

PARSHA INSIGHT

He (Hashem) brought us to this place, and He gave us this Land, a Land flowing with milk and honey. (26:9)

This place refers to the Bais HaMikdosh; this Land refers to Eretz Yisroel. (Rashi)

The Bais HaMikdosh was built after Bnai Yisroel entered Eretz Yisroel. Shouldn't we first thank Hashem for bringing us to Eretz Yisroel and then thank Him for the Bais HaMikdosh? Isn't this the correct order of events?

The Targum Yonoson ben Uziel (Yisro) writes that on the night before Bnai Yisroel departed from Mitzrayim, they were flown on eagle's wings to the place of the Bais HaMikdosh to slaughter the Korban Pesach. According to Targum Yonoson ben Uziel we can answer as follows. The order of the posuk is indeed correct because Bnai Yisroel came to the place of the Bais HaMikdosh forty years before they entered Eretz Yisroel.

The Ben Ish Chai answers as follows. The nations of the world claim that Bnai Yisroel stole Eretz Yisroel from them (Rashi Breishis 1:1). Hashem does not have any connection with anything that is stolen (Yeshayahu 61:8). It is clear that if Hashem rests His Presence on the Bais HaMikdosh, it is proof that it is not stolen. We first thank Hashem for the Bais HaMikdosh because it proves that Eretz Yisroel is not a stolen land. Even though Bnai Yisroel entered Eretz Yisroel first, we thank Hashem first for the Bais HaMikdosh because it proves our right to Eretz Yisroel.

The Binyon Ariel answers in another manner. Eretz Yisroel serves has two outstanding virtues. It is a land of 1) Great spiritual capabilities because there are many mitzvos that one can only perform in Eretz Yisroel. 2) Great physical attributes, as the posuk describes it as a "Land flowing with milk and honey".

When one is celebrating the bountiful harvest his land has produced, he may become distracted from the true importance of Eretz Yisroel. The Torah specifically wants the Bais HaMikdosh to be mentioned first in order to impress upon us that the focal point of Eretz Yisroel is the Bais HaMikdosh, which represents the special spiritual levels one can attain there. The fact that the Land is a place that flows with milk and honey is a secondary matter.

A GLIMPSE OF GREATNESS

The Egyptians befriended us... (26:6)

The nature of a person is to be influenced by his friends and environment. (Rambam Dayos 6)

Rav Eliyohu Broner related the following story:

I drove Rebetzin Kanievsky to visit her father, Rav Elyashiv. Pointing to a certain place in the house, her brother Rav Avrohom said, "On this spot, my sister would recite all of Tehillim every night."

During the return drive home, I built up my courage to ask the Rebetzin why she would recite every night all of Tehillim. At first she hesitated to answer, but after much cajoling, she told me as follows. "When I was a teenager, our family experienced periods of poverty. I was well acquainted with accounting, so I got a job in order to alleviate the financial pressure at home."

"Unfortunately, at the time there weren't any workplaces with a positive ambiance. I took a job in a workplace whose spiritual atmosphere did not match the environment of my parents' home. I would therefore get up early, before morning, to recite all of Tehillim and daven not to be influenced by the atmosphere of that workplace."

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DILEMMA

You will build a house, but you will not dwell in it; you will plant a vineyard, but you will not redeem it...(28:30)

Then the officers shall speak to the people saying, "Who is the man that built a new house and is afraid that another man will inaugurate it? ... another man will inaugurate it. And who is the man who planted a vineyard and is afraid that another man will redeem it? ... another man will redeem it. (Shoftim 20:5-6)

When listing the curses of building a home and not residing in it, and planting a vineyard and not redeeming it, the Torah does not mention that someone else will reside in it or redeem it.

However, when allowing the soldier to return from fighting a battle, the Torah describes his fear that someone

You shall take of the first fruit of the ground that you bring in from your Land... (26:2)

“From your Land” excludes produce grown outside of Eretz Yisroel. (Bava Basra 81a)

Any mitzva that is dependent on the Land applies only in Eretz Yisroel. Any mitzva that is not dependent on the Land applies all wherever one may live. (Kidushin 36b)

Bikurim is a mitzva that is dependent on the Land. Why does the Gemora need a special posuk to exclude produce that grew outside of Eretz Yisroel? (Tosfos Bava Basra 81a)

Produce grown outside of Eretz Yisroel is not obligated in any of the mitzvos of the Land (ibid). However, the Eliyohu Rabba brings in the name of the Gra that there is an additional aspect which pertains specifically to bikurim. The kedusha of bikurim cannot be consecrated upon produce that grew outside of Eretz Yisroel.

Where is the source for the halocho that the kedusha of bikurim cannot be consecrated upon food grown outside of Eretz Yisroel?

Based on the Eliyohu Rabba, Rav Chaim Soloveitchik (292) points out the source for the halocho, while answering Tosfos’ question. The extra posuk (brought in Tosfos) that excludes bikurim from produce grown in Chutz Laaretz is the source that teaches us that there is an additional halocho that pertains to bikurim - the kedusha of bikurim cannot be placed on produce that grew outside of Eretz Yisroel. Therefore, even if a person would go beyond his obligation and attempt to consecrate produce from outside of Eretz Yisroel to be bikurim, it would not take effect.

RAFFLE RULES:

MONTHLY RAFFLE

1) Earn one ticket for every week that you correctly answer a “Who Am I” or “Torah Riddle”.

2) Only answers that are submitted via email will qualify. OnegShabbos@Beachwoodkollel.com.

3) You can only earn a ticket for answering questions from that week’s “Oneg Shabbos”

Prize for Month of Elul and Tishrei:
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TORAH RIDDLE

What connection is there between the Seder on Pesach and the parsha this week?

Last week’s riddle:

What connection will the laining this week have with the laining of Parshas Reah? **Answer:** Part of the haftorah that was lained was from Parshas Reah.

Congratulations to: Lisa Adler Family, Y.D. Solomon

WHO AM I?

(A Torah Personality)

1. My Rebbi’s Yartzeit is also this week
2. I learned with the water man
3. I transplanted the Yeshiva to Bnei Brak
4. I built and fundraised for many institutions
5. Named for Kings
6. I am known by the Yeshiva’s hometown

Last week’s clues: Don’t confuse me with Shlomo’s general, You sing my song on Lag B’Omer, I add life, I may be buried in Yerushalayim, I am recognized by my Turban.

Answer: Rav Yosef Chaim of Baghdad, the Ben Ish Chai. His Yartzeit is 13 Elul. Named his seforim on Shas Benoyohu and ben Yehoyoda (Shlomo’s general was Benoyohu ben Yehoyoda. I composed the song that is sung on Lag B’Omer about Rav Shimon bar Yochai. According to some, the Ben Ish Chai’s body was miraculously carried from Baghdad to Yerushalayim for burial. He is easily recognized by the turban he wore.

Congratulations to: Lisa Adler Family, Becker Family

Kollel Minyonim Schedule

Selichos This Week 7:00

Mincha:

- Sunday & Monday - 7:45
- Tuesday - 7:44
- Wednesday - 7:43
- Thursday - 7:41

KOLLEL BULLETIN

MAZEL TOV

- ♦ Mr. and Mrs. Josh Klarfled on the Bar Mitzva of Bentzy
- ♦ Dr. and Mrs. Shlomo Koyfman on the birth of a boy
- ♦ Mr. and Mrs. Arnie Levine on the birth of a granddaughter
- ♦ Mr. and Mrs. Herb Schabes on the birth of a great-granddaughter
- ♦ Mr. and Mrs. Philip Setnik on the Bar Mitzva of Rafi

CONDOLENCES

- ♦ Mr. Yehuda Resnick on the passing of his father
- ♦ Mr. Shaul Borochovitz on the passing of his father

(Related to the Week)

1. I am before Shavuos
2. I am before Rosh Hashono
3. Quiet
4. Punishment

Last week’s clues: I am for the Yetzer Hora, I will be hated, I cause rebellion, I shall cry.

Answer: The Eishes Yefas Toar.

Congratulations to: Lisa Adler Family, Efroymson Family, Neil Parks, Y.D. Solomon, Sorah & Naftoli Stoll