

פרשת שופטים. We're going to go back to פרשת נח to get to פרשת נח. פרשת נח, after the מבול they got out of the תיבה and it was a very devastating experience, after the excruciating נפש to come out to a devastated world with has nothing. נבך, for whatever reason, we know that נח was a צדיק, but for whatever reason, וַיִּחַל נֹחַ אִישׁ הָאֲדָמָה וַיִּטַּע כֶּרֶם (בראשית ט"ז), and became שיכור, and חם came and saw what happened and he told his two brothers. And a very famous pasuk וַיִּקַּח שָׁם וַיִּפֹּת אֶת הַשְּׂמֶלֶה וַיְשִׁימוּ עַל שָׂכָם שְׁנֵיהֶם וַיֵּלְכוּ. The אַחֲרֵיכֵן וַיִּכְסּוּ אֶת עֲרוֹת אֲבִיהֶם brings a מדרש that says that שָׁם and וַיִּפֹּת got a שכר for doing this מצוה of אב מצוה.

is after the שָׁם שכר is after the מלחמת גוג ומגוג he will get קבורה, after they die, they'll be זוכה. And what will שָׁם get? שָׁם will get clothing which you can do the מצוה of ציצית. The קשיא is, why the difference? What's the difference between the two of them? And the answer is, וַיִּקַּח שָׁם וַיִּפֹּת אֶת הַשְּׂמֶלֶה, that's a grammatically incorrect term. The Torah is specifically saying, "And he took," and it's talking about two people, so it should say וַיִּקְחוּ. So the מדרש says שָׁם took it with a מצוה לעבדוּת. He took it because he was trying to do this, and יפת tagged along, he shlepped along to do it, but he did it without any טעם, without any חיות, without any great enthusiasm. So one did a מצוה טוֹיטע, and one did a מצוה לעבדוּת. So guess what, the שכר is equally compensatory. It's מדה כנגד מדה. יָפֶת, you did a טוֹיטע מצוה, you get a שכר that after you die, you're going to get buried, which is a זכות. But שָׁם did it with a ברען, with a living מצוה, so therefore he gets a שכר.

Now, in this week's פרשה of שופטים, we have the very famous מצוה and ענין of זוממים. The entire world asks the question, if they unsuccessful in what they were attempting to do, then we do וַעֲשִׂיתָם לוֹ כַּאֲשֶׁר זָמַם. Whether it's ממון or מיתה, they get what they were going to do. However, if it was already done, then we don't do anything to them. The צדוקים, of course, they didn't know how to learn, they only know פשט של בכתב. The צדוקים said, no, you do כַּאֲשֶׁר זָמַם to them if they fulfilled their שקר. How do you know that? Because the pasuk says נפש תחת נפש. The חכמים said to them, but it says, וַעֲשִׂיתָם לוֹ כַּאֲשֶׁר, and they explain קיים עד - the brother still has to be here, the brother has to still be alive. The ריטבי"א asks a קשיא on this משנה, what do you mean אחיו is only if he's alive? We have plenty of places where אחיו includes when he's מת. Look in תצא כי תצא. It says, וְיָקוּם עַל שָׁם אָחִיו הַמֵּת, and it says, לְהָקִים לְאָחִיו שָׁם בְּיִשְׂרָאֵל. It says the word אחיו many times, and it's in a situation where the brother already passed away. However, the רש"י says an interesting תירוץ here, and I thought it was very insightful and also was tied into what I just brought down in פרשת נח. If it's a relative, a blood relative from one father or one mother, that's called אחיו whether he's alive or he's dead because he's he wants to continue and to be מחיה, to give חיות to the brother even after he passed away. But by us here, it says, וַעֲשִׂיתָם לוֹ כַּאֲשֶׁר זָמַם לַעֲשׂוֹת לְאָחִיו, it's not a blood relative. It's a member of ישראל, we're all אחים כל. כלל ישראל, but ישראל. כל ישראל אחים. כל ישראל חברים. It's not an אח in blood and in biology and in genetics, but he's אח במצות. So this brother is only a brother when he's alive. When he's אח במצות, then after he's no longer אח במצות. He's an אח במצות. Once he's dead, he's not אח במצות. If he's not אח במצות, therefore he's not considered a brother because he's חפשי מן המצות. That's an interesting concept by the way itself. Once we're dead, we're חפשי מן המצות because you cannot accomplish after you're dead.

(There is a way that a person really can accomplish after they're dead. How? If he leaves behind him זרע, he leaves behind him זרע דאבנה. If we continue to do מצות in the זכות of our parents. I have the tremendous מנהג which I picked up many years ago, that before I start davening every day, I say לעילוי נשמת all my עלטערן who went away, the Zeidys and the Bobbis, my parents. I say I want this davening that I'm doing now to be a זכות and an עליה for their נשמה. So they get an עליה. So they are getting money. I'm sending them care packages every single day, besides the יארצייט and all the תיקון.)

So therefore he's not called אחיו in so far as לַעֲשׂוֹת לְאָחִיו. In the פרשה of Noach, שָׁם got a שכר for doing a מצוה לעבדוּת. שָׁם did a טוֹיטע מצוה, he did a מצוה just because he had to do it



because שם was schlepping him along to do it, so his מצוה was dead. Dead people can't do מצוה, only living people can do מצוה. If you do a מצוה, do it with your whole heart. Do it the way that שם did it. That's the way to do a מצוה, that's why I brought that in.

So same thing over here, when we say that a person's a brother and somebody who has a חיוב to do מצוה, he's a brother to him when he's alive. When he's alive, then he's considered אחיו. But once he's dead, there's no חיוב anymore because there's no חיוב in doing מצוה, then if לעשות לאחייו That's why the צדוקים were wrong, because they said he's still considered your brother even if he's dead, but that's only a brother of flesh and blood, but not if it's not a brother in מצוה. A מצוה, you have to do a מצוה לעבדדיקע in order to be fulfilling this pasuk.

Think about that. We are alive. We have a chance to do מצוה while we are alive. Grab them, man. Grab them. חאפ אריין, חאפ אריין, חאפ אריין. Don't think it's forever. It is not forever, even though I'm a little bit older than you guys. It's not forever. Even younger people should start remembering and learning that. When you have an opportunity to do a מצוה, grab it, because that is חיות. And בעזרת השם, in the זכות of all these מצוה and all the תפילות and all the תהילים, may כלל ישראל have a במהרה.

