

# FRAGMENTATIONS MADE WHOLE

## PARASHA BEHAR-BECHUKOSAI

לע"נ א"מ חנה בת אברהם דוד הכ"מ

year)? We have not planted nor have we harvested crops."

<sup>21</sup> I will direct My blessing to you in the sixth year, and [the land] will produce enough crops for three years. <sup>22</sup> You will therefore be eating your old crops when you plant [after]<sup>a</sup> the eighth year. You will still be eating your old crops until the crops of the ninth year are ripe.

<sup>23</sup> Since the land is Mine, no land shall be sold permanently. You are foreigners and resident aliens as far as I am concerned, <sup>24</sup> and therefore, there shall be time of redemption for all your hereditary lands.

### [89. Redemption of Land]

<sup>25</sup> If your brother becomes impoverished and sells some of his hereditary land, a close relative can come and redeem what his kinsman has sold.<sup>b</sup> <sup>26</sup> [The same is true] if a man does not have anyone to redeem it, but gains enough wealth to be able to redeem it himself. <sup>27</sup> He shall then calculate the number of years for which [the land] has been sold,<sup>c</sup> and return the balance to the buyer. He can then return to his hereditary land.

<sup>28</sup> If he does not have the means to retrieve [the land], then that which he has sold shall remain with the buyer until the jubilee year. It is then released by the jubilee, so that [the original owner] can return to his hereditary land.

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<sup>25</sup> When your brother becomes impoverished and loses the ability to support himself in the community,<sup>a</sup> you must come to his aid. Help him survive,<sup>b</sup> whether he is a proselyte or a native [Israelite].<sup>c</sup>

<sup>26</sup> Do not take advance [interest]<sup>d</sup> or accrued interest<sup>e</sup> from him. Fear your God, and let your brother live alongside you. <sup>27</sup> Do not make him pay advance interest for your money, and do not give him food for which he will have to pay accrued interest. <sup>28</sup> I am God your Lord, who brought you out of Egypt to give you the land of Canaan, [and] to be a God for you.

### 4 The Call of Torah - R. Munk - 304

25. כי ימנך אחיו — If your brother becomes impoverished. The Talmud sees this verse as a direct result of not observing the laws of *Shemittah*. In *Kiddushin* (20a), R' Yose bar Chanina points out that even the slightest violation of the law of *Shemittah* will have a serious effect. The Torah itself forbids explicitly working the land during the *Shemittah* year, but does not explicitly forbid selling its fruits. However, since there is an implied prohibition against selling the fruits of the seventh year, a person who does so will eventually be punished and come to sell his personal property. If he does not take heed from this lesson, he will end up becoming impoverished and having to sell his fields as well, as described in this verse. Should he still fail to react, he will have to sell his house, as described in v. 29: *If a man shall sell a residence house*. If he still does not change his ways, he will even have to sell his daughter as a maidservant (*Exodus* 21:7). Although the sale of the girl is not mentioned in this context, it is taught that one would rather sell his daughter into slavery than borrow money with interest — for the ransom necessary to free his daughter decreases with time, whereas the amount needed to pay back an interest-bearing loan continually increases.

As his degradation continues, the person arrives at the stage of borrowing money with interest (v. 36), and finally, he is reduced to selling himself into slavery (v. 39). The ultimate degradation comes in selling himself in slavery to

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<sup>29</sup> If your brother becomes impoverished and is sold to you,<sup>a</sup> do not work him like a slave. <sup>30</sup> He shall be with you just like an employee or a resident hand. He shall serve you only until the jubilee year, <sup>31</sup> and then he and his children shall be free to leave you and to return to their family. He shall thus return to the hereditary land of his ancestors.

<sup>32</sup> This is because I brought [the Israelites] out of Egypt, and they are My slaves. They shall not be sold [in the market]<sup>b</sup> as slaves. <sup>33</sup> Do not dominate [such a slave] to break his spirit,<sup>c</sup> since you must fear your God.

### 5 תורה ודא

<sup>34</sup> But if you do not listen to Me and do not perform all of these commandments; <sup>35</sup> if you consider My decrees revolting, and if your being rejects My ordinances, in order not to perform all My commandments, to annul My covenant — <sup>36</sup> then I will do the same to you, I will assign upon you panic, swelling lesions, and burning fever, causing eyes to long and souls to suffer; you will sow your seeds in vain, for your enemies will eat it. <sup>37</sup> I will turn My attention against you, you will be struck down before

### 6 The Call of Torah - R. Munk - 321

16. אעשה ואת לכה — I will do the same to you. Ramban observes that the punishments are mentioned here in the name of Hashem and are addressed to the people of Israel in the plural, whereas in the *Tochachah* of *Deuteronomy*, Moses uses the singular and speaks in his own name, although acting as God's agent. Ramban sees the words in this passage as referring only to the destruction of the First Temple, to the Babylonian Exile, and to the limited freedom granted by Cyrus. The *Tochachah* in *Deuteronomy*, on the other hand, announces the destruction of the Second Temple. Evidence that the *Tochachah* of *Leviticus* applies to the Babylonian Exile is provided by vs. 34 and 43, which speak of the land that is left behind enjoying its Sabbaths. [The seventy years of Exile are an atonement for the seventy years of *Shemittah* which were not properly observed while the First Temple stood.]

Who is the wise man that may understand this and who is he to whom the mouth of the Lord has spoken that he may declare it? Why has the land perished, burnt up like a wilderness that none pass through? And the Lord said, "Because they have forsaken my Torah, which I set before them, and have not obeyed My Voice, nor walked therein" (Yirmiyahu 9:11-12).

9 Chochmo U'nesar - R. Dr. Salomon Brewer

ידבר ה' אל משה בהר סיני לאמר וכו' תכבדו ממכר לעמיתך

The first of these two verses is at the head of our Sidrah and introduces the institutions of Yovel and Shmittah. The second verse leads over to the ensuing great social laws which demand strict observance of righteousness and social justice in Jewish life. The Sages (*Tanchumah*) have taught us to understand their interrelation. They refer to the Mishle verse וְשִׁיחַ נָבָהַל לְהֹק אִישׁ רֵעַ עֵין וְלֹא יָדַע וְעַל כֵּן יִבְנֶה עָצֶמְוֹ (28,22): "The selfish person piles up wealth and does not (even) realize that what will be his lot". זה היה קין שחרג. This applies to Kain who murdered his brother because he wanted the world for himself. He never realized that his deed caused only anguish for him: נַעַר הָרֵיחַ: He ends his cursed existence as a refugee, constantly on the run.

God rejected Kain's offering, and then he became a murderer. The Sages find the motive for the rejection in the words וְכָן יָבֵא לֵהּ "he brought his offering" from the fruit of the earth וְעַל פֶּסֶטֶן וְעַל מִנְחָה לֵהּ. According to another view, these were seeds of flax. However, of Hevel, it says וּמִבְכוֹרֹת צֹאנוּ וּמִחֲבֹלֹתָיו הָבִיא אֶת זֶבְחֹוֹ מִבְּכוֹרֵי צֹאנוֹ וּמִחֲבֹלֹתָיו הָבִיא אֶת זֶבְחֹוֹ. God turned to him and his offering. Kain ridiculed the spirit which the Divine Law desired to plant in the Jewish people through the annual Bikkurim rites.

tion offering had to be taken from the early ripened fruit which distinguished the crop of the land. Its presentation to the priest was accompanied by a prayer of confession that was spoken by the Jewish farmer: הַיּוֹם לֵאמֹר אֵלֶיךָ כִּי בָאתִי אֶל הָאָרֶץ: "Today I have acknowledged that I entered the land"—today although his forebears tilled this soil perhaps for centuries. According to the *Sifri* his prayer of confession was designed to express the feeling כִּפּוּר כִּפּוּר כִּפּוּר "I am not ungrateful". When the festive march of the Bikkurim bearers entered the rooms of the Sanctuary the Levites (Bikkurim III) began to intone the Psalm (30) אֲרוֹמְכָהּ ה' כִּי דִלִיתִי וְעַתָּה אֲרוֹמְכָהּ ה' "I elevate You, oh God, for You have raised me from the depth." Why the choice of this particular Psalm? הַפֶּרֶךְ מִבְּרִית בְּלִי מִי הָאֲרָמָה? The fruit that had ripened first among the prime of the field had to be set aside as dedication offering. This rule expresses an admonition which, as none other, must permanently permeate our Jewish consciousness.

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In these and so many other phases of the Jewish life of duty we must demonstrate our determination "first and foremost to pronounce the blessing over the Torah" בְּכוֹרֵי חֲתָלָה — and then, when we have done our share, turn our attention to the acquisition of material goods which in turn, must be used in the service of Torah and its life-giving goals. מִשֶּׁה שֶׁעָסַק בְּעִצְמוֹתָיו שֶׁל יוֹסֵף יֵאָדָּר עַל הַפֶּרֶךְ מִבְּרִית בְּלִי מִי הָאֲרָמָה? Moshe who devoted all his energies to the fulfillment of Mitzvah—he should be the one to remain poor and empty-handed? From the 'shavings' of the

The question of why the Beis Hamikdash was destroyed and the Land left desolate was posed to the Sages and the prophets (*Nedarim* 81a). None could explain until HaKadosh Baruch Hu Himself revealed that it was a result of having forsaken the Torah. \*The Gemara continues that the failure to listen to God's voice and walk in the Torah's ways refers to their failure to recite *bircas haTorah*.

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another place (מִיָּד כִּי חֲשָׂא) the Sages have given this admonition another thoughtful formulation:

פֶּסֶטֶן לֵךְ, הַפֶּסֶטֶל שֶׁלְךָ, מִשֶּׁה הַעֲשִׂיר מִשֶּׁה אָמַר הַקִּבֵּי"ה דִּין הוּא שִׁטּוֹל אוֹתָן פֶּסֶטֶל מִשֶּׁה, לִמָּה, אֵלֶּא יִשְׂרָאֵל שֶׁלֹּא נִחְסְקוּ בְּמִצְוֹת נִחְתִּי לָהֶם כֹּל טוֹב, מִשֶּׁה שֶׁעָסַק בְּעִצְמוֹתָיו שֶׁל יוֹסֵף יֵאָדָּר עַל לֹא אֵת הַפֶּסֶטֶל שֶׁעֲשִׂיר.

"Hew for yourself (the tablets of the Law, says God), i.e. the shavings shall be yours; this was the source of Moshe's wealth. God said: the shavings of the stone belong to Moshe for I have given the wealth of Egypt to Israel which did not participate in the Mitzva—and Moshe who took care of Joseph's remains should remain poor? I shall give him the shavings of the stones in order that he may become rich"

The Sages summarize the basic reason for the downfall of the Jewish State in one significant sentence: וְלֹא נִכְרְוּ בַחֲרוּת וְחָלָה "they failed from the first to pronounce the blessing on the Torah". According to the profound commentary of our great Rav Zt"l our Sages did not trace the cause of our national ruin to the fact that the knowledge of Torah and of our obligation to fulfill its laws had vanished. Even at a time when the Book of Torah was still alive in the people's mind the downfall of the State was a foregone conclusion in the eyes of God. The people still studied Torah, still considered it a precious possession for which they were to praise God; but this praise was not offered

"first and foremost" for possessing the Torah. To the people the Torah was not the most precious of all values, central source and goal of all their strivings and aspirations. Rather did the people place their own interests in the foreground and devoted all their time and energy to their achievement. What was left over of time and energy was devoted to the interests of Torah. This was a fateful development which sooner or later was bound to lead to complete estrangement from God's Torah.

When our forefathers left Egypt they had not the slightest intention of breaking the promise, handed down from their ancestors, that obligated them to take the remains of Joseph with them. But their chief worry concerned the gold and silver which was to make them rich. Time "left over" from their preoccupation with material belongings would have surely been devoted to fulfill the Mitzva of caring for Joseph's remains.

Moshe was different. His main concern was the Mitzva of caring for Joseph's remains. Had there been time for other matters, he would have surely turned to the business of acquiring material possessions—but there seemed to be no time. Yes, fulfilling the Mitzvoth often does require the renunciation of material gain: observance of the Shabbos is not compatible with a "fake Hetter"; meticulous observance of the dietary laws at home and on the road does not allow for careless reliance on any motley Kashrut label; the education of our children for the Torah does not permit the parents to be satisfied of devoting a minimum of time to the all-important obligation which requires of them to lead their children before anything else to the sources of Torah in order to derive from them the true wealth of life; finally, providing the right mates for their children which requires of Jewish parents to concentrate mainly on making certain that the Torah finds a true home in the houses which are to be established.



מפני מה נסמכה פרשת ריבית לפרשת שמיטה.  
אכן, טעם מצות שמיטה ואיסור ריבית - אחד.  
כתב הכלי יקר:

"עיקר טעם איסור הריבית הוא לפי שהוא מסיר מידת הבטחון מן האדם, כי כל בעל משה ומתן עיניו ושוואות אל ה', לפי שהוא מסופק אם ירויה או לא. אבל הנותן בריבית רווח שלו ידוע וקצוב, וסומך על ערבותו שבידו ומן ה' יסיר לבו."

"ומה שגם הלווה עובר בלאו, לפי שהוא מחטיא את המלוה ומסירו מן מדת הבטחון, כגודע מדבר המלוים בריבית שרובם מקטני אמנה ואבירי לב הרוחקים מצדקה, מצד כי אין בטחונם בה..."

"ועל כן נסמכה מצוה זו לפרשת השמיטה, כי גם טעם השמיטה הוא כדי שגשים בטחוננו בה..."

26 Shabbat Shiran - R. Miller - pg 199

And if you say, 'What shall we eat in the seventh year? Behold we may not sow nor gather in our produce,' then I will command My blessing upon you in the sixth year, and it will bring forth produce for the three years.<sup>1</sup>

Ramban explains that in the seventh year the people will be eating from the sixth year's produce. Consequently, only

in the seventh year will they begin to worry about what they will have to eat in the eighth year. Thus the verses read: "If in the seventh year you ask, 'What shall we eat?' the produce of the sixth year, says God, will suffice for three years (sixth, seventh, eighth) in the case of *Shemittah*, and four years (forty-eighth, forty-ninth, fiftieth, fifty-first) in the case of *Yovel*."

27 The *Kli Yakar*<sup>3</sup> points out a difficulty in the Ramban. How should there be cause for anxiety in the seventh year, seeing that it was promised that the yield in the sixth year would be abundant enough to last three or four years? Once this has been witnessed in the sixth year, surely one should stop worrying? The *Kli Yakar* answers that the blessing in the food concerned not quantity but quality: even if only a small measure were eaten, it would satisfy the appetite. This is, in fact, how Rashi<sup>4</sup> treats the words לשבע ואכלתם:

אף בתוך המקום תהא בו ברכה

Even if you eat only a little, it will be blessed in your stomach.

Hence, the blessing is not before one's eyes. Satisfaction one day does not guarantee a similar condition the following day or needless to say, the following week, month, or year. If by the seventh year, then, one is troubled by the apparent gradual depletion of resources, God gives the assurance that the special quality of the food will be a continuous blessing for three years. Hence, one should trust in God and observe all the laws of *Shemittah* unhesitatingly.

28 The same idea can be applied to *Shemittah*. One does not require a high level of perception to realise that God provides for all; this is manifest to everyone, since each person finds that he obtains exactly what he needs. To take this a stage further, it should be noted that if a person worries about his sustenance before the *Shemittah*, hoards food and lives parsimoniously because of it, he will in the end have just the same as the man who trusted in God, but with less satisfaction.

סמכה תורה פרשת אונאה למצות שמיטין ויובלות, שהארם שקיים מצות אלו ושבת הוא וארמנו לה, למד וירדע כי כל מזונו מהנותן לחם לכל בשר, ואין הוא המכיא טרף לביתו, כי גם בשנה שלא ורע ולא קצר אכל לחמו לשבוע, והכל מכרכת הון ומפרנס מקרני ראמים ועד ביצי כנים.

אדם זה לא יקשה בעיניו להזדרז מלהנות את חבירו ולרמותו במסחרו, כי יודע שהצלחתו אינה תלויה בכשרונו וזכויותו ובערמתו, ולעולם לא ירויח יותר מכפי שהוקצב לו, ואודכה ההולך בתום וביישר, ואינו נושא לשואו נפשו, שגורו הש"ת להצליח בכל מסחריו כי ברכת ה' היא תעשיר.

הטעם שנאמרה פרשה זו לאחר פרשת שמיטין ויובלות שלא ידמה האדם שכשם שנצטרעו לכטוח בהש"ת ער כדי שנשכית שדוחינו כשני שמיטה ויובל כי הארץ של הקב"ה היא, כמו כן על אהי ללמוד מדת הבטחון, ואפטר מתת לו מרכוש, לזה הוזרה תורה גם לאחר שהושרשה בנו האמונה והבטחון, בכל זאת "כי ימדך אחר ומטה ידו עמן והחזקת בו" שהבטחון לפוטרו מדאגות עצמו הוא בא, ולא לשחררו מחובתו לדאוג לזולתו.

הראש כתב באורחות חיים סי' כו: "להאמין בהשגחתו הפרטית ובוה תקיים בלבבך היתוך השלם בתאמין בו כי עיניו משוטטות בכל הארץ ועיניו על כל דרכי ארץ ובוהן לב חזקת כליות בו כי זה הוא פגולת ישראל על כל העמים וזה יסוד כל התורה כולה."

אומות העולם יודעים מבורא העולם, אבל האמונה בהשגחה פרטית זרה להם. אנוהו יודעים שהקב"ה מתייח את הכל וירדע הכל שאפילו נשרית עלה מענף של איהו עץ הוא יודע; הוא מכיר כל מעשינו ומחשבותינו ומשלם שכר או ענש על הכל; ועוד זאת כי הוא יודע מתינו אותנו ומביא אותנו אל התכלית האחרונה שהיא הגאולה השלימה.

ענין ההשגחה הפרטית וההנהגה מבאר הרמב"ן באחריו על הפסוק ותשמא הארץ ואפקד עונה עליה ותנוי דבריו הוא זה: על כל הארצות וכל העמים מינה הקב"ה שרים (כמ"ש שר מלכות פרס, שר מלכות יו"ד בדניאל), שהם כחות ורוחניים אשר דרכם יורדת והשפעת האלקית עליהם רק על הכלל ישראל ועל ארץ ישראל לא מינה הקב"ה מלאך ושר כי הוא, נהלת ה' מיוחדת לשמו לא נתן עליה מן המלאכים קצין שוטר ומשל, וכתיב והייתם לי לעם ואנכי אהיה לכם לאלקים -- אני ה' אלקיכם אשר הבדלתי אתכם מן העמים יאמר כי הבדיל אותנו מכל העמים אשר נתן עליהם שרים שהיה הוא ית' לנו לאלקים וזהו מיוחדים לשמו. השרים הממונים על כל העמים מקבלים את שפע החיים מאת הקב"ה בשביל העמים, אבל אין הקב"ה עושה את העמים, ולכן באמת בטלו כל העמים העתיקים. אנוהו מברכים את הקב"ה שהוא שומר עמו ישראל לעד, והשגחה זו היא רק נהלת הכלל ישראל וארץ ישראל.

With the Manna - everyone could see with great clarity that God was looking after the well-being of each individual - no-one received more or less than one Omer. An individual who nevertheless felt worried about his livelihood, might rise earlier in the morning to gather as much Manna as possible and carry his heavy load home - only to find on his return that he was left with no more than God intended him to have. the lesson of Manna was meant for all generations... Our Sages tell us that של מנוחתי של - the sustenance each of us will have throughout the year has already been fixed on Rosh Hashanah.<sup>9</sup> Thus, whether one takes great pains in pursuit of a livelihood or allows oneself time and thought for Torah-study, relying on God to care for one's physical needs, one will ultimately receive exactly what God pre-ordained as one's portion.

Let us consider the position of this woman before leaving R. Yosi's house and after her return. Previously she had slept in his house, eaten from his table, care-free and with an inward calm. Now, she also slept in his house and ate from his table, but with an aching heart, full of anxiety - she could have saved herself so much pain and distress.

This episode teaches us that our lives and circumstances are shaped by Divine Providence, and that our endeavours in quest of material advantages will add anguish to our other grounds for discontent. Happiness is derived from the knowledge that our omniscient Father in Heaven has granted all His creatures the portions that are best for them.

17. DO NOT HARASS ONE ANOTHER. Here [the Torah] enjoins us that one should not annoy his fellow regarding verbal harassment, nor give him advice that is not appropriate for him, and the benefit of the advisor. - if I had had intentions when I gave the advice? - This is why it says, "Who knows your thoughts, the One Who knows thoughts, anything given over to the heart, which no one can recognize except the one in whose heart the thought is, and you shall have fear of your God."

לכך הוצרך לומר - ומשקבתו - that is given over to a person's heart - ללבו של אדם - This is why it had to say, "and you shall have fear of your God."

Since a person's mind is difficult to separate oneself from it, and he decides permission for himself, i.e., he gives himself license, because of his funds while in [the borrower's] possession, [the Torah] had to say, "and you shall have fear of your God."

Or, the verse also speaks of one who hangs his funds on a non-Jew, i.e., one who falsely claims that his money belongs to a non-Jew, in order to lend them to a Jew with interest. See, now, that this is a matter

43. DO NOT SUBJUGATE HIM THROUGH HARD LABOR. wark - אל תאמר לו - but is assigned only in order to torment him.

and [the master] does not need it, or until I come. "Warm up this cup for me," - הניח לי את הקוס הזה - Do not say to him, "Hoe under the vine and I will give you a share of it," - עורר תחת התבן - "No one can tell about the matter of the slave," - אין מקיר כבדך - Perhaps you will say, "I will tell [the slave] the matter," - ואתמתי אני לו - that it is for a need. See now that the matter is given over to the heart, i.e., no one but he knows his true intentions. This is why it says, "and you shall have fear [of your God]."

לעולם יהא אדם ירא שמים בסתר ומודה על האמת ויזכר אמת בלבבו. (מקור הגוסה הוא בתנא דבי אליהו רבא מביא.) מקומה של היראה הוא בסתרי הלב. הרוצה להגיע אליה מוכרח להיות מודה על האמת. אם אומר לו - לא התכוונת לסובחתי והוא מסובל להודות על זה - זרי הוא מסתכל במבט של אמת על עצמו וזהו יכול להגיע ליראה אמיתית. ואם הוא מודה על האמת שאחרים מוכיחים אותו עליה, יוכל גם להיות דובר אמת בלבבו, שהוא בעצמו תופס את הכוונה הלא-טחורה בלבו ונזהר ממנה. וזה ירא' שמים אמיתי. ברית מרותה ליראה עם האמת.

הריבוי הראשון בעשרת הדברות הוא -אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים וגו'. הקב"ה פנה אל כל ישראל בלשון יחיד. וכתב הרמב"ן שם הספס לזה -כי עם כל אחד מדברי. עם כל יחוד מישראל קשר הקב"ה קשר אמין בלינתק. הוא ית' אמר לי ולך ולכל אחד מישראל -אנכי אלקיך, האנו פונים אליו ואומרים לו -אלקיך! לכל אחד מישראל יש יחס אישי אל הבורא כמו שיש לבורא ית' השגתה אישית על כל אחד מישראל! כך הוא ית' מדבר אלינו, וכך אנו מדברים אליו. אך באיו הגהנה אנו מגיבים על הנהגתו ית' האישיהו צמנו. תגיבה זו יכולה רק להיות - יראה. כאשר המלך פונה אל אחד מבני עמו אישית. אי אפשר שלא לקדם פניו ביראת הכבוד. אחרי הקדמה אריבה זו נתכונן איך ענין גדול זה מתבטא למעשה.

כאן מתגלים לנו ניצוצות מהעומק של היראה. נגיע נא בעצמנו: אם היו שואלים אותנו מהי יראה - מה הייתה השוכנת? יראה היא דקרוק במצוות, או יראה היא לעשות המצוות בכוחה. או אולי: יראה היא פחד מהגיהנום? ובראי ככולם יש נקודה של יראה, אך בעומקה לא נגענו בכל אלה. התורה מגלה לנו כאן בחמש דוגמאות. כי מקומה של היראה הוא במסתרים שלנו. ממש בגיזרי מעללי איש וב-עלילות מצערי גבר; בדברים המסתורים ללב שאין שום אדם יכול לדעת בוונתנו וולתי האדם עצמו והקב"ה היודע מחשבות - עט הוא מקומה. ולמרבח הפליאה, כל-המישה הוויכי תימצוי של יראה בפסוקים הגיל הם במצוות בין אדם לחברו! בהמישה יחסים אל בני אדם אשר קבל עליהם אנו יכולים להראות עצמנו כתמימים וטובי לב בעוד שבלבנו מקננת נגיעה עצמית - בהם אנו נבתיים אם יש בנו יראה או לא; עיור בדבלי, וקן. נצרך לעצה הצריך לכסף ועוד. הוא אשר אמרנו: היחס העמוק בין הבורא ית' ובנינו שהוא ית' אומר -אנכי אלקיך, ואנחנו קוראים אותו -אלקיך. שהוא ית' דיבר עם כל אחד מאתנו. והתוצאה מזה היא שהיראה הודית לעומק הלב.

All of this is symbolized by the failure to make a *berachah* prior to learning. The *berachah* begins, "אשר קדשנו במצוותיו" — the purpose of the *mitzvah* is to sanctify us and to inspire us to holiness. The second *berachah* emphasizes that the purpose of Torah is to make us "יודעי עקריו" — those who know and emulate God's character traits in order to develop a complete Torah personality. And the third *berachah* emphasizes, "אשר קדשנו בכל העמים" — that God has chosen us from the nations of the world and given us the responsibility to become a nation of *Kohanim* and a holy people. The *berachah* enjoins us not to merely hear the words, but to consider their implications.

Let us try to understand what dimension the blessing adds to Torah learning and how this deficiency is hinted to in the verse itself. Yeshayahu (*Yeshayahu* 28:10) castigated the Jewish people for serving Hashem, "Command by command, line by line, a little here, and a little there." His rebuke was based on their failure to integrate the observance of all the *mitzvos* into a unified service of God. Just as Hashem is One, so, too, is His will one. He has one all-encompassing request of man. As the verse says, "What does the Lord your God ask of you other than that you fear Him?" (*Devarim* 10:12). What Hashem demands from us is a constant awareness of His presence and of our obligation to emulate Him and act according to His will. All the 613 *mitzvos* are in fact expressions of *emunah* in Hashem (see *Maharsha* to *Makkos* 23b).

Since we are human beings in a physical world, we cannot relate to God's will without it being broken down into segments that we can deal with individually. Imagine a globe of the world encased in a larger globe. In the outer globe, 613 small windows are cut, each window exposing a small portion of the surface of the enclosed globe. A composite picture from all the windows would yield a view of the globe within. So, too, the individual *mitzvos* are merely partial manifestations of God's one, all-inclusive will. Each *mitzvah* is a window through which we glimpse a portion of that will.

Thus there is more to leading a Torah life than merely observing 613 rules. The ultimate goal is to understand the implications of each mitzvah in the context of the overall Divine will that must shape our personality, outlook, and actions. In addition to shemiyah lekol Hashem — listening to God's voice and obeying His commands — one must also have shemiyah bekol Hashem — listening into God's voice, an understanding of the implications and meaning of those mitzvos in their broader context. Observance of the Torah "tzav

letzav, kav lekav," i.e., rule by rule, without sensitivity to the aspects of Divine will revealed in each mitzvah, is inadequate.

Yaakov told Esav, "I lived with Lavan and kept all 613 *mitzvos* and didn't learn from his evil deeds." Keeping the 613 *mitzvos* and not learning from Lavan's evil ways are two separate things. Only if one seeks God's will within the *mitzvos*, can he create a Torah *hashkafah*, a character and lifestyle that precludes being influenced by Lavan's evil ways.

That was the deficiency of the generation of the *Churban*. They kept the *mitzvos* and learned Torah, but did so perfunctorily. "... With their mouths and lips do they honor Me, but their hearts are far from Me, and their fear of Me is as a commandment of men learned by rote" (*Yeshayahu* 29:13).

For this reason we refer to an observant Jew as a *shomer Torah u'mitzvos*. At first glance, the reference to both Torah and *mitzvos* seems redundant. The intention is to emphasize that in addition to *mitzvos*, this person observes the Torah, the complete expression of God's will.

על היתוס בין לימוד התורה שלא לשמה לבין שלא ברכו בתורה החילה, מטיף הכ"ח לכאר: "ויאמר ה' על עובד את תורתו אשר נתתי לפניו, ואמר "תורת" תורת אמת אשר נתתי במתנה" — עזיבת התורה היינו שלא הרגישו את הקשר בין התורה לנוחן התורה — "יהמה עזבו את תורתו ולא הלכו בה פירוש תחילת ההליכה ברוחניות התורה ממדרגה למדרגה" — באמצעות התורה האדם הולך ומתעלה ממדרגה למדרגה — "כדי שתרכב הנשמה בעצמות קדושת התורה, לא הלכו בה דהיינו לא הלכו בה לשמה, כשבה שבאו לפתוח בעסק התורה ולכרך לפניו ית' ולהודות לו על נתינת התורה לעמו ישראל כדי שיהיו רבקים בקדושתה ובשכינתו ית' — כשמכירם את ערך קדושת התורה שהיא המקשרת את ישראל עם הקב"ה, צריך להודות ולשבח על כך שהשייח נתן לנו את האפשרות להתקרב אליו, ולהתרכב בקדושתו ובשכינתו — "יהוה המכוון בברכתו אשר בחר בנו, על אשר קדשנו לפניו הו' סיני ונתן לנו את תורתו הקדושה. בלי חפדתו שהיה משתעשע בה בכל יום, כדי שתתרכב נשמתנו בעצמות קדושת התורה ורוחניותה ולהוריד השכינה בקרבנו".

ההשמעה היקרה לנו ביותר היא אפשרות רביקה נשמתנו בעצמות קדושת התורה ורוחניותה, שהיא המביאה להוריד את השכינה בקרבנו, זאת ע"י לימוד לשמה, דהיינו להתקרב באמצעות התורה אל הקב"ה, מתוך הכרת יקרות התורה שהיא כלי חמדה של הקב"ה. אבל הם לא עסקו בתורה על דרך זה — לא הלכו בה לעסוק בוי"ת לשמה כי כזה נעשו שנחלקה השכינה מן החפחחנים ואז אבדה הארץ, נצתה כמדבר מבלי עובר כלומר נחובה תשארה חומרת מבלי עובר שם קדושת השכינה, כי נחלקה השכינה לגמרי מן הארץ ופלתה לה למעלה".

אשר הדין

Take care to always study Torah diligently so that you will be able to fulfill its commands. When you rise from study, ponder carefully what you have learned; see what there is in it which you can put into practice.

מכאן

ענין סמיכת פ' אונאה לשיטה. הגם דכי מעט השנים תמעיט כו' עכ"ז עיקר אונאה אינו דוקא בענין שמיטין. אבל באמת עיקר אל חנו הוא כדי להיות בניי באחרות כמ"ש חז"ל שאונאת דברים ג"כ בכלל. והנה מצות השמיטה אינה מצוה פרטית אבל כפי האחרות שיש בכ"י יכולין לקיים זאת המצוה. כמ"ש בזמן שכל יושבי עלי כו'. וכמו בשבח מתיחדין בו ברזא דאתר ע"י השבת. ושמיטה תלויי בכ"י ובקידוש ביד. לכן ע"י האחרות באין לשביתת שמיטה. אבל שבת קבוע וקיימא מביא האחרות מעצמו. ולכן תרב המקדש ע"י שנאת חנם וע"י ביטול שמיטין ויבולתו כי הכל ענין אחד כנ"ל:

- Summary:
- Connection:
  - Primacy and mastery of Hashem's ownership in this world.
  - Priority of giving charity.
  - Faith in business relations.
- Seeing the Divine Hand in our lives [food for three years].
  - Allowing this recognition to permeate our being
- Blessing of the Torah:
  - Primacy on our lives
  - Spiritual connection

Conclusion:  
Seeing the whole picture — integration of the Mitzvos into a composite religious being.