

INSIGHTS IN THE PARSHA

וְאָהַבְתָּ לְרֵעֶךָ כְּמוֹךָ

“You shall love your neighbor as yourself”

The Belzer Rebbe teaches us that by increasing love and fraternity between peers and friends, the global impact is immense, for the name of **אלוקים**, which symbolizes judgement and harshness in the world, is turned into the name **י-ה-ו-ה**, which symbolizes mercy and lovingkindness. All of this is alluded to in the passuk **וְאָהַבְתָּ לְרֵעֶךָ כְּמוֹךָ** – the gimatria of the word **כמוך** is identical to that of **אלוקים**. If one is to truly love his neighbor as himself, then the gimatria of **כמוך** i.e. **אלוקים** will turn into **אני** **י-ה-ו-ה** – that attribute of kindness.

This is further alluded to in the word **אהבה**, which equals 13 in gimatria. When **אהבה** is doubled, because it exists equally and mutually between two people, that equals 26 – or **י-ה-ו-ה** in gimatria, because love magnifies and increases Hashem's kindness in this world.

WARNING AGAINST ENTICEMENT

לֹא תַעֲשֶׂק אֶת רֵעֶךָ

“You shall not oppress your fellow”

This is a warning directed at the yetzer harah, forbidding that he oppress the yetzer hatov, and entice him toward sin. And his path in this direction is as follows:

1) First, he pushes people away from Torah study to mitzvot. 2) Then its from mitzvot to those things which are good, but aren't mitzvot, such as visiting graves, listening to empowering speeches, reading Tehillim in groups etc. 3) Then its from those things to seudot mitzvah, 4) Then its to regular meals not tied to mitzvot. Finally the path shoots heavily downward.

The warning to the Yetzer Harah is therefore as such: It's one thing to make a person seek out what is bad, but don't make him believe that the bad is good!

GIVING EYES TO MALACH HAMAVET

וְלֹא תַעֲוֹנֶנּוּ

“You shall not act on the basis of omens or lucky hours”

It is mentioned in the book **ילקוט דוד**, in reference to the Zohar HaKadosh, that the statement **לא תעוננו** really means: you should not give eyes to the angel of death. Because with every sin that a person commits, the angel of death assigned to that person gains an eye, and at his time of death he sees it full of eyes. This is what is meant by the statement: “Know what stands above you, an eye that sees (Pirkei Avot).”

THE GOSSIPER BEHIND THE DOOR

לֹא תֵלֵךְ רְכִיל בְּעַמֶּיךָ

“You shall not go around as a gossipmonger amidst your people”

Chachamim teach us that **דרכו של רכיל לעמוד אחר דלת** – it is the way of a gossipmonger to speak badly of his own friend behind his closed door. Rabbeinu Ephraim teaches us the following: The Milui Gimatria of the word **רכיל** is 434, and the Gimatria of the word **דלת** is also 434, to allude to the gossipmonger, who hides behind the closed door to eavesdrop on his friends, and to find out what scandals they are involved in. Then, he is like a **רוכל** – a peddler, who collects merchandise in one place and goes to sell it in another place. The Gimatria of **רכיל** is 260 and the gimatria of **מכר** – merchandise, is also 260. Because the trash he has on his friend is now merchandise that he will go around spreading in other places. These are the wicked ways of the people engrossed in Lashon Harah.

The Ben Ish Hai used to say of such a person: the Passuk says **הולך רכיל מגלה סוד** – The gossipmonger reveals everyone's secrets – the first letters thereof spell **מרה** – bitter. That is how this person's life will end – bitterly.

THREE EXTENTS OF REBUKE

הוֹכַח תּוֹכִיחַ אֶת עַמִּיתְךָ

“You shall surely rebuke your fellow”

The Gemara asks, to what extent must a person be rebuked. It gives three opinions. Rav says that it should be to the point of hitting a person, Shmuel holds that it is to the point of putting down a person, and Rabbi Yochanan says its to the point of admonishing that person. The Halakcha, as stated by the Rambam, is like Rav.

There is a way to remember this through the famous saying in Pirkei Avot of **עשה לך רב וקנה לך חבר**. The initial statement says **עשה לך רב** – make yourself a Rav, but it could imply, act **וקנה** like Rav does, because Halakha is like him in this regard infers the following. Three Amoraim were called **לך חבר** they are Rav, Shmuel, and Rabbi Yochanan. And the – **קנה** and **קללה**, **נזיפה** and **חברים**, **הכאה** abbreviations of the word corresponding to the three positions that these Rabbi took regarding the Mitzvah to rebuke a friend.

FROM BLOOD TO BLOOD

לֹא תֹאכְלוּ עַל הַדָּם

“You shall not eat over the blood”

It is mentioned

WHAT IS TRUTH

ולא תשקרו איש בעמיתו

"You shall not lie, one man to his fellow"

Two of the three letters in the word שקר are רש, the same two letters that are shared with the word רשע. The remaining ק in שקר is actually shared with the ק of the word צדיק. What we learn from here is that not every רשע is entirely lying and not every צדיק is entirely telling the truth. There is some truth to the words of the Rasha and some falsehood in the words of the tzaddik. But the Chernobler Rebbe pointed out one thing that distinguishes between truth and falsehood. Truth is not always detected right away: sometimes immediately (א), sometimes as things progress (מ) and sometimes at the end of the story (ת), but falsehood is immediately detectable. This is why the letters שקר are all adjacent to one another.

WHAT'S HIDING BEHIND THAT AMULET?

We know well that all of our successes, and all of the blessing in our lives, are sourced in the power of the Torah and it's study. A person does not realize how much he merits in this world for a few moments of Torah study, all the more so many hours of study. It is told that Rabbi Yoel Sirkis, the Bayit Chadash, was once asked to write an amulet that would serve as a healing Segulah for people who were sick. The Rabbi wrote the amulet, and when he placed it on the first sick person, within moments he had the strength to stand up and was healed. People in the community continued to give that amulet to other people who were in danger of dying, and it worked to heal them. After a number of years, people opened up the amulet to see what was written inside, and this is what they found: "Almighty G-d, may the merit of the study that I studied of your Talmud Masechet Baba Batra serve as a healing power to the sick among Your people. Amen." We know that the Bayit Chadash was a very pious and learned Rabbi who gave wholly of himself for the sake of Torah.

It once happened that the Bach traveled to the city of his son in law, the Taz, for a visit. When he arrived, he was greeted well by the people of the city, and was brought to the Beit Midrash, where the people came to hear his words of Torah. He did, however, notice, that there was a young, very pious person there who was not paying any attention to him, and walked away whenever the Bach came near. The Bach asked his son-in-law to inquire as to why this person was ignoring him. The Taz approached that man and said, "My father in law has noticed that you have been avoiding attending his shiur and have distanced yourself from him. He is curious if he has wronged you to in any way." The man

responded, "I know that the Bach has been placed in a *Nidui* (excommunication) from heaven over an act he committed on his way here. He was approached by two men in dispute over some money asking for his time, and when he learned that the money in question was a minuscule amount he told them to deal with it between themselves rather than cause his bittul Torah, and he has been placed in *Nidui* over this. If you don't believe me, ask him yourself." The Bach was asked and indeed confirmed that that story took place. He did a *Hararat Nidui* over the matter and it was resolved. But he was impressed that this young holy man would know what transpired. So he approached him with a copy of his book, the Bayit Chadash and asked the young Rav to read it before it is brought to press. The young man took it, and after a week approached the Bach and requested to keep it for another month. When the month passed he continued to hold on to it. Frustrated, the Bach asked that he return it, or if there was a major flaw with it, that he be informed and he will be willing to adjust it or burry it! The young rav responded, "There is nothing wrong with your sefer; it is excellent! In fact I will return it to you now."

Immediately the young Rav ran to the printer, without anyone's knowledge, and told the printer, "In the next one to two weeks, the Bach will come here asking to have his book printed. I refuse to allow you to print it. I am the author of the sefer *Megaleh Amukot*, and I insist that you listen." This was the first time he revealed his identity as the author of *Megaleh Amukot*. Finally the Bach arrived at the printer, and the printer insisted that the Megaleh Amukot forbade him from printing the sefer, and pointed to the same young Rav who held onto the book for over a month. When the Bach approached him again, now surprised by his identity, the Megaleh Amukot told him, "I was withholding the book as much as possible because I know that your tikkun in this world is to bring this book to the world. After that is done your tikkun will be over and you will die. I'm trying to extend your life as much as possible." But the Bach said, "I don't care if Hashem wants me to leave the world, my mission has been to deliver this Torah, and I cannot be withheld from that any longer." Indeed as soon as the book was published, the Bach passed away.

רציתי לברך אתכם ביום שמח, שפרנסתכם
פורח. בריאותינו תתמיד ולא כאורח. חיוך תצמח כעציץ
לא יתאדה כריח על שפתינו כאור זורח, וכספנו
ונזכה לראות בביאת משיח
אמן ושבת שלום

Shabat Shalom!!! - Rav David Yaacov