

Parsha Plug: Parshat Behar Bechukotai

<p>Vayikra 26:3-13</p>	<p>ויקרא כו:ג-יג</p>
<p>3 If you follow My statutes and observe My commandments and perform them, 4 I will give your rains in their time, the Land will yield its produce, and the tree of the field will give forth its fruit. 5 Your threshing will last until the vintage, and the vintage will last until the sowing; you will eat your food to satiety, and you will live in security in your land. 6 And I will grant peace in the Land, and you will lie down with no one to frighten [you]; I will remove wild beasts from the Land, and no army will pass through your land; 7 You will pursue your enemies, and they will fall by the sword before you; 8 Five of you will pursue a hundred, and a hundred of you will pursue ten thousand, and your enemies will fall by the sword before you. 9 I will turn towards you, and I will make you fruitful and increase you, and I will set up My covenant with you. 10 You will eat very old [produce], and you will clear out the old from before the new. 11 And I will place My dwelling in your midst, and My Spirit will not reject you; 12 I will walk among you and be your God, and you will be My people. 13 I am the Lord, your God, Who took you out of the land of Egypt from being slaves to them; and I broke the pegs of your yoke and led you upright.</p>	<p>ג אִם-בְּחֻקֹּתַי בְּחֻקֹּתַי תֵּלְכוּ וְאֶת-מִצְוֹתַי תִּשְׁמְרוּ וְעִשְׂתֶּם אֹתָם: ד וְנָתַתִּי גֶשְׁמִיכֶם בְּעֵתָם וְנָתַנָּה הָאָרֶץ יְבוּלָהּ וְעֵץ הַשָּׂדֶה יִתֵּן פְּרִיֹ: ה וְהִשִּׁיג לָכֶם דִּישׁ אֶת-בְּצִיר וּבְצִיר יִשִּׁיג אֶת-זֶרַע וְאָכַלְתֶּם לַחֲמֻכָּם לְשִׁבְעָה וְיִשְׂבַּתֶּם לְבִטָּח בְּאֶרְצְכֶם: ו וְנָתַתִּי שְׁלוֹם בְּאֶרֶץ וְשָׁכַבְתֶּם וְאִין מִחֲרִיד וְהִשְׁבַּתִּי חַיָּה רָעָה מִיַּהֲאָרֶץ וְחָרֵב לֹא-תֵעָבֵר בְּאֶרְצְכֶם: ז וּרְדַפְתֶּם אֶת-אֹיְבֵיכֶם וְנָפְלוּ לְפָנֵיכֶם לַחֲרָב: ח וּרְדַפוּ מִכֶּם חֲמֻשָּׁה מֵאָה וּמֵאָה מִכֶּם רִבְבָה יִרְדְּפוּ וְנָפְלוּ אֵיבֵיכֶם לְפָנֵיכֶם לַחֲרָב: ט וּפְנִיתִי אֵלֵיכֶם וְהִפְרִיתִי אֶתְכֶם וְהִרְבִּיתִי אֶתְכֶם וְהִקִּמְתִּי אֶת-בְּרִיתִי אִתְּכֶם: י וְאָכַלְתֶּם יֶשֶׁן גֹּשֶׁן וְיֶשֶׁן מִפְּנֵי חֵדָשׁ תֹּצִיאוּ יָא וְנָתַתִּי מִשְׁכְּנֵי בְּתוּכְכֶם וְלֹא-תִגְעַל נַפְשִׁי אֶתְכֶם: יב וְהִתְהַלַּכְתִּי בְּתוּכְכֶם וְהִיִּיתִי לָכֶם לְאֱלֹקִים וְאַתֶּם תִּהְיוּ-לִי לְעַם: יג אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם מֵהָיִית לָהֶם עֲבָדִים וְאֲשַׁבֵּר מִטַּת עַלְכֶם וְאוֹלַךְ אֶתְכֶם קוֹמְמִיּוֹת:</p>

<p>Ramban on Vayikra 26:6</p>	<p>רמב"ן ויקרא כו:ו</p>
<p>And I will grant peace in the Land: That there will be peace between you, and man will not wage war against his brother.</p>	<p>ונתתי שלום בארץ - שיהיה שלום ביניכם ולא תלחמו איש באחיו.</p>

<p>Netivot Shalom Parshat Naso 35</p>	<p>נתיבות שלום פרשת נשא לה</p>
<p>In the Minor Tractates of the Talmud there is a section at the end called Perek HaShalom, because every Mishnah begins with the words 'Great is shalom'. It is brought there that the name of God is Shalom, the name of Moshiach is Shalom, and Israel is called Shalom...The reason that God is called Shalom, as it is written 'Oseh Shalom Bimromav', is because...there is nothing created in the world that is not composed of the four elements: fire, wind, water, and earth. These elements are opposed because water extinguishes fire, and wind blows out fire, and so too each is opposite the other...Shalom is the wholeness that is in creation through merging all of the parts and elements, and the matching between them until each part fits with the other and completes it.</p>	<p>ובמסכת דרך ארץ זוטא יש פרק שלם הפרק אחרון הנקרא פרק השלום שכל משנה ממנו מתחלת גדול הוא השלום ואיתא שם ששמו של הקב"ה הוא שלום, וכן שמו של משיח שלום, וישראל נקראים שלום...לבאר הטעם מה שנקרא הקב"ה שלום הוא ככתוב עושה שלום במרומיו...כי אין לך דבר נברא שאיננו מורכב מד' יסודות אש רוח מים עפר. והם יסודות מתנגדים כי מים מכבים האש והרוח מנפחו, וכן כולם אחד לעומת חבירו...ענין שלום הוא השלמות שבבריאה ע"י מיזוג כל הפרטים וההתאמה ביניהם עד שכל חלק מתאים לחברו ומשלימו.</p>

Rashi on Vayikra 23:15	רש"י על ויקרא כג: טו
And I will grant peace: You might say, "Here is food, and here is drink, but if there is no peace, there is nothing!" Therefore it states after all this [blessing], "I will grant peace in the Land." From here, [we learn] that peace is equal to everything else. And so we say, "Maker of peace" and "Creator of all" in the same breath.	ונתתי שלום: שמא תאמרו הרי מאכל והרי משתה, אם אין שלום אין כלום, תלמוד לומר אחר כל זאת ונתתי שלום בארץ, מכאן שהשלום שקול כנגד הכל: וכן הוא אומר עושה שלום ובורא את הכל:

Chizkuni on Vayikra 26:6	חזקוני על ויקרא כו: ו
And I will grant peace in the Land: Rashi explains, 'And so we say, "Maker of peace" and "Creator of all" in the same breath.' But the verse is actually written, "Creator of light and Creator of darkness, Maker of peace and Maker of evil."	ונתתי שלום בארץ פרש"י וכן הוא אומר עושה שלום ובורא את הכל. חז"ק הרי בפסוק כתיב יוצר אור ובורא חושך עושה שלום ובורא רע.

Rav Frand, Parshat Naso, <i>Peace Begins at Home</i>, https://torah.org/torah-portion/ravfrand-5757-naso/	
<p>Peace is the most important of all blessings. "Without peace there is nothing" [Sifra Bechukosai]. "G-d did not find a vessel that could hold blessing other than Peace" [Uktzin 3:12]. A person can have health, wealth, children, everything. But if he doesn't have Shalom, he doesn't have anything. Maseches Berachot, the first tractate of the Talmud, ends with the words "G-d grants strength to His nation; G-d will bless His nation with Peace" [Tehillim 29:11]. The last tractate in Talmud, Uktzin, contains the above quoted Mishneh (G-d did not find a vessel that could hold blessing other than Peace). Shalom is the key to everything. Peace and the lack thereof always involve more than one person. If a person doesn't have peace with his wife or his neighbor, there are at least two people involved. If there is no peace in the world it is between countries. Why then, is the blessing for Peace in the singular. The Menachem Zion says that the premise of the question is a mistake. Indeed, a person needs Shalom. But the most primary need for peace is between a person and himself. One must be at peace with oneself. If we look at people and talk with people throughout various stages of their lives, we invariably find that people are torn about what they should do and what they should not do. There is sometimes inner conflict and inner turmoil about how people should lead their lives. This is something that affects young and old, Jew and non-Jew. The whole matter of "mid-life crises" is that a person has no inner peace. He reaches 40 or 45 and asks himself "Is this what I really want to do? Is this what it is really all about?" Again, there is no peace. The place where Peace has to begin is "at home" — a person has to be at peace with himself. People who are always upset, always fighting, never happy with everybody else, are ultimately and essentially not at peace with themselves. People who are disappointed; people who are dissatisfied with themselves — are dissatisfied with everything else, as well. Therefore, when the Torah gives us the blessing of Peace [in the form of Birkat Kohanim], G-d knows where to start. He starts with the individual. "V'Yasem Lecha Shalom." Once a person has inner peace, he can have peace with his wife, peace with his family, and ultimately peace with the entire world. But it starts with himself.</p>	