



Parshat Behar-Bechukosai

מתוך "ליקוטי שמואל"

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Two Explanations of the “Giborei Koach” Title Given to Shmita Observers

Parshas [Behar Bechukosai](#)

Rabbi Yissocher Frand

In Parshas Behar, the Torah says, regarding the Shmita year: “The land will give its fruit, and you will eat to satisfaction; and you will dwell securely upon it. If you will say: What will we eat in the seventh year? — behold! We will not sow, and we will not gather our crop! I will ordain My blessing for you in the sixth year, and it

will yield a crop sufficient for the three years. You will sow in the eighth year, but you will eat from the old crop; until the ninth year, until the arrival of its crop, you will eat the old." (Vayikra 25:19-22). There is a famous Medrash that we have spoken about numerous times over the years. The Medrash in Vayikra Rabba quotes the *pasuk* in Tehillim: "*Giborei koach oseh devoro*" (Tehillim 103:20) referring to people of mighty strength, people of character. Who are the people this *pasuk* is mentioning? The Medrash says that normally a *mitzva takes a single day, a single week, or a single month* to accomplish. However, people sitting and watching their fields lying fallow while still paying taxes, etc., is extraordinary because it continues for an entire year. The Medrash says there are no greater "*giborei koach*" than these people.

Yom Kippur is hard because we cannot eat for 25 hours. But it is just one day. Pesach is hard. We can't have pizza for an entire week! But people facing great financial uncertainty for an entire year – those people are true "*giborei koach!*"

There is a famous question that many people ask on this Medrash: What is the big deal about this special attribute of "*giborei koach*" associated with Shmita observance? After all, the Torah assures us that in the year before Shmita (the sixth year of the seven-year Sabbatical cycle), the crop will produce triple what it produces in a normal year (years one through five of the Sabbatical cycle).

If a person earns \$100,000 a year and then earns \$300,000 one year, he can go back to Kollel for two years! He has the cash flow to cover it. He sees the money in the bank. So, if the *pasuk* promises a bounty crop – a bonanza of three years' worth of produce – what is the special attribute of "*giborei koach,*" with which the *pasuk* praises *Shmita* observers?

There are many answers given to this question. I saw two answers that relate to human nature:

Yes, I received a bounty crop in the sixth year, and I know that I am not going to starve. But in the meantime, as I watch my field, I see that (even though I did not plant during *Shmita*) things grow on their own. What happens to the produce that grows on its own?

The poor are permitted to come in and take it. The owner sits back and watches his field, into which he has invested his blood, sweat, and tears all these years, sitting *hefker* (*halachically* ownerless), with strangers coming and taking all its produce! And guess what? They are not even saying “Thank you” because they don’t need to say “Thank you”. After all, it’s *hefker*.

I may be a generous fellow and may even be a big *ba'al tzedakah*. I write out checks for charity and have the satisfaction of knowing that I am giving to worthy causes. I have that positive psychological feeling of knowing that I am doing the *mitzvah* of *tzedakah*, and I receive the “thank you.” People realize that I am giving them money. But it is another thing entirely to sit back and watch my produce treated as a “*hefker-velt*,” with all kinds of people just trampling over my field, taking whatever they want without even acknowledging me.

Even though one may have the \$300,000 in the bank, it is very difficult for him to sit back and let all this happen. This is the attribute of *giborei koach*.

The other answer to this question is another great principle of human nature: how easily we forget. True, in the sixth year I earned triple what I earn in a normal year, but that was in the past. In the seventh year, I did not earn anything. People don’t remember that last year they took in triple their normal income. It is the old principle of “What have you done for me lately?” We forget the good.

There is an oft-quoted parable of the dentist and the root canal. Over Shabbos, a person has a horrible toothache. He is in excruciating pain. He literally cannot find a place to sit in peace. On Motzai Shabbos, he calls up his dentist and tells him that he is in terrible pain. The dentist says, "Come right in." "Now?" "Yes. Come in right now."

The fellow goes into the dentist's office on Motzai Shabbos. The dentist treats him and relieves the pain. The patient says to the dentist, "How much do I owe you?" The dentist answers, "You owe me half of what you wanted to give me before I fixed your tooth." This means that when the patient was in pain, he was willing to give the dentist an arm and a leg. "Whatever it is, I can't live like this." But after the fact, we forget that. That's the way we are. So yes, I earned the money the previous year, but that was yesterday. That was last year. Therefore, it is still very difficult for me to sit back and take with equanimity the fact that my land is now *hefker*.

The Juxtaposition of Shmita With "And When Your Brother Becomes Poor"

Immediately following the parsha of *Shmita*, the Torah goes into a whole downward spiral of "When your brother becomes poor and needs to sell his inheritance..." (Vayikra 25:25-28). The Torah talks about a poor person who falls on hard times. The Gemara (Eruchin 30) comments on the juxtaposition of the *mitzvah* of *Shmitah* and this downward spiral of the poor person:

Come and see the severity of the prohibition of doing business with seventh-year produce: A person does business with fruits of the *Shmita* year, and what happens to him? He falls on hard times. He needs to sell his movable objects (furniture, car, etc.) because he does not have enough money. This means that the *Ribono shel*

Olam is sending him a message: You tried to make money by illegally selling *Shmita* fruit. Now look what's happening to you. If he doesn't get the message, he will not only need to sell his movable objects, but he will even need to sell his real estate. Ultimately, he will be so poor that he will even need to sell his daughter into slavery. If he still doesn't "get it," eventually he will even need to sell himself as a slave.

This, the Gemara explains, is the juxtaposition of the parsha of *Shmita* and the person who falls on hard times. Rabbeinu Yakov Yosef, the one and only "Chief Rabbi of New York City" (brought over from Vilna at the end of the 1800s to serve in that position) offered another insight into this juxtaposition: If a poor person comes to you and says, "Listen, I am poor. I can't make my mortgage payment. You need to help me out." Our reaction might be "Don't worry. Have *bitachon* (trust in G-d). The *Ribono shel Olam* will take care of you." However, that is not a proper reaction.

Rav Yisrael Salanter once formulated a very crucial ethical rule: Regarding another person's needs, we all need to be atheists. When someone needs help, we should not assume "the *Ribono shel Olam* will help." No. **You** need to be the one who helps. Regarding your friend's *gashmiyus* (material needs), the attitude must be "Maybe the *Ribono shel Olam* is **not** going to help. I need to help."

Rav Yisrael used to say that people make a mistake. Everyone worries about his own *gashmiyus*, but has *bitachon* about his own *ruchniyus* (confidence that everything will be okay with his spirituality). It should be the other way around. When it comes to **your** *ruchniyus*, you need to worry, and let *Hakadosh Baruch Hu* take care of your *gashmiyus*. However, regarding someone

else's *gashmiyus*, you need to be a *kofer* (denier), or at least an agnostic, and say "No. I need to take care of this fellow."

The *Ribono shel Olam* placed this needy person in your lap. Don't tell him to have faith in the *Ribono shel Olam* and that everything will be alright. *Bitachon* is for **you**. For the other person's problems, you need to take out your checkbook and be practical.

Maybe, says Rav Yakov Yosef, that explains the juxtaposition at the beginning of Parshas Behar. A person finished the year of *Shmitah*. "I didn't work a drop. I had *bitachon* and I made it through the year. I know what it means to live a life of *bitachon*. I put my money where my mouth is." Then a poor person comes to me and complains about his financial needs. I should not lecture him about my *bitachon* and how I spent an entire year not earning a dime. A person has a tendency, after he has gone through a *nisayon* and passed the test, to go to the next person and say "You must have *bitachon* as well."

No. That is all well and good for yourself. But when someone is in need, don't be *frum* on his *cheshbon*! Don't play the "*bitachon* card" on him. For him, you need to take out your checkbook.

Shemittah, Mt. Sinai, and Life's Ultimate Challenge

Parshas [Behar Bechukosai](#)

Rabbi Yissocher Frand

You've Done it Once—You can do it Again

Parshas Behar begins with the *pesukim*, "Hashem spoke to Moshe on Mount Sinai saying: Speak to the Children of Israel and say to them, when you come into the land that I give you, the land shall observe a Sabbath rest for Hashem" [Bamidbar 25:1-2]. In one of the most famous Rashis in all of Chumash, Rashi asks:

“What is the subject of *shemittah* doing next to Mount Sinai?” All the *mitzvos* were given on Sinai, so why does the Torah — only here by *shemittah* — introduce the associated laws by specifying that they were given at Sinai?

Rashi gives one answer to this question, the Ramban mentions another. I would like to quote an answer I saw brought in the name of the *Oznayim L'Torah*, from Rav Zalman Sorotzkin. However, I would like to preface it with another interesting observation that I saw, which will help give a better understanding of the comment of the *Oznayim L'Torah*.

Chazal cross-reference a *pasuk* in Psalms to the mitzvah of *shemittah*: “Bless Hashem, O His angels; the strong warriors who do His bidding, to obey the voice of His word” [Tehillim 103:20]. The Psalmist is asking the Master of the Universe to give a blessing to “the Mighty Ones,” the ones who do His wishes, to listen to His words. The Medrash says that the term “the Mighty Ones” in this *pasuk* is referring to people who observe the *shemittah*. In normal circumstances, a person does a mitzvah for one hour, one day, one week, or one month. However, *shemittah* is a mitzvah that is done for a whole year! It may be hard to abstain from forbidden work on Shabbos — for a day — but we do observe that mitzvah. It may be hard not to eat *chametz* for a week, but we do that mitzvah as well. However, most *mitzvos* that require sacrifice have a relatively short time duration.

The mitzvah of *shemittah* is different. *Shemittah* requires people to sit and do nothing, and to forgo their normal means of earning a living, for an entire year. That is a real sacrifice! The farmer needs to watch his field lie fallow. He must watch his neighbors come and take that which grows on its own from his field (because it is all *hefker* [ownerless]). He sees the animals come in and eat to

their delight, and he needs to sit there and do nothing for the entire year! This is very difficult.

The Gemara applies to this the Mishnaic statement in Ethics of the Fathers: "Who is the mighty person? It is he who conquers his evil inclination." A person who has the strength of character to listen to the Almighty, and have faith that He will provide for his living despite the fact that he is not working, is displaying a tremendous amount of *Gevurah*!

There is another place where Chazal reference this very same *pasuk* from Tehillim (Bless Hashem, O His angels; the strong warriors who do His bidding, to obey the voice of His word"). In connection with the acceptance of the commandments on Mt. Sinai, when the Jews proclaimed, "We will do and we will hear" (*na'aseh v'nishmah*) the rabbis teach: Rav Yishmael said, "At the moment that Israel stated *na'aseh* before *nishma*, a Heavenly Voice came out and said to them 'My sons, who revealed to you this secret that the ministering angels utilize, as it is written: "Bless Hashem, O His angels; the strong warriors who do His bidding, to obey the voice of His word?"'"

So we see that there are two places in Chazal where this *pasuk* of praise is used. There are two categories of people who are given this accolade: The people who keep the *shemittah*, and the people who said *na'aseh v'nishma* by Har Sinai. Superficially, these seem to be two totally disparate, unrelated incidents. However, in actuality, *mitzvas shemittah* and *kabalas haTorah* are really two sides of the same coin. When *Klal Yisrael* said "*na'aseh v'nishmah*," they were overcoming one of the most basic human elements: "I want to be in charge. I do not want to sign blank checks."

When *Klal Yisrael* said "*na'aseh v'nishmah*," they, in effect, signed a blank check, because they did not know what was coming. They said, "Yes, we will do whatever you ask us to do. Now, what is it

that you are asking us to do?" Who does that? It takes a tremendous amount of strength of character, which goes against almost all human intuition. They did it anyway because they were *giborim* [strong in character].

That same inner strength is evident by those who observe *shemittah*. A person wants to fend for himself. He put an enormous amount of blood, sweat, and tears into his fields, orchards, and vineyards during the past six years of the agricultural cycle. Now he is expected to sit back and let the weeds grow, and allow anyone who wants to come and take the produce, as if his property were ownerless. This also requires tremendous *gevurah*, tremendous strength of character.

Therefore, the Medrash says that the *pasuk* of "...the strong warriors who do His bidding, to obey the voice of His word" can be said about both the *mekablei haTorah* — the ones who said *na'aseh v'nishmah* — and about the farmers who sit by and let their fields remain fallow.

This entire preface was from the *Minchas Asher* (Rav Asher Weiss). Now, we can appreciate the insight of Rav Zalman Sorotzkin regarding Rashi's famous question.

"And the L-rd spoke to Moshe on Mount Sinai saying..." He is about to give the people a mitzvah they have never heard about before — the mitzvah of *shemittah*. You need to sit and watch everyone, including the animals, take what grows on your land, and do nothing about it. Moshe Rabbeinu tells the nation – You are capable of doing this. Do you know why? This is the entire experience of Har Sinai over again. This is exactly what you did at the time of the Revelation. At Har Sinai, you demonstrated the strength of character to say, "We will do, and we will hear." "And the L-rd spoke to Moshe on Mount Sinai, saying" telegraphs a message to the people. This is Har Sinai Round Two. You did it

once — you can do it again! The Jewish people have within them the *gevurah* to overcome instincts and follow the command of *Hashem*, wherever it takes them.

Rav Asher Weiss references something that we have mentioned on other occasions. The Vilna Gaon (1720-1797) writes in the *Even Shlomo*, “Man’s main life (challenge) in this world is conquering one’s (evil) nature.” Overcoming his natural inclination is every person’s prime spiritual task in this world. That is why we are put on this earth. And someone who cannot correct these natural tendencies – what is his purpose in life? The very same concept is expressed as well by a famous Chassidic personality of the same era as the Gaon – the Noam Elimelech (Elimelech Weisblum of Lizhensk – 1717–1787). The Noam Elimelech writes, “Man was only created in this world to break his nature.”

This was the *na’aseh v’nishmah* of Har Sinai, and therein lies our ability to keep the *mitzvah* of *shemittah* which was given “...*B’Har Sinai leimor*.”

“If Your Brother Becomes Impoverished” — What is the Significance of the Word ‘*Imach*’?

The *pasuk* in Parshas Behar says: “If your brother becomes impoverished and his hand falters with you (*imach*), you shall hold on to him (whether he is) a convert or a resident, so that he can live with you” [Vayikra 25:35]. There is a certain peculiarity in the way this *pasuk* is written. The *pasuk* would read perfectly fine without the word *imach* (literally ‘with you’) inserted after the words “...and his hand falters.” What is added by inserting this word?

The *sefer* *Yismach Yehudah* (by a Rabbi Yehudah Jacobowitz from Lakewood) quotes a *sefer* which I have never heard of, called the *Shevet Mishor*, by Rav Meir Leib Frye. He wants to say that the way

the *pasuk* is worded teaches a special lesson that is most applicable in our own day and age.

The Gemara says “Poverty in a person’s home is extremely debilitating” [Bava Basra 116a]. Here too, the Torah uses a peculiar choice of words: “*B’soch beiso shel adam*” [in the midst of a person’s house]. What do these words mean? He writes that there are two types of poor people. There is a person whom everyone knows is poor. Therefore, when Purim or Yom Tov arrives, people help him with his various expenses. However, there is another type of poor person. This person lives in a wonderful house, and he has all the outside trappings of wealth — a nice car, a nice house, etc. But no one knows that this fellow is the victim of a sub-prime mortgage crisis. Nobody knows that he is near bankruptcy and that his entire apparent lifestyle is just a facade. There is no public collection for this person. “I should give him money? He should give me money!” This is what the Gemara means when it phrases the statement as, “Poverty is debilitating when it is *b’soch beiso shel adam*” — hidden within the four walls of his house — such that no one is aware of it. The homeowner is the only person who knows he is facing financial disaster, and that the banks are about to foreclose, not only on his house but on everything he owns. The knowledge of his situation is limited to “*toch beiso shel adam.*” Only a few close friends know the truth. The Torah says that “when your brother becomes poor, and his hand falters with you (*imach*)...” Everyone else does not know about it, except for those few individuals who are from his circle of friends. They are also wealthy, and they **do** know the situation. He has always been in their peer group, but now he is facing financial disaster. There are some situations that only a chosen few know about. In those situations, it is the chosen few who have the obligation to do something about it. In these situations, “you shall strengthen him, and your

brother will live with you (*imach*).” You need to restore him to the way he once was. It is your responsibility to help him out in an extraordinary fashion.

When a person is — and always has been — poor, he does not expect and does not deserve extravagant support. But when a person who has always lived in comfort now faces being on the breadline, that experience is devastating. Since he has always been financially “*with you*,” it is your obligation to dig down into your deep pockets, so that “your brother will continue to live with you.” (*v’chai achicha imach*).

Putting the WE in Charity

I once read an excerpt from a talk given by Rav Joseph B. Soloveitchik where he contrasts the root of the word charity with the root of the Jewish word *tzedakah*. Charity is derived from the Latin word *caritas*, loving kindness. Whereas *tzedakah* is derived from *tzedek* justice. His point is that a Jew is obligated to give because he understands that money is directly apportioned by G-d. A Jew who has the means has a great responsibility to administer that money the right way. R’ Ovadia Sforno (1475-1550), simply referred to as *Sforno*, offers a unique lens to better understand this responsibility.

One of the primary sources for the mitzvah of *tzedaka* is in *parshas Behar*. The Torah describes an unfortunate common occurrence where a member of the community is *yamuch* – reduced, financially at risk. The Torah directs us to help this individual get back on his feet by providing him with charity and free loans. The Torah then concludes with a verse that addresses the entire community, “*I am Hashem your G-d, who has taken you (eschem) out of Egypt ...to be for you (lachem) a G-d*”. It seems that the mitzvah of *tzedaka* is somehow linked to our nationhood and our national commitment to Hashem. This act of *tzedaka* contributes to making Hashem “Our G-d.”

The *Sforno* explains that the ideals of the Torah cannot be attained by individuals alone. Rather, the “mission” of the Torah is designed to be fulfilled communally, by all of us – together. We are a team unified by our charge to accomplish G-d’s purpose of creation. When a member of our community is in difficult straits, our mission is jeopardized. With this in mind, we can see a clear link between our glorious national mission and the mitzvah of *tzedaka*. *Tzedaka* transcends the individual mandate to give. We have a responsibility to ensure that every Jew is well-suited to perform their duties. To achieve our national mission and indeed make Hashem, our G-d, we need to ensure everyone in our community is taken care of.

Be a welcome guest

Written by Rabbi Moshe Kormornick

But in the seventh year, there shall be a complete rest for the Land. . . (25:4)
The Torah tells us that the strict punishment for working the land of Eretz Yisroel during the shmittah year is exile. There are many sins that are seemingly far worse than transgressing this mitzvah, yet we do not find that the Jewish People are forced to leave Eretz Yisroel if they transgress these sins. What is it about rejecting the mitzvah of shmittah that warrants such a harsh punishment?

The Kli Yakar answers this question with a principle that we can demonstrate through the following parable:

Yet another group has turned up at Mr. Cohen’s beautiful New York apartment to be hosted at one of his famous barbecues. The tables are set, the drinks are out, the food is ready, and the music is on. “Feel at home, eat and drink as much as you like, and enjoy yourselves,” he concludes his introduction to the group of young visitors who came on a university trip from America. “Just one thing,” he adds, as the music is lowered once again, “everyone can stick around, but the music has to be off by eleven o’clock. Oh, and the house is out of bounds, I’m afraid. But everything you’ll need is

right here, and if you need anything else. Just ask.” Soon enough, everyone is having a great time, and as eleven o’clock approaches, it seems like the party isn’t going to stop. At exactly eleven o’clock, Mr. Cohen turns the music off. But no sooner was the music turned off than someone turned it straight back on again. This was too much for Mr. Cohen. He walked around looking for the tour leader, but he could not be found. Then, in the corner of his eye, Mr. Cohen spotted him — in his house, taking a cake out of his fridge. Furious, Mr. Cohen barged into the house and confronted the tour leader, who just looked straight through him, proceeded to sit in Mr. Cohen’s chair, and relaxed with his feet on the dining room table as he took a bite of cake. Left with no other choice, Mr. Cohen had to push the entire group out of his home.

Similarly, the Kli Yakar answers that Hashem is the sole owner of the land, yet He allows us to benefit from it as guests. Accordingly, if it comes to the point where the guests begin to use the land as they please, ignoring the will of the owner, the logical consequence is that they are removed from the land. In addition, it demonstrates the reality of who is really in charge of the land. Although we may not have fields in Eretz Yisroel to fulfil this mitzvah, we can still take the message to heart, since in reality, we are all guests of Hashem in the world and our stay here is to some degree contingent on how we respect our surroundings and follow the Host’s rules. Perhaps if we behave with this in mind, and show appreciation to Hashem as we would if we were a guest in someone’s home, then we’ll be granted a longer stay and a closer relationship with the Owner.

There is no such thing as a coincidence

Written by Daniel Shasha

The Rabbeinu Bechaya in our parashah (26:21) teaches that the Torah approach is to attribute everything to Hashem. When we are successful, we shouldn’t think that it is a result of our own doings, but rather it is an underserved gift, due to Hashem’s great kindness. People who are smart,

financially comfortable, talented etc. all possess tremendous gifts from Hashem and shouldn't feel that these qualities are really their own doing. So too, when hardships occur, we need to internalize that they are orchestrated by Hashem and are coming to teach us something; nothing is happenstance. This idea was taught in reference to the tochahah, the rebuke, where Hashem mentions that these punishments result from walking with Him casually (21:23), thinking everything is happenstance.

In reality, there is no such thing as coincidence; Hashem is in control of every aspect of our lives, and He only desires to bestow us with goodness.

Punishments resulted as a result of thinking things are mere happenstance; on the contrary, focusing on Hashem's guiding Hand and great love for us, brings down tremendous blessings and saves us from strict justice. As the Imrei Emes (Beshalach 592) teaches, "Hashem performs many kindnesses with every Jew; we need to remember these acts constantly. In this merit we will be saved from the attribute of strict justice." Produce comes as a result of our efforts.

The Tzemach Tzedek related how on one Yom Kippur he witnessed the Ba'al Shem Tov appear very disturbed. He was wondering what had happened when suddenly the tzadik's appearance changed, and he looked calm and relaxed. The Ba'al Shem Tov explained that he saw many prosecuting angels arguing against the Jews, and he wasn't sure what he could say in their defense. Meanwhile, an older woman who was recently blessed with a baby stood up and said 'Hashem you did for me the greatest kindness, how could I ever repay you? All I can do is to give You a beracha, just as You gave me such a tremendous beracha, 'may You experience only joy from your children, the Jewish people'. The Ba'al Shem Tov explained that these words made such a great impact in the Heavens that all the prosecuting angels' claims were silenced!

Humor

The Nose Knows

Mrs. Goldman walked into Yossi's pharmacy asking for a particular nasal spray. "You know, that brand is very addictive," Yossi warned her. "If it's used for a prolonged period of time, your congestion can come back worse than before, prompting even further use."

"That's ridiculous," scoffed Mrs. Goldman. "I've been using it every day for years."

The One Wish Genie

Shirley Altman was walking along the beach when she stumbled upon a bottle. She picked it up and rubbed it, and lo and behold, a Genie appeared. Amazed, Shirley asked if she got three wishes. The Genie said, "Nope, sorry, three-wish genies are a story-tale myth. I'm a one-wish genie. So... what'll it be?"

Shirley didn't hesitate. She said, "I want peace in the Middle East. See this map? I want these countries to stop fighting with each other, and I want all the Arabs and Jews to love one another. Israel's always been so dear to my heart."

The Genie looked at the map and exclaimed, "Lady, be reasonable. These people have been at war for thousands of years. I'm out of shape after being in a bottle for five hundred years. I'm good but not THAT good! I don't think it can be done. Make another wish and please be reasonable."

Shirley thought for a minute and said, "Well, I've never been able to find the perfect man. You know, one that's considerate and fun, likes to cook and does house cleaning, gets along with my family, doesn't

watch sports all the time, and will make me feel like the center of his universe. That's all I want ... a good man."

The Genie let out a long sigh, shook his head, and said, "Let me see that map again."

The Praying Parrot

A rabbi is buying a parrot.

"Are you sure it doesn't scream, yell, or swear?" asks the rabbi.

"Oh, absolutely. It's a religious parrot," the storekeeper assures him.

"Do you see those strings on his legs? When you pull the right one, he recites the shema, and when you pull on the left, he recites the amidah."

"Wonderful!" says the rabbi, "but what happens if you pull both strings?"

"I fall off my perch, you *schmendrik!*" screeches the parrot.

The Rabbi's Prayer

Chaim Rosenberg, the rabbi's son, once inquired, "Daddy, I notice every Shabbos morning, before you give your sermon, you kiss the aron that houses all of the Torah scrolls. What are you doing?"

Rabbi Rosenberg explained, "I'm davening to Hashem, that he should let me give a good sermon."

"Hmm," Chaim thought. "So, Hashem doesn't always answer our prayers?"

