכף זכות, how people can forgo חיי עולם הבא & be busy with mundane matters! They lost the ability to see the צד זכות! Therefore, they were דן everyone who was plowing & planting with a חייב. They couldn't understand the other צד. When they heard the בת קול, they realized that they were wrong. Since they were מרשיע these innocent people, it must be that they are רשעים as it says יצא רשע! Therefore, they went back to the cave to be מכפר for their רשעות and they needed כפרה like גיהנם for twelve months.

During their new stay in the cave, רשב"י was able to return to his original understanding, and was able to have a positive view of people living in this world. Therefore, when he left the cave the second time, he was able to be דן את כל האדם לכף זכות!

Eventually, רשב"י said, (סוכה מ"ה), He was able to change his view of people to the extreme opposite of only being דן את כל העולם לכף זכות!

פי מוֹרְעוֹ נָתַן לְמִלְךָ לְמַעַן טַמֵּא אֶת מִקְדָּשִׁי וְלַחֲלֹל אֶת שְׁם קְדֹשִׁי... ויקרא כ' ג'

מזרעו פסוק (סנהדרין ס"ד:) says that since the רב אחא בריה דרבא tells us מיתת ב"ד, מולך, he does not get ב"ד. Which means, if someone ח"ו brings all his children for מולך, he does not get ב"ד. This is very perplexing, as if one is חייב for bringing one child for מולך, then of course he should be killed for bringing all of them? What is the rationale in this הלכה?

The חתם סופר answers, that this is similar to the הלכה by עדים זוממים, where the עדים זוממים only get killed for TRYING to kill another Yid. But if ב"ד had already killed the other Yid, then we no longer kill the עדים זוממים! Why? Isn't it a ק"ו that they should get killed? The רמב"ן answers that the reason they don't get killed by ב"ד is because their עבירה is so great, as they actually caused someone to get killed, they can no longer get their כפרה by being killed by ב"ד! Here too, says the חתם סופר, someone who kills ALL his children by מולך, isn't deserving to get his כפרה through ב"ד!

The חתם סופר gives another תירוץ which is a phenomenal יסוד! The תורה tells us that a person gets killed by ב"ד, למען ישמעו ויראו, שכר ועונש, and they shouldn't learn from the condemned person's מעשים רעים! People are מושפע from their surroundings. When someone sees a person do an עבירה, he gets cooled off from the החטא & may also do that same חטא! Therefore, ד' said that if someone brings his son to מולך, he gets killed in order that no one else should learn from his misdeeds! However, if someone brings ALL his children to מולך, no one will learn from him! Everyone will know that he is a deranged fellow! There is no חילול ד', as we know from the ח"ה יומא פ"ה that the עיקר חילול ד' is if others learn from him to be מזלזל במצוות!

Yet with עשו הרשע, ולא לימדתי ממעשיו הרעים lived with לבן הרשע for 20 years & he says עשו הרשע, עשו צבוע! Why? The answer is, לבן was a כופר & an עובד ע"ז, while עשו הרשע was a צבוע! Yet with עשו הרשע, עשו צבוע! Why? The answer is, לבן was a כופר & an עובד ע"ז, while עשו הרשע was a צבוע! Yet with עשו הרשע, עשו צבוע! Why? The answer is, לבן was a כופר & an עובד ע"ז, while עשו הרשע was a צבוע! Yet with עשו הרשע, עשו צבוע! Why? The answer is, לבן was a כופר & an עובד ע"ז, while עשו הרשע was a צבוע!

My Zaide, צ"ח ר' זיידל עפשטיין זצ"ל, פרשה says this exact point in last week's פרשה. The תורה warns us not to go in the ways of the מצריים, אשר ישבתם בה, מצריים, we see from here that the deeds of the מצריים & כנענים are the worst of all the nations! And ארץ גושן where the Yidden lived, was more מקולקל than any other place! This is a פלא! If we have to be in גלות, why did ד' place us in the most dangerous place for our רוחניות? What's wrong if we would be in the neighborhood of the most civil & proper מצריים? He answers that this was one of the biggest חסדים that ד' did for us! If we were settled amongst decent people, we would be influenced by them as our guard would be down. Therefore, ד' put us in the most despicable area, in order to make sure that we would stay totally clear of the מצריים & learn nothing from them!

לא תקלל חרש... ויקרא י"ט י"ד

One may not curse a deaf man! How about cursing a healthy Yid? Is that **מותר**? Of course not! So why did the **תורה** write this **איסור** with an example of a deaf man? The **תורה** could have just written **לא תקלל**! Enfert der **ר"ן** in his **דרשות** a **יסוד** **מורה'דיקע** **יסוד**!

If we would wonder why **הקב"ה** gave us this **איסור** to steal from a fellow Yid, it would be a weird question. One may not steal because you can't take something that doesn't belong to you! You can't hurt or damage someone else! So who is the **תורה** helping & protecting by forbidding us to steal? Of course it's the **נגנב**!

So too when we're discussing מקלל, why is it אסור to curse another Yid? Because one may not be מצער any Yid or cause him grief. When that Yid hears that you cursed him, he gets insulted & hurt! It's oppressive and depressing and infuriating!

If so, it should be **מותר** to curse a deaf man as he has no idea that he was cursed as he'll never hear about it! So why did the **תורה** forbid it? It actually is a service to the one who curses as it relieves him of his anger, pain & frustration! So it's a win win for everyone! So why not? The answer is because we assumed the wrong reason for the **איסור**!

The **תורה** used the **חרש** to teach us that the reason it is not allowed to curse is not because **ד'** cared about what will happen to the one that got cursed but because **ד'** cares about the one that is cursing! He's being **משחית** his **נשמה** through his taking **נקמה** by cursing! One must learn to swallow, forgive & forget! Don't curse someone else even if they'll never hear about it!

So too by the **איסור** of **הקב"ה**, **גניבה** gave us this **איסור**, not to protect the **נגנב** but to protect the potential **גנב**! So the person won't destroy his **נשמה** & fall into the depths of **הטא**!

This message is one we constantly heard from "צ' ר' משה רבינוביץ זצוק"ל who was נקבר בהר הזיתים. He would tell us this from יסוד שמולביץ ר' חיים that the ענין of הכרת הטוב is on this שבת ערב. He would tell us this from יסוד שמולביץ ר' חיים that the ענין of הכרת הטוב is not to show the person who did you a טובה that you appreciate it. But rather it is to teach us that we have to feel gratitude to one who helped us! If we don't, then we need to work on ourselves! יהי זכרו ברוך!

וְאִם הָאָכַל יֵאָכֵל בַּיּוֹם הַשְּׁלִישִׁי פְּגוּל הוּא לֹא יֵרָצֶה.... וַיִּקְרָא י"ט ז'

Ever since I'm a little boy, this entire **ענין** of **פגול** puzzled me. Basically, we're discussing **הייליגע** **כהנים** that give up opportunities to strike it rich, who are dedicating their lives for '**עבודת ד'**! Their mission in life is to be **שם שמים ברכים**! **מקדש שם שמים ברכים**! How could it be, that such a lofty person would sabotage a **קרבן** & plan to eat it **חוצץ** **אטו ברשיעי עסקינן?** **חוצץ לזמנו** or **למקומו**?

We know that by the עקידה, the אילו של יצחק was brought as an עולה in place of יצחק! The question is, how? How can a ram be a replacement for יצחק? The קושיגלאווער רב"ה in his מאמרים לר"ה brings a סופר חתם סופר that asks, why did the מלאך say אל תשלה ידך אל הנער and not אל יצחק? Says the סופר חתם סופר that once the נפש ונשמה was on יצחק's neck, he no longer was יצחק but rather a bundle of bones! Because his נפש ונשמה was already as a קרבן to ד'! If יצחק was only a bundle of bones, then an איל can replace him!

This יסוד is by all קרבנות! Why should a הקרבה of an animal count for his כפרה? He's a Yid and how can an animal take his place? Until the person bringing the קרבן internalizes that it should really be him on the מזבח and he the חוטא is no different than this animal & does a proper תשובה, he cannot get a כפרה! Since the גמ' תשובה אוכלים בזמן שהבעלים מתכפרים ולא בזמן שאין הבעלים מתכפרים בו פסחים נ"ט: says if the בעלים didn't do תשובה, the הכהנים אוכלים בזמן שהבעלים מתכפרים ולא בזמן שאין הבעלים מתכפרים בו פסחים נ"ט: this קרבן will not be 'לרצון' & the כהנים SHOULD NOT EAT IT! How does the כהן know if the בעלים are getting a כפרה from this קרבן or not? Zugt der משה (פ' צו ד"ה ואם האכל) ויהנה לבי אומר לי וברור בעיני, ישמה משה (פ' צו ד"ה ואם האכל) בעל כרחו, והנה לבי אומר לי וברור בעיני, ישמה משה (פ' צו ד"ה ואם האכל) מחשבת The כהן will automatically think of a מחשבת לא יחשב, במקריב אותו, the בעלים, פשוט in the words, המקריב אותו, the בעלים, פשוט in the words, the בעלים won't eat it! This is פגול השתעבדות that he's worth less than the animal, then it should be יהיה פגול!

In conclusion, it's not the **מחשבה** of the **כהן** that makes the **קרנן פסול** but rather because the **קרנן** is **פסול** because the **קרבן** causes the **כהן** to have a **מחשבת פיגול**!