Points to Ponder

ראה תשעט

**רְאֵ֗ה Behold and see (11:26)** - The first word in the Parasha opens our eyes**. Rav Chaim Cohen, (the Chalban) ztl** explains that sights, paired with the idea of listening as mentioned in last week’s Parasha are 2 critical elements in Avodas Hashem. The question is, which one is greater? The Chalban explains that in regard to cognitive matters, the power of sight dominates. However, in terms of the matters of the heart, it is the power of listening that leaves a bigger impact. In terms of Jewish practice, the power of sight is more connected to the study of Torah because it gives you a better picture of the landscape. On the other hand, the Tefillah process is one that requires connection to the heart. The ability to listen is more powerful then.

**כִּי אִם־אֶל־הַמָּק֞וֹם To the place that Hashem will select (12:5)** - Why doesn’t Hashem mention the place of the Beis Hamikdash expressly? **Rav Aharon Lopiansky Shlita** cited the Rambam who explains that there are multiple reasons. First, when the nations of the world see how central the place is to us, they will argue to possess it. Second, when we are in Galus, whoever has control over the area will try to destroy it. Thirdly, when we control the land, Hashem did not want fights over the land due to ownership challenges. (See how prophetic these reasons are, even until today).

**אֲשֶׁ֛ר אָֽנֹכִ֥י מְצַוְּךָ֖ הַיּ֑וֹם לַֽעֲשׂוֹת֙ הַיָּשָׁ֔ר  To do that which is Yashar in the eyes of Hashem (13:19) - Rav Dovid Kviat ztl** explains that the sections of the Torah of the Novi Sheker, the Meisis and the Ir HaNidachas are tests to follow Hashem and not a powerful and persuasive leader. A person needs to first guarantee that the leaders’ words are consistent with Toras Hashem. This matter has tripped up many in Jewish history including great ones. We need to be sure that claims are consistent with Hashem’s Torah or the leader is leading us away.

**לֹֽא־תְבַשֵּׁ֥ל גְּדִ֖י בַּֽחֲלֵ֥ב אִמּֽוֹ: Don’t cook a kid in its mother’s milk (13:21) – Ramban** comments that uniquely, this food is not disgusting. Rather consuming it will diminish one’s kedusha. How? Ramban explains that it is through the Midda of Achzariyus - a lack of Rachmanus. How? The Torah’s description is not of milk and meat it is of mother and child. The Torah is introducing a distance here. How does this relate to Kedusha? **Rav Binyomin Eisenberger Shlita** suggested that Kedusha is achieved by detaching from one’s own interest and being ready to sacrifice for the well-being of others. We see this clearly with the idea of Lo Tivashel.

**וְהַֽעֲבַטְתָּ֞ גּוֹיִ֣ם רַבִּ֗ים וְאַתָּה֙ לֹ֣א תַֽעֲבֹ֔ט וּמָֽשַׁלְתָּ֙ בְּגוֹיִ֣ם רַבִּ֔ים וּבְךָ֖ לֹ֥א יִמְשֹֽׁלוּ: You will lend to other nations and not need to borrow. You will rule over them and not they over you (15:6)-** How would you come to need to borrow if you are a lender? How can you be led if you are leading? The **Chasam Sofer** explains that these apparent opposites are indeed possible at the same time. For when a person is so tied down to his possessions that s/he can never miss a day of business, then the person is a lender but really subsisting like a person who is a borrower. Similarly, one without time for Avodas Hashem in a world that you are tied to the nations of the world even if you are on top of them intellectually and financially.

**פָּ֠תֹ֠חַ תִּפְתַּ֨ח אֶת־יָֽדְךָ֜ לְאָחִ֧יךָ  Open your hand to your brother (15:11) - Rav Yitzchak Sarim ztl** (one of the greats of The Syrian community) explained that there is a hint in these words. The first letters of the words Es Yadcha Lo make up the word Ayil teaching us that he who opens the hand to the poor, it is as if he offered an Ayil as a korban.

**לֹ֧א יֵֽרָאֶ֛ה אֶת־פְּנֵ֥י ה' רֵיקָֽם:And you will not appear empty handed (16:16) - Rashi** explains that you need to bring Olos and Chatas instead. In Sefer Hamitzvos the **Rambam** notes that this Mitzva is only active when there is a Beis Hamikdash and you can bring Chagiga and Riyah. Why does he limit the reference to these 2 korbanos— we cannot bring ANY of the korbanos? **Rav Meshulem Dovid Soloveitchik Shlita** explains that even if there were a basis to allow the bringing of korbanos without a Beis Hamikdash, these 2 could not be brought since their bringing is predicated on having a Bayis.

**Haftara: וְהָיָ֗ה מִֽדֵּי־חֹ֙דֶשׁ֙ בְּחָדְשׁ֔וֹ And it will be on each Rosh Chodesh everyone will come to bow in front of me (Yeshayahu 66:23)** – While the Navi speaks about this experience in the future, it is strange. The rules of the Torah are not supposed to change. Here, the Novi is promising that in the future everyone will be Oleh Regel on Rosh Chodesh. That is not the case today. So how do we understand the difference? **Rav Schachter Shlita** would often note to us that the Mitzva of greeting one’s Rebbe on Yom Tov is connected to the idea of being Oleh Regel. It would follow that if one could not do one, one is not obligated in the other (This is the opinion of the **Noda B’Yehuda**). However from the Isha Shunamis we learn that while it was an obligation to be Oleh Regel (and Mikabel Pnei Rebbe) on the Regalim, it was a Reshus on Rosh Chodesh. What the Novi is telling us is that in light of the fact that we are distressed about losing all of the obligatory opportunities when there is no Beis HaMikdash (on the regalim) in the future, Bnei Yisrael will grab even the OPPORTUNITIES (Reshus) on Rosh Chodesh in order to “make up” the lost chances. This is the intent of the Possuk.