

JUST SAY IT!

PARSHAS V'ESCHANAN

The **Torah** says, "You will heed, Yisroel, and you will be careful to fulfill [the mitzvos], so that you will benefit and so that you will multiply exceedingly, as Hashem, G-d of your forefathers, spoke about you, a land flowing milk and honey." (Devarim 6:3)

Many commentaries are bothered as to what the connection is between the beginning of the pasuk and the last few words, "a land flowing milk and honey".

Rabbeinu Bachya connects the last few words of this pasuk to the next pasuk that begins with Shema Yisroel. It is to remind us that the purpose of our going to Eretz Yisroel is not just to live there and to enjoy it. The purpose of going is to enable us to keep Hashem's mitzvos.

Ibn Ezra connects those words to the end of a pasuk that is 2 psukim earlier. "This is the mitzvah, the statutes and the laws that Hashem, your G-d, commanded to teach you to fulfill in the land that you are crossing over there to inherit."

The **Chasam Sofer** has a different approach (as quoted on Torah Anytime by Rav Moshe Donnebaum, the Rosh Yeshiva of Yeshivas Betzel Hachochmo in Melbourne Australia). According to the **Talmud** (Megillah 15A) if one says the

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name Rachav then a certain *tuma*, impurity, is placed on a person because Rachav was a woman of ill repute. The **Chasam Sofer** says that all the more so if one says something holy, it will make an impression on him and imbue him with a

certain *kedusha*, holiness. It will elevate a person and will have a positive effect on him. The **Chasam Sofer** cites sefer Sifsei Yeshanim written by **R' Shabsei Bass**, who also authored the famous commentary on Rashi, the Sifsei Chachamim. Interestingly, the entire sefer just lists the names of many sefarim and their authors. The introduction quotes **Rabbi Isaiah Halevi Horowitz zt"l**, the **Shelah Hakadosh** whose words explain the main purpose of the sefer. The **Shelah Hakadosh** says that if one is unable to

learn all the holy sefarim on The Torah such as the Sifra, the Sifrei , Talmud Bavli, Talmud Yerushalmi, etc.,,, he should at least say the names of the sefarim. Whether the person is unlearned or he is one who will not finish learning all of Torah (which is most of us). He should say the name of each sefer while feeling in his heart that he desires to be able to learn it. Furthermore, he should cry that he doesn't understand those sefarim. By saying the name of the sefer, in some way, it is counted as if one was learning the sefer. When one says the name of someone holy or the name of a sefer it will have a positive impact! Just saying those words also affects a person, the same way that

mentioning holy names does. Based on this understanding we can know understand the pasuk:

“You will heed, Yisroel”- You should be mindful to say the holy name Yisroel

“and you will be careful to fulfill [the mitzvos]” - This will energize and elevate you to do the mitzvos

“so that you will benefit and so that you will multiply exceedingly”

“as Hashem, G-d of your forefathers, spoke about you, a land flowing milk and honey.”-And where do we see this idea? As Hashem already told us, “a land flowing with milk and honey”. Hashem said this phrase many times in the Torah. Each time one says this phrase, it elevates him and imbues him with kedusha.

One must be careful to avoid saying unholy words and names lest it have a negative impact on him. In contrast, one should say the names of holy people and holy sefarim, as well as holy phrases. That will have a positive impact on him and imbue him with holiness.

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