Divrei Torah, Ba`er Heitev באר היטב פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 10 No. 17 Parshas Behar 5779

בס״ד פרשת בהר תשע״ט

וַיְדַבֵּר ה׳ אֶל מֹשֶׁה בְּהַר סִינַי לֵאמֹר: ויקרא פכ"ה פ"א

And Hashem spoke to Moshe on Har Sinai [Mount Sinai], saying. {Vayikra 25:1}

בהר סיני - מה ענין שמיטה אצל הר סיני והלא כל המצות נאמרו מסיני אלא מה שמיטה נאמרו כללותיה (ופרטותיה) ודקדוקיה מסיני אף כולן נאמרו כללותיהן ודקדוקיהן מסיני כך שנויה בת״כ. ונ״ל שכך פירושה לפי שלא מצינו שמיטת קרקעות שנשנית בערבות מואב במשנה תורה למדנו שכללותיה ופרטותיה כולן נאמרו מסיני ובא הכתוב ולמד כאן על כל דבור שנדבר למשה שמסיני היו כולם כללותיהן ודקדוקיהן וחזרו ונשנו בערבות מואב: רש״י ויקרא פכ״ה פ״א

Parshas Behar starts by saying that on Har Sinai Hashem told us the Mitzva of Shmittah. Rashi famously asks what is the connection between the two. Rashi explains that just like Shmittah was given on Har Sinai in great detail, so too were all the Mitzvos in great detail. Yet the question remains, why was Shmittah chosen out of all the Mitzvos to teach us this lesson? **The** Ben Ish Chai answers that Har Sinai and Shmittah have something in common. They were both in a bad position but this was precisely the reason for their success. Har Sinai was not even a candidate for Kabolas HaTorah as it was way to small and plain. However in this merit it was chosen. Similarly Shmittah is a difficult year agriculturally but precisely because of this Hashem blesses the land with incredible abundance as a reward. **This** connection is not only the similarity between the two but a lesson for all Mitzvos. We need not fear the perceived loss from doing any Mitzvos, be it the extra cost of money or time required by the Mitzva. In every Mitzva it is this sacrifice that will sow the seeds of reward. - Ben Ish Chai

וְלֹא תוֹנוּ אִישׁ אֶת עֲמִיתוֹ וְיָרֵאתָ מֵאֱלֹקֶיךָ כִּי אֲנִי ה׳ אֱלֹקֵיכֶם: ויקרא פכ״ה פי״ז

***You** shall not defraud one another; but you shall fear your G-d; for I am Hashem your G-d. {Vayikra 25:17}*

If you do not deceive one another, you can be confident that you will observe the rest of the Mitzvos of the Torah. But if your business dealings are not honorable, and you are not upright in your interactions with others, you will not have the זכות of fulfilling the other Mitzvos. Honesty is the true test of whether or not you are a Torah-observant Jew. – Rav Naftoli of Ropschitz

וְלֹא תוֹנוּ אִישׁ אֶת עֲמִיתוֹ וְיָרֵאתָ מֵאֱלֹקֶיךָ כִּי אֲנִי ה׳ אֱלֹקֵיכֶם: ויקרא פכ״ה פי״ז

***You** shall not defraud one another; but you shall fear your G-d; for I am Hashem your G-d. {Vayikra 25:17}*

One time a Yid came to the Alexander Rebbe. This Yid who was not a particularly good person and took Mitzvos very lightly but always showed himself to be a very pious Jew. The Posuk says (Behar 25:17), "Vi'lo Sonu Ish Es Amiso Vi'yareisah Mi'Elokechah", do not pain or trick your friend and be fearful of Hashem. Why does it say to be fearful of Hashem by this particular Mitzva? **The** Rebbe said to this person that Vi'yareisah Mi'Elokechah teaches us that not only tricking your friend momentarily or insulting him is ohssur {forbidden} but even when it comes to giving an appearance of being a Yiras Shomayim the Posuk says it is assur to try and trick others. - Yagdil Torah

וְכִי יָמוּךְ אָחִיךָ וּמָטָה יָדוֹ עִמָּךְ וְהֶחֱזַקְתָּ בּוֹ גֵּר וְתוֹשָׁב וָחַי עִמָּךְ: ויקרא פכ״ה פל״ה

And if your brother has become poor, and his means fail with you; then you shall relieve him; though he may be a stranger, or a sojourner; that he may live with you. {Vayikra 25:35}

Rabbi Tanchum the son of Rabbi Chiyoh did as follows: When his mother purchased a measure of meat for him in the market, she would buy two measures: one for him and one for the poor, thereby fulfilling the verse (Koheles 7:14): "G-d made one as well as the other". The poor and the rich are interdependent - that is why Moshe Rabbeinu warns "If your brother becomes poor". – Vayikrah Rabboh {34:5}

לימוד אור החיים הק׳ בחבורה ליל ששי 8:30pm

יוצא לאור ע״י מכון בית צדיקים - שידלוב סטאשוב
714 Park Ave Lakewood NJ 08701-2025
Fax: 1-732-730-1588 Tel: 1-732-901-6225
ברשות ובהדרכת גדולי התורה chizuk620@gmail.com
A project of Cong. Tiferes Zvi

לקבל הגליון, הן בלשון הקודש "על התורה ועל העבודה"
גם שיעור באידיש - כחצי שעה
והן הנ"ל, וכן להקדיש גליון לזכות, לרפו"ש, לע"נ או לזכות את הרבים - אחב"י ביותר מארבע אלף מקומות בעולם קע"ה כ"י להתקשר להנ"ל - ידידכם נפתלי הירצל גאנצווייג
Contact us for dedications, in honor of a Simcha, Yohrtzeit, or Zechus etc., Loshon Hakodesh or English versions, received by thousands worldwide.
Send in yours and your friend's numbers to receive ASAP.
Ah Guttin Shabbos! - Rabbi Naftali H. Ganzweig