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WHY IS AMEILUS BATORAH MENTIONED SEPARATELY?

In the *parshah* it says, אם בחוקתי תלכו, “if you walk in my statutes” (Vayikra 26:3). Rashi says: כשהוא אומר, when it says ואת מצותי תשמרו, “and you should be *shomer* all My *mitzvos*,” הרי קיום המצות אומר, so fulfillment of all the other *mitzvos* is covered with the words of ואת מצותי תשמרו. That covers all the *mitzvos*. הוא מה אני מקיים, so how do I explain the words אם בחוקתי תלכו? What does that refer to? The answer is, שתהיו עמלים בתורה, you should toil in Torah.

Similarly, when the *pasuk* (v. 14) says ואת לא תשמעו לי, “and if you will not listen to Me,” Rashi says when it says ולא תעשו, “and you won’t do the *mitzvos*,” it means “all *mitzvos*” you won’t do. So what does it mean ואת לא תשמעו לי? It means, if you won’t listen to Me, to be *amal baTorah*.

What’s the obvious question over here? The first time I heard this question from my *rebbe* (Rav Meir Halevi Soloveichik) I gave myself a mock *patch*. Why didn’t I think of that *pashute kasha*?! The question is, when it says in the first part of the *pasuk* that you should observe all My *mitzvos*, that means all of 613 *mitzvos*. One of those *mitzvos* is *talmud Torah*. So *talmud Torah* is already covered! So what’s the *gemara* saying that ואת מצותי תשמרו refers to the *mitzvah* of Torah? That’s already included in ואת מצותי תלכו. *Talmud Torah* is also a *mitzvah* like all other *mitzvos*! It says ושיננתם לבניך, ודברת בם, ולמדתם אותם. So why would the Torah require a separate *tzivuy* (command) to be *amal* in Torah? What does that teach me?

So the *rebbe* said a *moradige zach*. He said, what’s *muchach* from here is that for all the other *mitzvos* there’s no obligation of *ameilus*. If there would be an obligation of *ameilus* for all *mitzvos*, then *ameilus baTorah* should also be included. So perforce then, when we say, ואת מצותי תשמרו, it means you have to observe My *mitzvos* but there’s no obligation of *ameilus*! But when it comes to Torah it’s more than just fulfilling the *mitzvah* of *talmud Torah*. Over here, there’s a specific obligation to be *amal baTorah*!

Now we have to know what’s the difference. How come? *Vus shtait dah*? This is a Brisker mind at work.

GETTING SECHAR FOR TIRCHAH FOR MITZVOS

We all understand that we have to do *mitzvos* even if the *mitzvos* are hard. You have to do *mitzvos* no matter what. So what’s the *chiluk*? The *rebbe* said there’s a tremendous *yesod* here. And that is, that concerning all *mitzvos*, any difficulty, any toil that’s involved in fulfilling the *mitzvah* is an obligation - but it’s not a *chelek* of the fulfillment of the *mitzvah*. Let’s say it’s hard for you to go do a *mitzvah*, you’ve got to do it anyway. There’s no exemption just because it’s hard. And if you exert yourself to do the *mitzvah*, you will get *sechar* for that *mitzvah*. For that *tirchah* that you put in, you will get rewarded. But it has nothing to do with the fulfillment of the *mitzvah*. There is no difference in the fulfillment of *mitzvas tefillin* between a person who works hard to fulfill it and a person who does not work hard to fulfill it. The *tefillin* is the same *tefillin*. Somebody who keeps Shabbos and it’s very difficult for them or somebody who keeps Shabbos and it’s not difficult for them - both are fulfilling the *mitzvah* of keeping Shabbos. Extra *tirchah* means

you'll get rewarded for the extra *tza'ar*, but there's no *chiluk* in the person's *mitzvah* of Shabbos if he fulfills it with difficulty or with ease.

But in Torah, there's a fundamental difference between fulfilling the *mitzvah* with or without toil, *ameilus*. You hear that *yesod*? It's a very important *yesod* for you to hear! Torah learned without *ameilus* and Torah learned with *ameilus* is two different *limud* Torahs. One guy learns one page of *gemara* with *ameilus*, and another guy learns a page of *gemara* without *ameilus*. These are two different *mitzvos*! But if one guy has a strained shoulder and he puts on *tefillin* and he's *muching* and he's *krechtsing* as he's putting on his *tefillin*, while another guy is in good shape and puts those *tefillin* on, wraps around, no sweat - it's the same *mitzvah* of *tefillin*.

AMEILUS IS FOR EVERYBODY!

By *limud haTorah* you have to know that the toil in the learning is not just a *heicha timtza*, the means of how to learn. That is the actual *mitzvah* and that's one of the conditions required in fulfillment of the *limud* Torah. Learning Torah must come through toil. And even if somebody has a very sharp mind - i.e., the guy is highly intelligent and as soon as he opens a *gemara* he *chaps* it quickly - he also has to toil in Torah. And if he doesn't toil in Torah, he's not fulfilling the *mitzvah* of *talmud Torah* properly. Toiling in Torah is not just for somebody who is lacking the ability to learn. Every single person has to toil in Torah.

It's pretty strange to think about it. We think if you're very smart, you can get away without toiling. If you're not so smart, you've got to work hard. But that's not the *mitzvah*. Now, for people who are not so smart, you know what? They for sure have to work hard. But, it's the people who are smart who have the harder challenge because they figure, "Why should I work hard in learning Torah? I don't have to work hard."

You have to know that lacking *ameilus*, lacking toil is a *chisaron*, is a lack in the essential fulfillment of the *mitzvah* of *talmud Torah*. This is an amazing thing. So let's say a person is listening to a *shiur*, listening to a class, and it's very easy. It's not hard. That's not called toiling. He's not fulfilling the *mitzvah* of *talmud Torah* properly.

It's an amazing *zach*. A person could listen to a *shiur* and it comes easy to him and he doesn't have to toil to *chap* the *shiur* - that person has not fulfilled the *mitzvah* of *talmud Torah* properly when listening to that *shiur*.

My *rebbe* said another *moradige zach*. Let's say a person works very hard to fulfill a *mitzvah*. He puts a lot of *tirchah* in to do a *mitzvah*. For example, let's say he doesn't have *tefillin*. He has to *matriach* himself to get *tefillin*. And he doesn't end up getting the *tefillin*. Did the guy accomplish anything? Zilch. Do you know why? Because he never put the *tefillin* on. If you didn't put the *tefillin* on, it's nothing. You didn't accomplish anything!

But let's say a guy is working hard to understand the *gemara* and he tries and he tries and he tries and he doesn't *chap* it. Have you heard of such things? *Nu*? You know what my *rebbe* said? The person was *mekayem* the *mitzvah* of toiling in Torah, even if after all the toil he didn't *chap* the *pshat* in the *sugya* and he can't be *meyashev* the *sugya* and he can't come out with clear conclusions. The *etzem ameilus*, the toil in itself, that is the essence of the *mitzvah*.

PUSHING YOURSELF TO THE MAX

What is the definition of toil? This is another major mistake that many people make. What does it mean 'toiling in Torah'? Toiling in Torah means you're toiling in the actual learning of the Torah. But let's say a guy is toiling for things that bring to Torah. For example, let's say the guy travels a far distance to go learn Torah. Is that *ameilus baTorah*? No. Let's say a guy doesn't know how to transplate. And the guy has to break his teeth on the *teitch*. This happens to most people at one point or another. Maybe in

the beginning of your career it's more common. The guy says, "I was toiling in Torah." No. That's not called toiling in Torah.

My *rebbe* used to say over from his father (the Brisker Rav) that people who think that's called toiling in Torah are mistaken. Let's say a guy needs a *sefer* to explain the *gemara* to him and he has to go *shlep* a ladder and he has to put the ladder up against the bookshelf and climb up high, when he's afraid of heights to get that *sefer*. Is that *ameilus baTorah*? No.

Ameilus baTorah begins once the person knows what it says in the *gemara*. *Vus shtait*. And he now is beginning to try to understand. Sometimes you see a *gemara* and there's a *machlokes*. Somebody says, "What are they arguing about? I really don't know. I'm all *mevulbal*." That's not called *ameilus baTorah*. Figuring out *vus shtait dah*, what it says, is not a *kiyum mitzvah* of *ameilus baTorah*. It's a side thing. Will the guy get some *sechar* for that? Sure. Why not? It's not less important than any other *mitzvah*. It's a preparation for a *mitzvah*. But to be *mekayem* the law that says *אם בחוקותי תלכו*, that only starts *al yedei amal* in *limud haTorah*. That's a very great principle that my *rebbe* was *moser* to us from his father. Rashi says in *Berachos (6b)*¹, the *sechar* of Torah is toiling to understand, when you're *meyageiah* in the *sevaros*, you want to understand more than simple facts.

When a person is working *besh'a* as the *shiur* to *chap* the *shiur*, to understand it, or when a person afterwards reviews the *shiur* to get a deeper understanding, and to see where he could challenge himself to discover more and where he could understand more - that's *ameilus*.

RAV ZALMAN VOLOZHIN'S MIDNIGHT RUN TO VILNA

There's a story brought down in the *sefer* called *Toldos Adam*. *Toldos Adam* is a *sefer* that a big *talmid chacham* wrote about Hagaon Rav Shlomo Zalman of Volozhin (1756-1788), the brother of Rav Chaim (1749-1821). He was known as Rav Zelmele. This man was a superstar. *Ad kedei kach* he was such a superstar (he was also a *talmid* by the Vilna Gaon) that somebody asked Rav Chaim Volozhiner once, "Your brother knows *kol haTorah kulah* by heart. Literally. What's the difference between him and the Gaon? He seems to be as big as the Vilna Gaon." You hear? A good question. A man who knew *kol haTorah kulah ba'al peh*. You know what Rav Chaim said? "Ah! He doesn't come near to the Gaon." They asked, "What's the *chiluk*?" He said, "I'll tell you. If you ask my brother Torah, he knows *kol haTorah* like most people know *asher yatzar*." Most people hopefully know *asher yatzar* by heart. They did it a couple of times so they can say it by heart. But go up to a guy and tell him, 'Say *asher yatzar* backwards. Can you say *asher yatzar* backwards? Try it.' No, you can't.

How could you read *asher yatzar* backwards? If you opened up a *siddur* and you looked inside, you'd break your teeth but you could read it backwards. You'd say *la'asos umafli basar kol*.

He said, "My brother knows *kol haTorah kulah ba'al peh*, but by the Vilna Gaon, the whole Torah is an open book in front of him. He could read it backwards and forwards equally because it's *כתבם על לוח ליבר*. He can read it backwards and forwards." He fulfilled the *madreigah* of *pashut* writing the Torah on his heart.

So, there was a story which Rav Leib ben Rav Ber from Vilna related about Rav Zalmele. He said, one time he was learning in a *beis hakenesses* late at night in a little village outside of Vilna called Shnipishek. In the middle of the night, Rav Zalmele was overcome with a great desire. He needed a certain *chashuve sefer* that wasn't in this little village, but it was in the library in Vilna. So he didn't waste one second, and he ran in the middle of the night by himself. He had to cross over a river. He ran into Vilna and he came to the library. He said his knees were knocking one against the other because

¹ אמר רבא: אגרא דשמעתא - סברא (רש"י): אגרא דשמעתא סברא - שהוא יגע וטורח ומחשב להבין טעמו של דבר

of the terrible cold that was outside. It was freezing. But he went there to learn. After he finished learning from that *sefer*, some *chashuve* people in the *shul* who saw that he arrived in the middle of the night to look at the *sefer*, asked him, "Tell us, why were you *matriach* yourself to come all the way from Shnipishek to Vilna in the middle of the night. It's so freezing. What's the *pshat*? What was the *cheshbon*?"

Listen to what he said. He said, "It's an *ofene passuk* in the Torah. The Torah says (Devarim 30:12)¹, לא בשמים היא לאמר, Torah is not in *shamayim* that somebody would have to say, 'Who is going to go up to *shamayim* to take it for us?' And it's not across the sea that somebody could ask, 'Who is going to cross the ocean to take it for us?' So *Chazal* (Eruvin 55a) say a *peledike zach*.² You know what the message of this *passuk* is? You see an amazing thing from this *pasuk*. שאם בשמים היא, if it would be in *shamayim* you would have to figure out a way to get up there! And if it would be across the sea, you'd have to cross the ocean to get there." So he said, "A small distance from that little village to the library in Vilna? *Nu*. It's not as far as *shamayim* to *aretz*. It's *karov hu*. It's even closer than *me'eiver leyam*. So I shouldn't have to go and do that?" So he held *halachah lema'aseh* he had to do it.

There is another *ma'aseh* brought down in the *sefer Toldos Ha'adam* about Rav Zalmele. One time he was overcome with a great desire to learn a certain *sefer*. The problem was there was a huge box blocking that *sefer*, and the box would have taken three people to move it. So Rav Zalmele walked back and forth in the room and he began to learn and repeat to himself the following *Chazal*. He started to say, "*Afilu bashamayim* you're *chayav* to go after it." And he started saying it with such a *gevaldige bren*, with such *hislavus*, with such fire! And anybody who heard him was *mamash* impressed and was overwhelmed by the sweetness and the love that he had for Torah. He kept repeating it until he felt within himself tremendous strength. He ran over to this box that was in his way that three people had to carry. He grabbed this box and he moved it - and he got the *sefer*! People who watched him do this thought it was like a 'Hercules.'

Now my *rebbe* said, "You know what you see from this? That all the *amal*, all the *tirchah*, all the exertion and all the effort that a person makes, has no *shaychus* to *ameilus baTorah*. Otherwise, you know what our *passuk* should have said? It should have said: שתהיו עמלים בתורה...אם בחוקותי תלכו. It would have said that in the *pasuk*. In the Torah it says that all the exertion and effort is not called *ameilus baTorah*. It's tremendous. That's the other *passuk* (in Devarim 30:12), לא בשמים היא - that teaches me that 'I'm going to exert myself to cross the *yam* and go to *shamayim*,' but that superhuman exertion and effort (like walking for few miles to a *shul* to learn from a particular *sefer* or moving a heavy bookshelf to reach a *sefer*), is still not an essential part of the learning of the Torah!"³

If a guy has a very difficult time, he has arthritis and he has a hard time opening up the *gemara* and he works very hard, he'll for sure get *sechar* for that! But that's not called *ameilus baTorah*.

EXERTION IS NOT THE SAME AS TOIL

My *rebbe* said, "My father used to say constantly that nowadays we have no concept of toiling in Torah. We have no concept of what it means to *hureve* in learning. What most of us do know is how to bring ladders to the bookcase and to climb up the ladders to get a *sefer*. That's the extent of what our toil is." This is an amazing thing to know. This is a *mitzvah* in the Torah. It's a *chiyuv* to be *amal baTorah*. A person could go through his whole life without ever toiling in Torah.

¹ לא בשמים הוא לאמר מי יעלה לנו השמימה ויקחה לנו וישמענו אתה ונעשהה
² והיינו דאמר אבדימי בר חמא בר דוסא, מאי דכתיב: "לא בשמים היא ולא מעבר לים היא". "לא בשמים היא", שאם בשמים היא - אתה צריך לעלות אחריה, ואם מעבר לים היא - אתה צריך לעבור אחריה

³ Ed. note: as an additional clarification, the *passuk* of לא בשמים היא teaches us only about an inyan of "exerting" oneself physically, i.e. to get to a *shul* or to reach a difficult to find *sefer*, or to even learn when one's a sick - but the chiddush of this *passuk* is that this exertion (no matter how intense) is not called *ameilus*. The *passuk* of בחוקותי תלכו, on the other hand, teaches us that there's a specific *mitzvah* of *ameilus* (very different from a sheer physical exertion), which - as was explained above - is to challenge oneself to understand the deeper meaning of *vus shtait dah*, i.e. the inner *sevaros* of Tannaim and Amorayim, Chazal, and meforayim, etc.

A *talmid* once came to Rav Baruch Ber and he told him over a *shtickel Torah* in the Rashba. So Rav Baruch Ber said, "Did you ever, once in your life, toil over a Rashba to the point that you got sick? You just 'play' with the Rashba. You are toying with the Rashba. That's not called learning Torah. That's not called learning a Rashba." You know what that means?! It's unbelievable!

STAYING IN KINDERGARTEN

Sadly, most of our learning is that. We just don't know the *teitch*, so we get a Jastrow. Then, they had a Soncino. Some guy in Lakewood who finished *Shas* many times told me, "My *rebbe* is Rabbi Artscroll." He said, "This is my *rebbe*!" He *chazered Shas* many times. This nice person has a whole program to get everybody else to *chazer Shas* with him. But I told him, "You were never *amal baTorah*. Where is your *ameilus baTorah*? Tell me one *gemara* you were on *amal* on." I said, "What are all your *chazaros* worth?" The guy has been *chazering shas* numerous times. I asked him what are you using now? He said, "My *rebbe*. I don't move from my *rebbe*." I told him, "After so many *chazaros*, you're like the guy in kindergarten who went there for the last ten years. He doesn't move on to first grade. Okay, so you needed it for ten years for your first fifty *chazaros*. You *chazered shas* so many times. You still can't learn *shas* today without an Artscroll?" But he's still holding by step one to figure out what the words mean.

A *mentsch* has to know that toiling in Torah is where it's at and all of the *brachos*, all of the *hatzlachos* that the *gemara* says one gains through learning Torah is only through toiling in Torah. Only through toiling!

TOIL MEANS TO STRAIGHTEN OUT YOUR SEICHEL!

There was a man named Rav Naftali Zilberberg (1850-1930). He was a tremendous *rav* and *talmid chacham* from the city of Warsaw, and was known as "The Warsaw Tzaddik." He writes, "I'm going to share with you something that I heard from my *rebbe*, the *gaon*, the *Sha'arei Simchah*, in the name of Rav Akiva Eiger. Rav Akiva Eiger warned his *talmidim*, the *gaonim* and the many *talmidim* of his *talmidim*, that the main toiling in learning should be *layhasher haseichel*, to straighten out your *seichel*, to know how to think straight. He says, even if *al yedei zeh* you will miss *bekius* because you can't do both - either *be'iyun* where you straighten out your mind, or you put efforts into *bekius*. He explains that somebody whose *seichel* is *yashar be'emes* truly straight, his *seichel hayashar* will protect him and prevent him from going off on tangents and coming up with ideas that are counter to the *gemara* and counter to the Tosfos and counter to the Ramban.

A KRUMKEIT IMPEDES TRUE UNDERSTANDING

If a man doesn't have *seichel hayasher*, there's a very simple test. Tell him to go learn Ramban. You know what the first thing he says is? "Nah, it doesn't make sense." Tell him to go learn a Tosfos. You know what he says? "Tosfos, it's not *yashar*. It's not *pashut pshat*."

You know what Rav Akiva Eiger said? The guy has *krumme kup*. If you learn and acquire *seichel hayashar*, you'll be prevented from challenging the Torah's *seichel*. כי כל דברי קדשם, all of their holy words - the Ramban, Tosfos - מיושרים בתכלית, are *yashar*, are right and straight *betachlis hayashrus*. וההיפוך מדבריהם, and the opposite of their words, היא עקום בתכלית, is crooked *betachlis*. *Shpitz krumkeit*. He says, a *ba'al seichel hayashar* will not allow himself to sink into the mud of *krumme Torah* and end up in that bitter Gehinom, *rachmana litzlan meihei dayta*. Hashem should save us from this *da'as*. That's from Rav Naftali Zilberberg.

DEVELOP YOUR MIND TO THINK TORAHDIK

Whenever you learn, you have to always ask yourself, “Am I being an *amal* in this Torah?” Diligence is wonderful. *Halevai*. But you have to first fulfill the requirement of discernment in learning. Thinking in learning. Acquiring a Torah mind. To think Torahdik.

My *rebbe* used to say to me many times that people would come and suggest a *chiddush* to his father, the Brisker Rav. His father would say, “Oy yoy, oy yoy. I can’t hear that. I can’t hear that.” The guy would say, “What do you mean?” The Brisker Rav would say, “That’s not Torah. That thought is not Torah.” There were *kashas*, there were Torahdike *kashas*, but certain *kashas* weren’t Torahdike *kashas* and those *kashas* you weren’t allowed to ask. And if you say *krumme Torah* that has nothing to do with Torahdike *seichel*, that’s not Torah either. You may be using Torah words or borrowing Torah words but you’re not being *amal baTorah*.

A person needs to develop his mind to think Torahdik. If you think Torahdik, then you are truly being *amal baTorah*. That’s why the Torah explains and clarifies the special *mitzvah* in this week’s *parshah* of being *amal baTorah*.

PART 2: SHABBOS: BRINGING OUT HASHEM’S KAVOD (5772)

SHABBOS’S MATE

There is a famous *medrash* (Bereishis Rabbah 11:8).⁴ It says שמעון בן יוחאי ר' Shimon bar Yochai, the Tana, taught, אמרה שבת לפני הקב"ה, Shabbos said to Hakadosh Baruch Hu, רבונו של עולם לכולן יש בן זוג, for everyone there is a mate, ולי אין בן זוג, but for me, *Yom Hashabbos*, there's no *ben zug* - I don't have a mate. Hakadosh Baruch Hu answers, כנסת ישראל היא בן זוגך, Klal Yisrael is your mate. And when Klal Yisrael came before *Har Sinai*, אמר להם הקב"ה, Hakadosh Baruch Hu said to them, זכרו הדבר שאמרתי, remember what I said to Shabbos, כנסת ישראל היא בן זוגך.

So there are several questions here. What does it mean, everyone has a *ben zug*? Who is everyone? What are we referring to? Second of all, what does that mean, a mate? Thirdly, why didn't Shabbos have a mate when everyone else had? Did Shabbos have a mate and lost it, or was it not given one from the start?

So there are a number of *pshtatim*. Today, we are going to share with you the *biur* on this Chazal from the Vilna Gaon (Biurei HaGr"א on Bava Kama 32b; quoted partially).⁵ More widely known in the *velt* are *pshtatim* from the world of Chassidus,⁶ but today we're going to learn from another source.

זוג, לכולן נתת בן זוג, what are we referring to? It's referring to days. Every day has a mate. What does it mean, every day has a mate? I thought there were six days, *sheishes yamim*. There is *yom rishon*, there is *yom sheini*, *yom shlishi*. Where are the mates?

⁴ דבר אחר, למה ברכו (א' ה' השבת) רבי ברכיה ורבי דוסתאי ורבי שמואל בר נחמן. רבי ברכיה ורבי דוסתאי אמרישם שאין לו בן זוג, חד בשבתא, תרי, תלתא, ארבעתא, חמשה, ערובתא, שבתא לית לה בן זוג. רבי שמואל בר נחמן אמר שאינו נדחה, יום טוב נדחה, יום הכפורים נדחה, שבת אינה נדחית. תני רבי שמעון בן יוחאי, אמרה שבת לפני הקדוש ברוך הוא, רבונו של עולם לכולן יש בן זוג, ולי אין בן זוג. אמר לה הקדוש ברוך הוא כנסת ישראל היא בן זוגך. וכיון שעמדו ישראל לפני הר סיני אמר להם הקדוש ברוך הוא זכרו הדבר שאמרתי לשבת, כנסת ישראל היא בן זוגך, הינו דבור (שמות כ, ח): זכור את יום השבת לקדשו.

⁵ בואו ונצא לקראת כלה כו' בואו כלה כו'. הענין של כלה ידוע, כמ"ש של לכל נתת בן זוג, כי יום א' וז' נברא במ אור, ויום ב' וז' מים, ויום ג' ו' ארץ, רק שבת לבד אין לה בן זוג, רק ישראל, לכן הולכין לקראת כלה. וז"ם של ג' תפלות, קדושין [ערבית, אתה קדשת], חופה כליל [שחרית כליל תפארת], והוא בסד הבינה שהיא החופה שממנה יוצא החותן, כמ"ש בעטרה שעטרה לו אמון, שהיא הכלילה שאז זמן שמחווה של חתן, וכמ"ש כחתן יוצא מחפתו, והג' ייחוד [במנחה אתה אחד, נגד ת"ת הנקרא אחד], קדושין של ליום [שקדושה מס' דשמאלא], חופה של כהנים, שהוא ברזא דשמחה של כהנים [כמ"ש בזוהר ויחי רכט: שמחה בצפרא שהוא דרגא חדסד, דרגא דכהנים. ורנגא ברמשא דרגא דלויים, שיריה], וייחוד של ישראל [לכן סעודת שחרית נגד אברהם, חסד. סעודת הלילה נגד יצחק, גבורה דלויים. וסעודה ג' נגד יעקב, ת"ת], כמ"ש שמע ישראל ה' א' אחד. והן נגד ל שבתות, שבת בראשית ושבת מ"ת ושבת לע"ה.

⁶ שבתא לית לה בן זוג (ב"ר פ"א ח'). יבן מה שאמר רז"ל כנסת ישראל יהי' בן זוגך. ידוע ענין כי היא ענין הברכה"ה כלי מחזיק ברכה"ה לישראל (עוקצין פ"ג מ"ב), והבן. ובעיקר הענין מה שאמר מה שבת"ה לכולן נתת בן זוג ולי לא נתת וכו', ידוע ממקובלים בסוד מעשה בראשית שהוא היד דס"ג של עולם המלוכש שלא היה ב"י, ונתתהווד היו האומנות ויצאה חקל תפוחין ללקט אורות, והיא ענין אמרם כנסת ישראל יהי' בן זוגך, עיין בדברי המקובלים בענין מעשה בראשית ונתת (אגרא דלה, ביאורים על מדרשים וכו').

Zogt der Vilna Gaon that *yom rishon* and *yom revii* are mates. Why? Because on both of those days, Hashem created *ohr*. So therefore, *yom alef* was related to *yom daled*. Similarly, *yom sheini* is related to *yom chamishi* because on both of those days, Hashem created *mayim*, and something with *mayim*. And *yom shlishi* is a mate of *yom shishi* because on both of those days, Hashem created something related to the *aretz*.

Now, this is just a *haschalah*, we are just walking in the door. But at least now we know what we're talking about. Chazal are telling us that the days have mates. A *chiddush*. Each day is not an independent day. *Yom alef* is a mate with *yom daled* because they have something in common, which is *ohr*. *Yom beis* with *yom heh - mayim*. *Gimel* with *vav - aretz*. Now we have to understand: why is that considered a mate? Maybe that's similar. But calling it a mate?

THE TACHLIS OF THE BRIA'AH

Says the Gaon that the *pshat* as follows. What is the *tachlis* of the *briah*? The *tachlis* in the *briah* is to reveal *kavod shamayim*. Everything I created, Hashem says, I created for My *kavod*. To bring out My glory. You should become aware and be able to see and *chap* that there is a *Borei olam* in the world.

Now, how do things bring out *kavod shamayim*? So, for example, on *yom alef*, Hashem created *ohr* and *choshech*, light and darkness. On *yom daled*, Hashem created *meoros*, which means that he created the sun and the moon. So the creation of *ohr* and *choshech* came to its *shleimus*; it reached its pinnacle from this *zivug* of *yom alef* together with *yom daled*. Now it was completed. And now that it was completed, the *kavod* of *shamayim* was fully revealed. When you see a half-baked object, it's *choser*, it's lacking in the *kavod shamayim*. But now with *yom daled*, there is a *davar sheleim*.

The same is with the days when Hashem created *mayim*. The two days of *mayim* brought out the *shleimus* of *mayim*. The two days of *aretz* brought out *shleimus* and *kavod shamayim*.

However, Shabbos was without a mate. Now, the *shaaleh* is, why? So the *teretz* is that Shabbos also had a mate. Initially, it had a mate. Who knows who the mate of Shabbos was? Adam Harishon. That was the mate of Shabbos. In the Zohar it says that if Adam Harishon would have been careful to follow the *mitzvos* of Hashem, *le'avda uleshamra* until the arrival of Shabbos, through that *avodah* alone, Shabbos Bereishis, the first Shabbos, would have become the *יום שכולו שבת ומונוחה לחיי העולמים*. It would have reached its *shpitz*, and that would have been the last Shabbos. And the whole *tachlis* of *shamayim ve'aretz* would have been fulfilled by Shabbos Bereishis because that was the destiny of Shabbos. So certainly, Shabbos initially had a mate. Adam Harishon.

However, when Adam Harishon sinned, he caused that Shabbos should not come to its *shpitz*. The *kavod shamayim* from Shabbos, the *יום שכולו שבת ומונוחה לחיי העולמים* wasn't brought out. So what happened? Shabbos now came to the Ribono Shel Olam and said, *לכולם יש בן זוג*, everyone has a *ben zug* through which they will reach a *shleimus* and bring out the *kavod shamayim*, reaching their *tachlis*. But Shabbos, because of the *cheit* of Adam Harishon, will not reach its *tachlis*. Hakadosh Baruch Hu told him, don't worry, I have a plan. There is going to be another Adam Harishon and that is going to be Klal Yisrael. Klal Yisrael is going to be *mekabel* the Torah, and *Kenesses Yisrael* is going to be your *ben zug*.

KLAL YISRAEL IS SHABBOS'S MATE

So therefore, Chazal say, when Klal Yisrael was at *Har Sinai*, Hakadosh Baruch Hu said to them, "Remember what I said, *זכרו הדבר אשר אמרתי*, remember what I

said to Shabbos that *Kenesses Yisrael* is your *ben zug*." And therefore, the Shabbos of *matan Torah* is when Shabbos reached its *tachlis*. The Torah was given on Shabbos. And on that very Shabbos, Klal Yisrael became the *ben zug* of Shabbos and that was the *tachlis* of *maaseh shamayim ve'aretz*. On that Shabbos, the *kavod shamayim* was revealed in such a fashion, never to be revealed again. אתה הראת לדעת. It was shown, it was demonstrated on that very Shabbos עוד מלבדו אין עוד האלוקים. The greatest revelation of Hakadosh Baruch Hu. The *tachlis maaseh shamayim ve'aretz*, the *shpitz kavod shamayim* came about on that great day. And it would have continued, but Klal Yisrael fell with the *eigel*, and when they fell, the *tachlis* of *maaseh shamayim ve'aretz* also "fell." And from then on, through the *shmiras* Shabbos of *knesses Yisrael*, slowly but surely, *midei* Shabbos *beshabato*, one step at a time, we hope we are in the process of reaching that *shpitz* of *tachlis maaseh shamayim ve'aretz*, the *gilui* of *kavod Hashem* that can come from Shabbos.

As we mentioned from the Seforno many times, it says: ושמו בני ישראל את השבת ושמו בני ישראל את השבת, and the Seforno explains: by being *shomer* the Shabbos הזה, in this world, בעולם הזה, על ידי זה לעשות את יום השבת, through that, you're going to be *zocheh* to create Shabbos לעולם הבא, the big Shabbos that we're awaiting.

So Shabbos is a day of *zivug*. It's a *yom* of *zivug*, הזדווגות, of mating. Klal Yisrael mates with Shabbos.

As we mentioned one time a *noradige lashon* from the Ramchal in his sefer Derech Hashem regarding Shabbos: קורבה גדולה אליו יתברך ודבקות גדול בו. Shabbos is an opportunity for a *yid* to become extremely close to Hashem and attached and bonded to Hashem. When a Jew becomes bonded to Hashem, that reveals, that brings forth the *kavod shamayim*.⁷

The whole *tachlis* of any mating is to bring something forth and that's the essence of Shabbos. A person should know that they are trying to get to the *yom shekulo* Shabbos, which is the *tachlis* of *maaseh shamayim ve'aretz*. Our job in this world is *laasos es Hashabbos*. The way we're going to do it is by not being *mezalzel* in the Shabbos, but by respecting the Shabbos, by mating with the Shabbos. Sadly, many people are not interested. They don't remember anymore what Hashem said. *Zichru*, remember, *mah she'amarti leShabbos*. Many of us forget that directive that Hashem told us, to remember, and they think that Shabbos is just to refrain from desecrating it and not to be *shomer* it and to bring out the *kavod shamayim* on Shabbos. This is something that has become weakened.

We should be *zocheh* this Shabbos, *be'ezras Hashem Yisbarach*, to take note and to do *peulos* to bond with the Shabbos. We should remember, וכור את יום השבת לקדשו, *And any time you think about the tachlis* of Shabbos - that Hakadosh Baruch Hu is the *Borei olam*, the *manhig olam*, Hakadosh Baruch Hu gives *sechar ve'onesh*, *ein od milvado*, there is nothing besides Hashem, and you are *mekasher* with Hashem and a person learns Torah on Shabbos - that's an unbelievable accomplishment! When you say: ואתה תראה את יום השבת לקדשו, you realize you are saying, "Hakadosh Baruch Hu, I'm looking forward to greeting You. I'm looking forward to bringing forth Your *kavod shamayim* with this *shmiras* Shabbos."

Hakadosh Baruch Hu should be with us. We should be *zocheh* to advance in the ladder of bringing forth some *kavod shamayim* this Shabbos and future Shabbosos.

⁷ עונג שבת וכבודו. ומלבד מה שנאסר שלא לפגום בכבוד הקדש הנשפע ביום זה כמ"ש עוד נצטוונו לכבוד הקדושה הזאת הנשפעת והוא כלל עונג השבת וכבודו ובואו ובצאתו בקידוש ובהבדלה ושאר כל פרטיו כלם ענינים נוסדים בכללם על היסוד הזה שהוא לשמור את עצמנו בערך הראוי לקדושה הנשפעת לנו ולחבב המעלה הזאת וליקרה לכבוד ענינה שהוא קורבה גדולה אליו ית' ודבקות גדול בו ולכבוד נותנה ית' שנתן לנו מתנה גדולה כזו. ופרטיו הענינים מכוונים אל פרטי הקדושה הזאת ובחינוכיה דרכיה ותולדותיה כפי מה שהם באמת (דרך ה', חלק רביעי, בעבודה הזמנית)

IN SUMMARY

The words of אַם בַּחֲקֵתִי תִלְכוּ וְאֵת מִצְוֹתַי תִּשְׁמְרוּ, according to R' Meir Soloveichik, draw a stark contrast between all the mitzvos and the mitzvah of *talmud Torah*, teaching us that the mitzvos in general do not require *ameilus*, but the mitzvah of *talmud Torah* must be accomplished through *ameilus*. Furthermore, any amount of *tircha* and toil that we may exhibit in performing other mitzvos is not an intrinsic aspect of fulfilling them; however, when our Torah learning lacks *ameilus*, it lacks the essential fulfillment of the mitzvah of Talmud Torah. In addition, other mitzvos can only be accomplished when we physically perform them - i.e. we succeed in putting on tefillin or wearing tzitzis; but the mitzvah of *ameilus baTorah* is fundamentally different, in that it can be fulfilled even if we didn't grasp or fully understand the subject matter that we were learning. The Brisker Rav said that the *ameilus* begins once a person knows what the Gemara is saying and starts to toil in *sevaros*, trying to understand more than just the simple facts on the page. R' Akiva Eiger taught that *ameilus* straightens out our *seichel*, enabling us to think straight as part of our *darkei limud*. In these few remaining weeks before Shavuos, I will try (bli neder) to infuse my learning - especially if I have an *iyun seder* - with an extra effort of uncovering deeper *sevaros* of Tannaim and Amorayim. By choosing to spend few extra minutes in the Beis Medrash to toil a little bit more and "break my head" a little bit more on the sugya, I will be *zoiche, iy"H*, to feel more of that true sense of sweetness of being *amol b'Torah* - just in time for the Yom Kabbalas HaTorah.

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