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PART 2 - THE IDEAL SHABBOS



FROM THE SHIURIM OF

**HARAV YISROEL BROG** שליט"א

ROSH HAYESHIVA, YESHIVAS TIFERES AVIGDOR  
GRANDSON OF HARAV HAGAON AVIGDOR MILLER, ZT"L

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# PARSHAS ACHAREI MOS - KEDOSHIM



HARAV YISROEL BROG, SHLITA | ROSH HAYESHIVA, YESHIVAS TIFERES AVIGDOR

SHIUR PRESENTED IN 5782 & 5772

In the past, we discussed how the days of the *Sefirah* have a tremendous power to 'turn people around.' In the beginning of this week's *parshah* it says, וידבר ה' אל משה לאמר דבר אל כל עדת בני ישראל ואמרת אליהם "Moshe, speak to the entire Jewish nation," and what should you say to them? Say to them that קדושים תהיו, "you should be holy" (Vayikra 19:2). This wasn't something that was said only for *yechidim*. Moshe Rabbeinu taught the other mitzvos to everyone as well, but here, all of Klal Yisrael gathered together simultaneously to hear this *parshah* from Moshe. What's unique about this *parshah*? Rashi explains רוב גופי תורה תלויים בה, most of the fundamental principles of the Torah are contained in this *parshah*. The first *mitzvah* Hashem tells Moshe to say over to *gantz* Klal Yisrael is קדושים תהיו. Rashi comes and says what does that mean? What does it mean קדושים תהיו? He says הוו פרושים מן העריות, separate yourself from forbidden relations. It's amazing that the first *mitzvah* of all the *mitzvos* that Hashem commands Moshe to speak to *gantz* Kal Yisrael, the first of all the fundamental principles is what? Be *parush min ha'arayos*.

Now, this is not teaching me the prohibition of *arayos*. You know what it's teaching me? Be פרושים מן העריות. The prohibitions of *arayos* were spoken of in the last *parshah*. Now Hashem is giving a new *mitzvah* regarding *arayos*, that when it comes to the *parshah* of *arayos*, a person has to go out of his way to be *parush* from that *aveirah*, and from other *aveiros* that I'm now introducing you to. I want you to understand that you have a *mitzvah* to be *kedoshim*. שאתה מוצא גדר ערוה אתה מוצא לשון קדושה מקום, Rashi says, any place

I'm just trying to imagine Moshe Rabeinu speaking. *Gantz* Klal Yisrael is there. Moshe Rabeinu had a miracle. He was able to talk to Klal Yisrael in a way that everybody could hear him. Unbelievable, it was *mamash* a miracle. And the first thing he talks about is about *prishus min ha'arayos*. That means a person has to make *gedarim*, he has to create fences, how to create distance between himself and *arayos*. We're not talking about not doing the *arayos*. We're talking about there being a special *mitzvah* to create distance because any place you find a commandment to make fences to prevent you from getting close to the *aveirah*, you have to know that's related to *kedushah*. And all *kedushah* relates to *arayos*.

## TALKING ABOUT ARAYOS PUBLICLY?

I imagine there were some very *frumme Yidden* at that speech, and they got upset. *Vus? Arayos?* Who talks about *arayos*? You don't talk about *arayos*. You're not supposed to talk about that publicly. But in the Torah, you see that it's not like that.

My Zeida (Rav Avigdor Miller) once told me a very interesting *yesod*. He told me an interesting *gemara* (Brachos 62a). The *gemara* says how a *talmid* was shocked at the conduct of his *rebbe* and thought that his *rebbe*

acted in a way that was unbecoming for the *rebbe*. The *gemara* says the story over. My Zeida said to me, “Why do you think the *gemara* brings that story?” He said: The *gemara* brings that story to let you know that sometimes there are certain matters, like *kedushah* matters, where the *talmid* may think that he understands more than the *rebbe*. So the *gemara* brings out a story like that, where the *talmid* actually gave the *rebbe mussar*. But we have no doubt and no *safek* that the *rebbe* was 100% correct. We see the *gemara* give an example to guide us, so if the Torah says קְדוּשִׁים תְּהִיוּ, you should be *parush min ha’arayos*, that’s a very important thing to publicize.

## EVERYBODY NEEDS GEDARIM

Now, this is a *chiddush* of unbelievable proportions. What’s the *chiddush* in this *parshah*? The first *chiddush* is that the only way a person could overcome the challenge of *arayos* - and every single person, if he’s a human being, is faced with a challenge of *ta’avah* - the only way to face that challenge is through *kedushah*. You can’t do it by learning *mussar*. You can’t do it by reading about the prohibitions involved. You must engage in *kedushah*. It means you have to engage in creating fences. It doesn’t say this by any other *aveirah*.

Everybody understands if he has *seichel* and he’s not totally contaminated, that *arayos* is *shmutz* and *arayos* is unbecoming. It’s not befitting for a regular person to engage in that. He knows it’s *treif*. I even remember once asking my grandfather this question: “Zeida,” I said, “don’t you have a *yetzer hara*?” because he always spoke about *arayos* like he couldn’t fathom it. He never spoke about it in terms of ‘we understand, like it’s very normal.’ I said, “What’s the *pshat*?” So he told me, “It’s totally disgusting, *mi’us, ti’uv, fooyah!*” I was thinking, “Boy, I’ve got a long way to go.” Afterward, I was thinking, does he *taka* feel like that, or is he just trying to *mechanech* me like that? I don’t know exactly. But whatever it was, you have to know that the only way is to engage in *kedushah*. *Ta’avah* is something that’s universal. Little beards, big beards, black hats, no hats, *shtreimlach, spodiks* - it doesn’t make a difference. *Lange peyos, kotzer peyos* - every single person comes to this world with a challenge of *ta’avah*. כי יצר לב האדם רע מנעריו. From one’s early youth, he faces this challenge. And *ra* means *arayos*. The Torah is telling us here the only way to stand up and be able to defend yourself is by creating *prishus*. You create *gedarim*. And without that, you’re toast. You’re not going to succeed in overcoming this.

Now let’s take *gezel* for example. We know people like to steal. People like money, *chemdas hamamon*. It’s a major, major challenge. The *gemara* (*Bava Basra* 165a)<sup>1</sup> says that almost every day, people are *nichshal* in *gezel*. The *gemara* in *Avodah Zarah* (70a)<sup>2</sup> talks about what the *goyim* say about the Jews. You know what they say? That they don’t believe Jews keep Shabbos. You know why? The *gemara* says: A wallet full of money that’s in a *reshus harabim* on Shabbos, is it possible that a Yid wouldn’t take it? The *goy* can’t even fathom such a thing. So we see it’s a big challenge, but it doesn’t say anywhere that in order to overcome this challenge, you have to create

<sup>1</sup> אמר רב יהודה אמר רב: רוב בגזל, ומיעוט בעריות, והפלג בלשון הרע. בלשון הרע סלקא דעתך? אלא אבק לשון הרע  
<sup>2</sup> ההוא ישראל וגוי דהוה יתבי בארבע, שמע ישראל קל שיפורי דבי שימיש, נפק ואזל. אמר רבא: חמרא שרי, מימר אמר:  
השתא מדכר ליה לחמריה וקדר אתי. ואי משום שבתא, האמר רבא: אמר לי איסור גזירא, כי הוין בארמייתא אמרין:  
יהודאי לא מנסרי שבתא, דאי מנסרי שבתא כמה כיסי קא משתכחי בשוקא. ולא דענא דסביחא לן קריב יצחק, דאמר רבי  
יצחק: המוצא כיס בשבת מוליכו פחות מארבע אמות.

*gedarim* and fences and walls to prevent you from getting to that point. But it says if you want to deal with the challenge of *ta'avah*, you must create a *geder*. That's one major *chiddush* we see here.

## YOU ARE CALLED A KADOSH ONLY HERE

The second amazing *chiddush* is that generally for not doing *aveiros*, you're not called a *kodesh*. If a person doesn't steal, we don't find him being called a '*kadosh*'. If you steal, they call you a bum. They call you a *ganev*. It's not a very honorable term to call you, but you're not called a *kodesh* if you don't steal. Yet, if a person doesn't do *arayos*, he's called a *kadosh*. You know why? Because it's so natural, and it's so ingrained. *Ta'avah* is a *middah b'adam*, it's a *middah ra'ah* that's in the heart of a man. And to break this *middah*, you're not just called 'not-a-*shmutzige-mentch*.' You're called a *kadosh*! You need *kedushah* to overcome this *ta'avah*, and if you overcome it, you are a *kodesh* because you overcame an inbred, natural *middah* that everybody has to fight with. But for everything else in the Torah, it doesn't say that. Yes, it says, don't desire things of others. What's that called? לא תחמוד. It's one of the Ten Commandments. And it's not easy. If you're *chomed* something, you covet something, you desire something, it's not easy to just say goodbye. But it doesn't say you're a *kadosh* when you do that.

We see over here the power of *ta'avah*, and we see that the only thing that could help you overcome it - is *kedushah*. Working on *kedusha* shows that a person is working on himself. This is one of the big *yesodos* that we have to remember.

## WHEN THE SITUATION CALLS FOR GEDARIM

Now, everybody thinks, "Take it slow. Think slow. Don't become an extremist." But in matters of *kedushah* you have to do behavior that appears extreme.

I remember we had a family *simchah*, and it was, *mamash*, a very personal, private *simchah*. It was in a *shul* basement. My grandfather saw a young girl, maybe aged six, walking around not 100% *tzenuah*. He got very upset. He insisted that they put up a *mechitzah*, right there and then in the middle of the *simchah*. In the middle of the *simchah*! No one listened to him. He got up and he said, "This demands *tznius*. We need a *mechitzah*." Some people snickered, "Nu, okay. We don't have any strangers. Nobody is *frie* here. It's just *mishpachah*." My Zeida got up. He got two coat racks. He put them between the men and the ladies. He got some tablecloths. He placed the tablecloths over them by himself. He made a *mechitzah*. "I saw the snickering," he said afterward. "It doesn't bother me at all." He had tremendous strength to make *gedarim* for the sake of *kedushah*.

I told you the *ma'aseh* when my Zeida was in his upper 80s? I once drove by his *shul* in the summer, and I noticed that the few windows that he had in the front of the *shul* were open, and the door was wide open. Now, it wasn't the time when the *shul* was in use, and I knew my Zeida was very careful about keeping the windows and the doors closed. There was no such *metzius* for him of not checking to make sure the doors and windows were closed. So I pulled up onto the sidewalk. I said, "I have to check this out. What's going on?" I walked into the *ezras nashim*. The front door opened up to the *ezras*



*nashim*. The entrance to the *beis medrash* was on the side. And I walk in, and I see a lady sitting in the middle of the *ezras nashim*. A *tzniusdike* lady. I wondered, what in the world is she doing here? I said, "Excuse me, could I help you? Could I give you some assistance? What are you seeking?" She turned around. She says, "I'm talking to the Rav." I said to myself, "Oh, it's another one of these characters, one of these Miller nuts." And I said to myself, "Who knows what this is here?" I said, "I'm the rabbi's grandson. What are you doing here? What's *pshat*?" All of a sudden, I hear my grandfather say, "*Ver is dorten*, who is there?" I walked through the *ezras nashim*. I walked around the *mechitzah* and into the *beis medrash*. My Zeida was sitting on a folding chair facing the *ezras nashim* and he had a *Mesillas Yesharim* open in his lap to the first *perek*. I said, "Oh, you're learning with her?" He said, "No, I'm talking with her." So I went out. I went home. The next time I met my Zeida, I said, "What was the *pshat* in that *ma'aseh*? All the doors were open. All the windows were open. A *Mesillas Yesharim* on your lap?" He told me, "You could never be too careful. You could never be too careful." He was sitting on the closed men's side. The *mechitzah* was completely closed. (During the week, they didn't keep the *mechitzah* closed because there were no women there. They used to put the top part of the curtains to the side). *Kedushah*. *Geder ervah* is *kedushah*.

I'll never forget the following story. I was a little boy and I had an appointment with my grandfather. When I came to speak with him, at that very moment, a young lady who was a *ba'alas teshuvah* arrived with her mother to speak to my grandfather, and the mother was wearing a pantsuit. The young lady was dressed *frum*. They came to speak to my grandfather. My grandfather said to me, "Would you mind if you wait for our appointment until I finish with them?" I figured I wanted to find out what's going on, what's cooking, so I said, "Okay." I went to the other side of the door and made sure I was looking very carefully through the keyhole. The lady was sitting there, and my grandfather walked into the room. In one flash, he took off his hat and covered his face with it, and he said, "Lady, how can I help you?" She said, "Are you all right?" He said, "Oh, I'm very fine. How can I help you?" So she started to say that her daughter became religious, and her daughter is young, and she doesn't understand and grasp the definition of love. "I found a man, a good man who wants to marry me, and I'd like the rabbi to explain to my daughter what love is about, to understand that love conquers all challenges." My grandfather asked her, "What needs to be conquered?" He didn't take his hat away for a second.

What needed to be conquered was that the man was a gentile. When my Zeida heard that, he said, "Lady, if you marry the gentile, you're going to drop dead!" I asked him afterwards if he meant it. He said, "100%. That's what's going to happen to her." So she got very angry. She blew her top, and she started blowing off some steam at my grandfather. My grandfather stood up at that moment and he said, "Lady, for your own good, it behooves you to keep quiet. Don't say anything more, because if you say more, even if you don't marry him, it's going to be very costly. Hold your tongue." And then the lady ran out of the house. The younger lady stood there. My grandfather put his hat back on like a regular hat. He said, "You're a special, young Bas Yisrael. What you did, you tried to help your mother in the best way you can, and Hashem should send you the right *shidduch* at the right time." He gave her a very warm, generous *brachah*. That was it.

But a *mentch* has to know that if you don't make *gedarim* you don't stand a chance.

## THE GAINS OF SHEMIRAS HA'EINAYIM

Now, one of the great things we have to know is that one of the great *kedushos* and one of the greatest *gedarim* that we can create for ourselves is watching and conducting ourselves with *shemiras ha'einayim*. Chazal tell us in *mesechta Derech Eretz* (1:20): רבי מיאשה בר בריה דרבי יהושע בן לוי אומר כל הרואה דבר ערוה, anybody who sees a *devar ervah*, he's exposed to it, ואינו זן עיניו ממנה, and he doesn't allow his eyes to be satiated from it, he doesn't enjoy it, זוכה, ומקבל פני השכינה. Why is that, מאי טעמא? Because it says in the passuk in *Yeshayah* (33:15-17): עוצם עיניו מראות ברע, somebody who covers his eyes from seeing *ra*. What does it say in the next *passuk*? הוא מרומים ישכון, he will live in the upper worlds, and מלך בפייו תחזינה עיניך, the King in His glory, your eyes will behold. You hear that?

You have to know, the *mefarshim* explain that there's something unique about the eyes of the person. The eye works on its own. My hand doesn't move on its own. My hand only moves if I command it to move. If I command my legs to move, my legs move. Eyes are something that are not in the control of a person. A person could see something that he doesn't want to see. That's why it says: If a person is exposed to a *devar ervah* that he couldn't prevent himself from seeing. He bumped into it. He came across it. But he doesn't enjoy it, he closes his eyes. He goes against his nature, and he puts a lid on it. He's זוכה ומקבל פני השכינה. That means even though he began to see, even though he initially had the exposure, but he forcibly closed his eyes and turned away from it, that person will be *zocheh* to see the *pnei haShechinah hakedoshah*. You hear what it says?! It says מרומים ישכון, that means *l'asid lavo* that person won't dwell amongst *anashim peshutim*, he will be amongst the *tzaddikim* and the *kedoshei eretz*. He's going to be among the greatest of the great!

A person has to understand that the *zechus* of a person who goes out of his way to be *shomer einav* properly and prevent himself from coming to any evil thoughts, is that the *koach* of *kedushah* will rest upon him forever and ever, and he's going to be *zocheh* to *mekabel* great things that others will not be given.

You have to know that the Shomer Emunim writes in a letter that somebody who is *shomer* his eyes from sin is *zocheh* to arouse a 'special eye' from Hashem. That means he has special *hashgachah elyonah* from Hakadosh Baruch Hu, and he has special *hashgachah pratis*, more so than all the other people in that generation - *middah keneged middah*, he says, and that's why it says עין ה' אל יראוי, Hashem's eye is on those who fear Him. And afterwards it says להציל נפשות ולחיותם ברעב, to save them from death, to sustain them in famine (*Tehillim* 33:18).

The Lev Eliyahu (vol 1, p. 260)<sup>3</sup> says that if a person wants to feel a *chiyus* in his *avodas Hashem*, you know what he should do? He should be *shomer* his *einayim* like it says in the *passuk*. Dovid Hamelech says, העבר עיני מראות, שוא, take away my eyes from looking at garbage, and then בדרך חיי, then I will live in Your *derachim*. You have to know, the Sefer Chassidim (אות תצד) says, that if a person closes his eyes from seeing evil, so any *tza'ar* that the person experienced because of that *shemirah*, he will do a *tovah*, he will bring benefit

<sup>3</sup> (תהילים קי"ט ל"ז) "העבר עיני מראות שוא -בדרכך חייני". אם חצה אדם שיהיה לו חיות בדרכי עבודת השי"ת - יעבר עיניו מראות שוא, וזהו מה שאמר דוד המע"ה: "העבר עיני מראות שוא" - וע"ז זה "בדרכך חייני".

to his children. It says יראה זרע יאריך ימים אשרי בניו אחריו<sup>4</sup>

## BEING MISGABER BRING AN EIS RATZON

There are tremendous, tremendous benefits of this avodah. Rav Yitzchok Zilberstein, the brother-in-law of Rav Chaim Kanievsky, says that he once heard directly from the famous *tzaddik* Rav Ahrele, the founder of the Toldos Aharon *chassidim*, that a person who goes in the street and there comes before him a prohibited thing, and he's *mesgaber* on his *yetzer* and he closes his eyes and doesn't look, you should know, he says, that moment is a tremendous *eis ratzon* for himself in *Shamayim*, and that whatever he's going to be *mespallel* and be *mevakesh* from Hashem, at that moment, there's a *segulah* that his *tefilah* will be *miskabel beratzon*. You don't have to find somebody being shamed publicly and not answering back. If you walk in the street and shut your eyes and you prevent yourself from seeing what you're not supposed to see, that's a tremendous *eis ratzon*.

He said over a story that there was a *yungerman*, a *talmid chacham*, that had to go to Tel Aviv because of his sick daughter who was in a hospital in Be'er Sheva, and the doctor sent him to Tel Aviv to bring a special *refuah* that was available in Tel Aviv. When he went to Tel Aviv, he was accosted with something that was not *tznius* but Hashem helped him, that at that moment he remembered what Rav Ahrele said. So what did he do? He was *mesgaber* on himself and immediately, he shut his eyes, turned away his head and he was *matzliach* to pass through this challenge with peace. At that moment, he began crying in the street. With tears he turned to Hashem that He should save his daughter from this evil decree and send her a *refuah shelaimah*. And he felt a tremendous *kirvas Elokim*. Then he continued on his way to the pharmacy to pick up the medicine, and as he walked in the door, his phone rang and he picked it up. His wife was on the phone. She was in the hospital with their daughter, and she said with a lot of emotion that there had been a sudden change in the daughter's condition *l'tovah*, and the doctors had come running. They were shocked. They said that the medicine was not needed anymore. The *yungerman* said, "I feel like I'm being a *kafoy tov* if I'm not *mefarsem*, if I don't publicize this *chessed* of Hashem." It's brought down in the *sefer Aleinu Leshabeach*.

A person has to know that. You have to understand that this is the time, if you want to make changes and you want to affect changes, work hard on yourself to ensure that you have and acquire some level of *kedushah*.

<sup>4</sup> אחד אהב אשה אחת ושאל אם מותר לראותה לפי שהגידו לו למה אתה אוהב אותה הלא אינה יפה כל כך אם היית מביט בה לא היה לך רודף אחריה ואסרו לו כי מביאה לידי קושי ערוה ולידי קרי אם יראנה. ועוד זכות ושכר גדול יש לו שנפשו וכל מחשבותיו עליה ואף על פי כך עוצם עיניו מראות ברע כל דבר צער שאדם סובל באותו ענין עושים טובה לזרעו שנאמר (ישעיהו נג י') יראה זרע יאריך ימים וכתוב (משלי כ ז) אשרי בניו אחריו.



# THE IDEAL SHABBOS

## LEARN TORAH - EXCEPT WHEN YOU WORK

There is a *machlokes* between R' Shimon Bar Yochai and R' Yishmael in the gemara Brachos (35b). The *passuk* says ואספת דגנך - and you will gather in your grain. Why does it have to say that? R' Yishmael explains that since it says לא ימוש ספר התורה הזה מפיו - the Torah should not leave your mouth, , you might think that it's to be taken as it's written, i.e., that one has to literally spend all his days exclusively immersed in the Torah study. So to teach me otherwise, the *passuk* states ואספת דגנך - you have to gather in your grain, i.e., you have to go out to work as well, הנהג בהן מנהג דרך ארץ, - conduct yourself "like the way of the world," and set aside time for work, and not only for Torah study. R' Yishmael is the lenient opinion in the gemara. *Pashtus*, what he means is that you have to learn Torah as much as you can, except for when you need to be *oseik* in your *parnassah* instead. People tend to take this very lightly.<sup>1</sup>

## LEARN TORAH EVEN WHILE YOU ARE WORKING

Now, R' Chaim Volozhiner (Nefesh Chaim 1:8) has a *pshat* on this gemara that kind of blows any leniency out of the water.<sup>2</sup> He is *medayeik* that the gemara says הנהג בהן מנהג דרך ארץ. He says, what kind of *lashon* is הנהג בהן מנהג דרך ארץ? He says it means that even in that little time that you're allowed to work, it has to be such work that in your thoughts and your *machshavos*, you are being *meharher b'divrei Torah*. That's the *pshat* in הנהג בהן - it's together with them; you're not *poreish* from Torah when you work. Rather, when you need to be *oseik* דגנך, you're allowed to be *arein geton* in your *machshavah* in *divrei Torah* and be involved in some *parnassah*. But that's a *chumrah* to say that. I'm not going to argue with R' Chaim Volozhiner, but I hope other people don't learn that *pshat* in the gemara.

Either way, the lenient opinion in the gemara is that a person is allowed to work and learn. But as much as he is able to learn, he should do so, and that's how the *din* of לא ימוש ספר התורה הזה מפיו is fulfilled.

## THE IDEAL: ONLY LEARNING TORAH

R' Shimon Ben Yochai says a more stringent *shittah*. He holds that if a person is going to go do *charishah*, *zeriyah*, and *ketzirah*, what is going to be with his Torah? So he says: בזמן שישאל עושיין רצונו של מקום, when *Yidden* do the will of Hashem, other people do their *melachah*. And that's how הספר התורה לא ימוש is fulfilled; it's without any involvement in *parnassah*. That means that a person has to aspire to the ideal of learning all the time. Abaye says, הרבה עשו כר'.

<sup>1</sup> תנו רבנן: "ואספת דגנך" מה תלמוד לומר? - לפי שנאמר: "לא ימוש ספר התורה הזה מפיו" - יכול דברים ככתבן, תלמוד לומר: "ואספת דגנך" - הנהג בהן מנהג דרך ארץ, דברי רבי. ישמעאל. רבי שמעון בן יוחאי אומר: אפשר אדם חורש בשעת חרישה, וזורע בשעת זריעה, וקוצר בשעת קצירה, ונדש בשעת דישא, וזורה בשעת הרוס, תורה מה תהא עליה? אלא בזמן שישאל עושיין רצונו של מקום - מלאכתן נעשית על ידי אחרים, שנאמר: "ועמדו זרים ורעו צאנכם וגו'", ובזמן שאין ישראל עושיין רצונו של מקום - מלאכתן נעשית על ידי עצמן, שנאמר: "ואספת דגנך". ולא עוד אלא שמלאכת אחרים נעשית על ידו, שנאמר: "ועבדת את אויבך וגו'".

<sup>2</sup> והענין הוא. כמי שפ' כיצד מברכין (ברכות לה ב') ת"ר ואספת דגנך כו' לפי שנאמר לא ימוש ספר התורה הזה מפיו גו' יכול דברים ככתבן ת"ל ואספת דגנך הנהג בהן מנהג ד"א דברי ר' ישמעאל רשב"י אומר אפשר אדם חורש בשעת חרישה כו' תורה מה תהא עליה אלא בזמן שישאל עושיין רצונו של מקום מלאכתן נעשית ע"י אחרים כו'. ובזמן שאין ישראל עושיין רש"י מלאכתן נעשית ע"י עצמן שנאמר ואספת דגנך. ולאכורה תמוה דמקו' לקרא דואספת דגנך כשאין עושיין רש"י מה ווא לעבדו בכל לבבם וגו' ועל קמרא ואספת דגנך אבל הענין כי ודאי שאין דעת ר' ישמעאל שיהא הרשות נתונה לאדם לפרוש ח"ו אף זמן מועט מעסק התורה ולעסוק בפרנסה ויהי' בטל אותו העת מעסק התורה לגמרי ח"ו. אמנם רמזו ר"י בלשונו הק' הנהג בהן מנהג ד"א ר"ל עמלן עם הד"ת היינו שגם באותו העת ושעה מועטת שאתה עוסק בפרנסה כדי הצורך וההכרח לחיות נפש עכ"פ ברעיוני מחשבתך תהא מהרהר רק בד"ת.

אם, many people have tried to abide by R' Yishmael's dictum, and they were *matzliach*, and many people tried R' Shimon Bar Yochai's *mehalech* בידן ולא עלתה, and they weren't *matzliach*.

We see over here a viewpoint, a Torah *hashkafah* on *eisek* in *parnassah* and *eisek haTorah*. This is a set of guidelines for us. We are so *veit* (far away) from this because we are *oisek* in *chol*, in *devarim beteilim*, and we try to be *בהם* in the *divrei chol*, try to *chap arein* in there a little *divrei Torah*. But you have to understand that what a Yid is, is not like that, it's the opposite. You have to rearrange your brain to think and to know that the *tafkid* of the Yid is to be *לא* מפיק. ימוש ספר התורה הזה *alef*. That's *alef*.

## THE OBLIGATION TO LEARN TORAH ON SHABBOS

Now, the whole *machlokes* between these *Tanna* is based on the *passuk* of ואספת דגנך. Now, if for whatever reason, there's no ואספת דגנך, then, is there any *shaaleh* that the *din* is *לא* ימוש ספר התורה הזה בפיק? There would be no *machlokes* at all, and both would agree that you have to sit and learn! So, it follows that on Shabbos, when there is an *issur* of דגנך ואספת, everyone would *takke* agree! And it's more than that, it's because Shabbos is excluded. Where does the *ואספת דגנך* come from? It came as a result of the *klalah* of *האכל להם* from Adam Harishon. But on Shabbos, the *klalah* wasn't *chal*. So *klapei Shabbos* there's no *shaaleh* that everybody agrees that there's no *heter* for not being *mekayim* the *passuk* of ואספת דגנך ספר התורה הזה מפיק literally! You hear that? *A gevaldige zach, a gevaldige, gevaldige, shtarke zach!!*

With this we can understand a teaching from Eliyahu Hanavi in *Tanna D'bei Eliyahu* (1:2).<sup>3</sup> אמר להם הקב"ה לישראל - Hakodosh Boruch Hu said to *Klal Yisrael*, לא ימוש ספר לא כתבתי לכם בתורתך אף על פי שאתם עושים מלאכה כל ששת ימים שבת יעשה? Didn't I tell you that? התורה הזה מפיק מלאכה - even though you work all six days, dedicate Shabbos for learning, וכאן וישנה בשבת, from here they said that a person should wake up early, אמרו ישכים אדם - and learn on Shabbos. And he should always do that. Shabbos is a *vort* of יעשה כולו תורה.

Now this is a frightening thing because we like to think of ourselves as *from Yidden*. And the *chiyuv* to make Shabbos תורה, *shteit* in *Tanna D'bei Eliyahu* is not a *din* of Shabbos, it's a *din* of ואספת ספר התורה הזה מפיק. That's the *ikker din* of *talmud Torah*. It's nothing to do with Shabbos in particular; it's because on Shabbos there's no *din* of דגנך ואספת, so it's *pashut* that everybody is *modeh* that this is the law on Shabbos.

There is another *Midrash*. The Tur brings it in Ohr Hachaim רצ. סימן. The *Midrash* states: אמרה תורה ריבונו של עולם כשישראל נכנסין לארץ מה תהא עלי. The Torah says, "Ribbono Shel Olam, when the Yidden enter Eretz Yisrael, what will be with me?" The Yidden were in the *midbar*, and in the *midbar*, Hashem took care of them. They didn't have to work, they didn't have to worry about anything,

<sup>3</sup> ימים יוצרו ולא אחד בהם (תהילים קל"ט:ט"ז) זה יום השבת לישראל כיצד אדם עושה מלאכה כל ששה ונח בשביעי נתרצה עם בניו ועם בני ביתו שוב אדם עושה מלאכה בפני אויביו כל ששה ימים ונח בשביעי שוכח כל צער שהיה לו כך הוא מדתו של אדם יום טובה משכח יום רעה. יום רעה משכח יום טובה. אמר להם הקב"ה לישראל לא כתבתי לכם בתורתך לא ימוש ספר התורה הזה מפיק (יהושע א' ח') אע"פ שאתם עושים מלאכה כל ששה ימים שבת יעשה כולו תורה. מכאן אמרו ישכים אדם וישנה בשבת וילך לבית הכנסת ולבית המדרש. ויקרא בתורה וישנה בבנינים ואח"כ ילך לביתו ויאכל וישנה לקיים מה שנאמר לך אכול בשמחה לחמך ושתה בלב טוב ייך (קהלת ט"ז) לפי שאין לו מנוחה להקב"ה אלא עם עושי תורה בלבד לפי שנאמר ואת כל אלה ידי עשתה וגו' ואל זה אבית אל עני ונכה רוח וחרד על דברי (ישעיהו ס"ו:ב). מכאן אמרו שיקרא אדם שיהא תפוס בידו כדי שלא תשיגנו בושא וכלימה בשעה שאומרים לו עמוד וערוך מקרא שקרית וערוך משנה ששנית וכך הוא מפורש בקבלה על ידי דוד מלך ישראל ה' בוקר תשמע קולי וגו' (תהילים ה').

Hashem did it all. So everything was taken care of. And therefore they learned Torah all day long, but only in the *midbar*.<sup>4</sup>

They weren't hunting in the *midbar*. They weren't rattlesnake hunting. Somebody just called me from a certain yeshiva and told me he caught a rattlesnake and a kingsnake. I said, "That's what you're in yeshiva for?" He said, "Our yeshiva is the most *geshmake yeshiva*, there are a lot of rattlesnakes around, so one of the big pastimes is holding rattlesnakes!" But, in the *midbar*, they didn't have rattlesnakes or kingsnakes, or garden snakes. They sat and learned Torah day and night. That's what they did. So the Torah said to Hakodosh Boruch Hu: What is going to be when *Klal Yisroel* enters into Eretz Yisrael? Every one of the Yidden is going to go and take care of his field and vineyard. מה תהא עלי, what is going to be with me? - אמר לה - Hashem said to the Torah, I am giving you a *ben zug*. You know what that is? זהו יום השבת שישאל בטלים מהם מלאכה והם - נכנסים לבתי כנסיות ובתי מדרשות ועוסקים בתורה, that's Shabbos, when *Klal Yisrael* don't work, and they go to the Beis Hakenesses and Beis Medrash to learn Torah

Now, you have to understand that this is the *psht* - Shabbos is a *ben zug* of Torah. Why is Shabbos the mate of Torah? Because there's no interference, there's no *melachah* on Shabbos. Because that's the day that the *chiyuv* of *talmud Torah* is *niskayeim b'sheleimus*. Then it's *mamash* לא ימוש ספר התורה הזה מפך. So therefore we have to understand that this is a clear indication of how we should be using our Shabosos.

## RAISE UP YOUR WEEKDAY WORK ACTIVITIES

With this, we could understand what the *Pele Yoetz* (R' Eliezer Papo, 1785-1828) writes.<sup>5</sup> He says לעסוק בשבת בתורה שבכתב ובתורה שבעל פה. וצריך לעסוק בשבת בתורה שבכתב ובתורה שבעל פה. He says שמאדם ומי שמאדם and somebody who wastes his time and is not *oseik* in Torah on Shabbos and Yom Tov, ענוש יענש, - he is going to be punished, also for the weekdays, because he loses his whole excuse. What's his excuse? באמרו שהיה טרוד על המציה ועל הכלכלה - he says he was busy during the weekday with his *parnassah* so he couldn't learn then. So they're going to tell him ויכיוו שבת ומעידים ויכיוו, Shabbos and Moadim are *mochiach*, כי אין בפיהו, *ehr redts nisht emes*, he's not talking the truth because he doesn't learn on Shabbos either. The whole *heter l'tzorchei parnassah*, is that even though there's a *chiyuv* of ימוש you also have a *chovah* of *hishtadlus*. When Shabbos comes, a person decides whether he will learn or take it easy. And when a person is *mekadeish Shabbos* properly with *limud haTorah*, he is *mekadesh* his whole work that he does during *sheishes yemei hamaaseh*.

<sup>4</sup> יסיון להרבות בפירות ומגדים כל היום כדי להשלים מנין ק' ברכות שחסרים בתפלת י"ח ואם רגיל בשנית הצורים אלא יבטלה כי עונג הוא לו ואחר השינה קובעין מדרש כדאיאתא במדרש אמרה תורה לפני הקב"ה רבש"ע כשיכנסו ישראל לארץ זה רץ לכרמו וזה רץ לשדהו ואני מה תהא עלי אמר לה יש לי זוג שאני מזווג לך ושבת שמו שהם בטלים ממלאכתם ויכולין לעסוק בך ע"כ צריך שיקבעו מדרש להודיע לעם את חוקי האלהים ואת תורותיו ואסור לקבוע סעודה בזמן בית המדרש כדא' בגיטין בפרק השולח (גיטין לח): אמר רבה בבתי תלת מילי נחתו בעלי בתים מנכסיהו וחד מינייהו דקבעי סעודתא בשבתא בעידן בי מדרשא (טור, אורח חיים ר"צא)

<sup>5</sup> ואל השלשה שלא מדבר דברי תורה ומוציא היום הקדוש בדברים בטלים וטוילים, ולא נתנו שבתות אלא לעסוק בתורה, וידוע מה שפי' הקדמונים על הפסוק, כי אקח מועד אני משרים אשפוט, שמי שמאדם הזמן ואינו עוסק בתורה בשבתות ובמועדים, ענוש יענש גם על ימי החול ואין לו מקום פטור למר שה' טרוד על המצ' ועל הכלכלה, שהרי שבתות ומועדים ויכיוו כי אין בפיהו נכונה, וצריך לעסוק בשבת בתורה שבכתב ובתורה שבע"פ, שהם רומזים לקב"ה ו' בשבת יחוד קובה"ן, וגם בזכות התורה אנו נגאלין, כי גאולה זו היא בזכות משה רבינו ע"ה והוא תבע יקרא דאורייתא. אלו הן ג' פשעי ישראל בענין חלול שבת דבור, ועל ארבעה מה שאינם שואלים ודורשים בהלכות שבת, מפי ספרים או מפי סופרים, המה כשלו ונפלו בהרבה איסורי שבת, ומחללין שבת גם בלי לדעת, כגון באיסור שבות ואיסורי מוקצה ואיסור צידה ואיסור בורר ואיסור ליבון וכן בענין חימום המאכל, ובפרט בשמחות וגיל רבה המכשלה וצריכים מנהיג הקהילות לעמוד בפרץ, וכנהנה רבות אשר מי שלא יבא לדרוש אלקים גם יזקין לא ידע שיש איסור בדבר, וכבר כתב בספר החסידים, כשם שאמרו שואלין ודורשין בהלכות פסח, כך חייבא רמא לדרוש ולתור לדעת הלכות שבת, לעבור עליהם לפחות פעם אחת בשנה וחייבא רמא על הדרשנים לדרוש לעם את חוקי האלקים ואת תורותיו, ולשמועם ומקיימם יענש ועליהם תבא ברכת טוב.

## COMMIT TO GRADUAL IMPROVEMENT

*Rabbosai*, we have to become *frum*. Now, how do you become *frum*? You take a small step. The first step you have to do is, you have to tell yourself: “My goal is that on Shabbos יעשה כולו תורה. This is my aspiration for life. That’s my *chov*. That’s what the Ribbono Shel Olam wants me to do.” Now, of course the Ribbono Shel Olam wants you to be involved with *seudas Shabbos*, with *tefillos* on Shabbos. But most of us look forward to יעשה כולה שינה. That’s what you want to do, we like to do that. There are people who sleep on Shabbos more than they would ever dream of sleeping on any other day. Now, could a person untrain himself in one Shabbos? It’s not possible. But like a *baal teshuvah* who becomes *frum* - does he become *frum* in one day? No. Once he decides to become *frum*, he knows he is committing himself to a *kabbalah* of *kol haTorah kulah*. Will the entire *kabbalah* start tomorrow? No, he starts to take small steps.

But let’s say you have a *baal teshuvah* who says: “I’m not going to be *mekabel* this mitzvah. I am not going to be *mekabel* this mitzvah in the future either. I am not being *mekabel* this forever.” I told a guy who said this, “You’re a *rashah*. Your *mitzvos* are worth zero, you have to know that, because you’re not saying that, ‘Right now, I can’t commit, but I understand what I’m aiming for.’” You have to know if a person is a *mumar l’davar echad*, he is a *mumar l’kol haTorah kulah*. He is not *mekabel Torah*. You can’t be *mekabel* six hundred and twelve and a half *mitzvos*, it has got to be six thirteen. Whether you do it or not, you know you’re a *rashah*, you know you’re a *posheiah*, you know you’re a *shogeg* - whatever you are. But you have to acknowledge you are doing something wrong by not doing those *mitzvos*.

So the fact that everybody else doesn’t care about Shabbos doesn’t change the facts. You read about the *sedarim* on Shabbos in the Chofetz Chaim’s yeshiva. It’s mind-boggling! Take a look in the מאיר עיני ישראל, you can’t figure out how from 12:30pm (after *davening* and after the *seudah*), they were learning straight till Minchah. Unbelievable! We can’t expect that from you. But you have to understand, you have to be *mechavein* to what your goal is. Most people feel that they’re doing a tremendous *mitzvah*, they say they are going to learn a few minutes on Shabbos. “I am going to give Hashem some time out of my day of *oneg*, out of my day of *menuchah*. I’ll try to give Hashem a few minutes.” You have to know that that’s nothing to do with Torah.

So we have a *mitzvah* here, it’s called a *mitzvah yesomah*. Not a lot of people realize it. We are learning about the seriousness of *talmud Torah*. *Im yirtzeh Hashem*, we will tell you another time about what R’ Yisrael says. R’ Yisrael Salanter is *mechadesh* a *noradikker chiddush* in *limud haTorah b’Shabbos*. He says *mamash* frightening things. *Limud haTorah* on Shabbos is different than during the week, and so is *bittul Torah* on Shabbos, it’s *eino domeh*, it’s very different.

## MAKE A SELF-ASSESSMENT

So therefore let us start to recalibrate our brains. Even if you are tired, I’ll tell you what you have to do. You have to make a *cheshton*: Is it *takke* because of the tiredness that you are sleeping when you want to learn Torah, or is it because you don’t want to learn Torah, and therefore you’re tired? I remember thinking about that - why do they need to sleep late? I remember in yeshiva, when I was a *bochur*, I was thinking: Why do I need to sleep late on Shabbos? Why did I want

to sleep as much as I could on Shabbos? Was it because I was *toreach* and *amul b'Torah* the whole week? Unfortunately, that wasn't the problem. Yes, I went to sleep late on Shabbos, but during the week, I also went to sleep late. If you shmooze late, or you learn late - whatever you did, there was no *chiluk*.

I was *omeid* on this *nekudah*, that a person is so afraid of having nothing to do, that's why he wants to sleep. That's why depressed people sleep, because they have nothing to wake up for in the morning. They have nothing to look forward to in the day; depression means that you have nothing to do. And since the *tefillah* doesn't turn most people on, getting out of bed doesn't make much sense. Unfortunately, Torah doesn't turn people on either. But a person may think it's a *midas chassidus*. It's not *chassidus*. This is something that is very basic. This is a fundamental mitzvah - *talmud Torah k'neged kulo*. And therefore it behooves us to start to recalibrate our thinking. We have to rest? Okay. You have to take care of other things? Okay, take care of other things. There is very little to take care of. Not יעשה כולה שבת, rather, you have to embark on a career of making Shabbos synonymous with *talmud Torah*, with the fulfilment of the great mitzvah of לא ימוש ספר התורה הזה מפידך.

Let us undertake this, let us start to recalibrate our brains. Let us start אורך חיים, let us start to walk up the highway of life and be *koneh olam habah*. When we come to the Next World, the Ribbono Shel Olam will say, or the first question they will ask you is: Did you learn Torah? You'll say, "Sure."

They'll say, "How about Shabbos?" You'll say, "Shabbos? Shabbos is a day of rest, Hashem, You said it!" Hashem says: I sent you a message - יעשה כולו תורה, that's what Shabbos is. "What? I don't like that message. I deleted that message from my email, Hashem. I wasn't interested in that message." "What about לא ימוש ספר התורה הזה מפידך?" "What? What is that? Don't we *pasken* like R' Yishmael? R' Yishmael's opinion of ואספת דגנך, everybody knows that, Hashem. I am not such a big *machmir* of R' Shimon Bar Yochai, he was a major *tzaddik*, the Zohar and all that!" Hashem will say: "But the whole *heter* is ואספת דגנך, on Shabbos there is no ואספת דגנך, there's no work on Shabbos! "Oh, is that so? But I was tired from the ואספת דגנך!" Hashem will say: *Drei nisht a kop!*



## ✧ IN SUMMARY ✧

**Part 1:** The *mitzvah* of *kedoshim tihyu* was spoken to all of *adas Benei Yisrael* by Moshe Rabbeinu himself. A person who keeps this *mitzvah* carefully is called a *kadosh* - a unique title that is not associated with other *mitzvos*. Acting in what other people may describe as ‘extreme’ ways, is in place for maintaining our *kedushah*. This includes setting up *gedarim* to make sure we stay far away from *ervah*. The Torah highlights that the only way to overcome the challenge of *ta'avah*, is by creating fences. Practically speaking, *shemiras haeinayim* is an effective *geder* that brings with it many benefits and spiritual gains. Included in this is what the Shomer Emunim writes, that *middah keneged middah*, when we guard our eyes, Hashem’s eye will be on us with a special *hashgachah pratis*. This week, I will (*bli neder*) pick a time to focus on *shemiras ha'einayim* in practice, and I will treat the *gedarim* for *kedushah* of myself and others with additional respect.

**Part 2:** There are different opinions regarding how we balance gaining *parnassah* and learning Torah throughout the week. However, all opinions agree that Shabbos is a day when we can and should dedicate a substantial amount of time to learning Torah. Rather than looking at Shabbos as ‘my day on which I can chill out,’ we should look at Shabbos as ‘Hashem’s day,’ as Hashem has designated Shabbos as the *בן זוג* of the Torah. By committing to gradually dedicating more time for *limud Torah* on Shabbos, a person sanctifies his Shabbos and sanctifies the actions of the entire work-week as well. This week, I will (*bli neder*) try to wake up early on Shabbos to learn or dedicate more time for learning on Shabbos.

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