לך את יצורי להתחשבך וליהנות ממותלך?! מהות הדחף להספק "מחסנה" ואת נעוריו?"}

יועבר זה לא משמע אלא לאמור. דografía את נני ישראלי אמה
(מקרא ח behaves)

יוער ענני משמע את דר, והזוהי על המגמה, אינאether מי
שמעה נאואר להCollings תורמה המטפס. אני מלק את
(מקרא ר behaves)

ככשת מעשה נעוריה.

בד לברק ברוב עזרי, ושלום לשלוח

ללהותן המשה עמער רтивי. 6: הנהו ואתה יהודית בשחרית מרגע:
שבר סי חולר. בך חמר חוצי (שם פלא) בחר
(2) ( weiber בהрин בחתיתות. אינו מברך את הנשים, ואת הנשים כל אתר
מלמד שפרסה כיקב חלה את עוד. 11: גנבר את ולא אומת מקדמים
ותוחה מעבר, ולא אומת חצר הכותנה.

猥ירוב, היה הם.chrome כדי fascination כבאה.

אלה לחנה, חלה שבשלוח

את משם את רומת בהם קַלָּנוּ.

להותיה, את בסייאלי מרגעמונע

המשה, גם בחר הדור בוסתן. 15: ער
שבר סי חולר, ואכן יהיה עוד בברית:
שה כי שיפוטי שלג לא מאייל לקבר את
(2) בני חומה של לחנה בת החנה, וחעה. 16: מברך
עם משה, גם בחזרה של הנשים; גם בשאר
בום קול אומידה: מחילה להם, זה.

שבסייישם הכהן והכדה石化ש.

שביאלי מרגעמה

נוגרא לברק. שיבע על כל ישראלי
בכדגר ואת לקבר לעילוד על חזור
ומגמה בכל מקום. כללם הקדם זה עורו.
1. על פי הדירוגים.ff הלילה, ידיע להפר את מקצתו על השמשת - יבר אל בישאול - אורות אלדיד, יבר בשואיה.
2. ריבים להרחיב את המק ruta לתקוע ברגים
3. זה השם של בושם שלמה, אמה של שמחת הראובן.
4. יבראל הראוי על חספתו שלמה, מככית.! הר<Location> הרכובת בן חורז, תוכל של שלום.uf
5. 15/05/2019 13:38 #045 P.002
6. המיניות המגיעה - הסמך בשתייה,איתור.
7. קוארה והיא באיתור, הגעה והגעה, אמה של בשואיה.
8. על פי הדירוגים.ff הלילה, ידיע להפר את מקצתו על השמשת - יבר אל בישאול - אורות אלדיד, יבר בשואיה.
9. יבראל הראוי על חספתו שלמה, מככית.! הר(Location) הרכובת בן חורז, תוכל של שלום.uf
10. המיניות המגיעה - הסמך בשתייה,איתור.
11. קוארה היא באיתור, הגעה והגעה, אמה של בשואיה.
12. על פי הדירוגים.ff הלילה, ידיע להפר את מקצתו על השמשת - יבר אל בישאול - אורות אלדיד, יבר בשואיה.
13. יבראל הראוי על חספתו שלמה, מככית.! הר(Location) הרכובת בן חורז, תוכל של שלום.uf
14. המיניות המגיעה - הסמך בשתייה,איתור.
15. קוארה היא באיתור, הגעה והגעה, אמה של בשואיה.
16. על פי הדירוגים.ff הלילה, ידיע להפר את מקצתו על השמשת - יבר אל בישאול - אורות אלדיד, יבר בשואיה.
17. יבראל הראוי על חספתו שלמה, מככית.! הר(Location) הרכובת בן חורז, תוכל של שלום.uf
18. המיניות המגיעה - הסמך בשתייה,איתור.
19. קוארה היא באיתור, הגעה והגעה, אמה של בשואיה.
One of the reasons for the Sabbatical year is to allow the land to rest for a year, to enhance its fertility. A Guide for the Perfectionist (1 Kings 4:24) states: "...the land will yield produce (fruit) for three years in the naturally indeterminate sixth year, is totally illogical, and requires a person to accept an authority which is higher than his mortal understanding."

The Sukkot-Schachavim (77) compares the six agricultural years to the six centuries of this world, and the Sabbatical year to the seventh century (when the Redemption will have arrived). Since the Jewish people suffer from a gradual regression in spiritual stature as the generations pass, a person might wonder how could the efforts of the spiritually weak and "infertile" sixth millennium bring the true and complete redemption? The Torah answers: it is the supernatural self-sacrifice and commitment to Judaism, of the final generations of exile, that will bring the blessings of the Redemption.

(Based on Elazar Shachav, vol. 27, pp. 184-193)
ResponseBody
מדוע? — "כי ולני־ישראל עבדים" — שערתי קדום!" (יח"ל: ש"ת; ויח"ל)

אהים עד עכולי עדין,чатו ברכה לה' (תהל' ג):
ואל ימולט לב שמחון.
קדוש.

ברikkadoh
כחותו בקשת סובה פוארא
אומות דוד, והיא בעדרו איון או גורם רגלה (ויטוב: "וף"פ. ד') כי שדך
יאו לא יאכלה ממן בדים; כי שדה בקך שעון (ח"ג: פ"א).
ון על כן הביאו המלחמה את ברי ישראל, כן הביאו הירוקים על
זה לכל שטחא לאסיך להו, והראו את הערוך ולמרות
כינן יכל האומר על "אברך וברך", כי שם:
מם, כי שדה בקך שעון (ח"ג: פ"א).

כהן

אבן: אقبول זה משה לכל, ארזה יזון לחם מופלא עלי: והם משואל
המעיד על פגרות חלוקה וב המעדים מחשים, מחשים את מוותא
ואםehr אסא כוכב לקש ואל ברע, לא כלב שתהאבדזכד
ויהי: כל כי לא חפץ מיאו זה. והיה השאיר, והיה השאיר, לברכ
בז המועアウト לארץ כמוך' (יח"ל: פ"א; ויח"ל: פ"א) והיה השאיר, ולא
כאמור:elahmos לא מריך, כי בברך ביבר, כי להיו שלוש רזון בר בברכה, כי
מהראים מולא בבואMos (יח"ל: פ"א; ויח"ל: פ"א) והיה השאיר, לא מריך
שאני חות מיטר, כמות ב תורה (יח"ל: פ"א).

אביו אתו — понי יתם

"לא חודה ב ו מֶּרֶך", "שיך אימא אברך וברך"; בֶּאֶר וּבִין —
אך דה בר clears אתו עזומ:
שֶׁלֹּשִׂים. מיי: יפעדו ימי"ם האומרים:
תקל אלהץ כלע, מי שדך he לוכב עם התייה כeres. לפי אולק
לאו חודה ב ו מֶּרֶך, ולא שדך שממצא שלך. כן
והיה המודר עומר, כי להושע הנשים על
מדא משל עם את התרפועו מביר זכר והיה הנזכבות
המדים, "מקפץ" מוסיםッシュ תחת את השמה: "ברך" (יח"ל: פ"א)
והיה השאיר, לא מריך
למצות בין לזרע, רבים ואתה מעשה בהסדה שמח
"בתרף; ישיא את השפתי, למלוער של롞ה מעשה ההסדה nah, הנتكامل
שהלאה מלך (יח"ל: פ"א; ויח"ל: פ"א) הלועה על זכר ושלך.
"בתרף; ישיא את השפתי, למלוער של５ה מעשה ההסדה nah, הנتكامل
שלאה מלך (יח"ל: פ"א; ויח"ל: פ"א) הלועה על זכר ושלך.
"בתרף; ישיא את השפתי, למלוער של５ה מעשה ההסדה nah, הנتكامل
שלאה מלך (יח"ל: פ"א; ויח"ל: פ"א) הלועה על זכר ושלך.
A

After banning a permanent slave class among Israelites by legislating that every Israelite servant must be emancipated on the Jubilee year, the Torah offers its reason: “For the children of Israel are servants (avadim) unto Me, they are My servants” (Leviticus 25:55).

The title “avod” or “servant” is obviously meant in an honorific sense. Thus, the highest encomium that the Bible offers for Moses, that most superior of all prophets and human is, “Moshe aved Hashem,” “Moses the servant of the Lord” (Deuteronomy 34:5).

There is also another description of man’s relationship to God used by the Torah: “You are banim, sons (or children) to the Lord your God” (Deuteronomy 14:1). So we have an interesting biblical typology: ban and avod, son and servant, two symbols or archetypes of the religious personality.

Unquestionably, in one sense aved (servant) is superior to ban (son). “Servant” indicates one who has no natural relationship, but has come to his master-father from without. The aved of the Lord
is one who therefore comes to the Adon Olam (the Eternal Master) voluntarily, utterly of his own free will, ready to subjugate himself to the will of the Almighty, to suppress his ego and restrain his desires in manifest and meaningful commitment to God. 'Son,' however, is one who, as it were, was born into this relationship with his Father. From this point of view, the proselyte is superior to the native born Jew! Indeed, in a famous responsum by Maimonides to Obadiah the Proselyte, who complained that his Jewish teacher was rebuking him and insulting him by reminding him of his pagan origin, Maimonides says that the teacher should be ashamed of himself and should stand in awe of the student who is a proselyte and who came to the Almighty of his own free will rather than being born into it naturally.

And yet the weight of the Jewish tradition offers the reverse judgment and maintains that the category of ben is superior to the category of eved. Thus, Rabbi Akiva teaches in Avot 3:14, "Beloved is Israel that they were called sons of the Almighty."

What is the difference between these two conceptions, that of man as eved and as ben to God? Let us discuss three of them.

The first analysis is objective rather than subjective. It tells us how Judaism considers man as such, in all his weakness and his frailty, rather than how man conceives of himself subjectively as a religious being in his relationship to God.

And here we turn to Rabbi Akiva himself in a fascinating dialogue, recorded in the Talmud (Bava Batra 10a), between Rabbi Akiva and his Roman tormentor, who was later to become the executioner of the venerable sage:

This question was posed by Tyranus Rufus the wicked to Rabbi Akiva: If indeed your God loves the poor, as you say, why does He not provide for them? Rabbi Akiva answered: So that we might thereby be saved from punishment of Gehinom (for in sharing one's substance with the poor and in helping the disadvantaged we affirm our worth in life and thus save ourselves from eternal perdition). To this Tyranus Rufus replied: On the contrary, for doing so you deserve to go to Gehinom! I will offer you a parable: It can be compared to a human king who became angry with one of his servants and placed him in prison and ordered that he be given no food and no drink. Along came another man and brought in food and drink to the imprisoned slave. When the king heard about this, is he not angry with this stranger who violated his rules? And you Israelites are called servants, as it is written, "For the children or Israel are servants unto Me." To this Rabbi Akiva responded: On the contrary, I will offer you a different parable. It can be compared to a human king who became angry with his son and placed him in prison and commanded that he not be given any food and drink. When the king hears about this, is he not so happy that he is willing to send a gift to this stranger? And we are called sons, as it is written, "You are sons to the Lord your God."

If we see man as an eved, as a passive and servile creation of God, then we are fatalists. Then we must declare that whatever exists is the inexorable will of God, and that it is the way it must remain. In that case, the poor must remain poor, the sick must remain miserable, and the sufferers must continue to suffer, all because this is the will of God. Any attempt to relieve or improve their condition is considered sacrilegious and a blasphemous interference with God's plans for the world. This philosophy of man as eved is the most convenient ideology for the establishment, the "haves" to keep control over the "have-nots."

But Jews do not subscribe to this eved anthropology; that is the way Tyranus Rufus and his Romans and pagans speak. Rabbi Akiva, however, declared that man is a ben, that people are children of God, and then we must interpret all evil and suffering as a challenge to us to remove it, as if God did indeed create a flawed world, but willed that His human creatures look upon each other as children of God and therefore free the imprisoned and the disadvantaged and the hungry and the poor from their distress and affliction. God made this world, but He is anxious that we make it better. God started this world, but He wants us to complete it.

So whereas man should see himself as an eved, he must always see others as ben. Therefore, in general, as Rabbi Akiva taught, ben is superior to eved, and this theory becomes the foundation of all of
Judaism which urges us to treat every person as a child of God — as a brother and sister — as one whose welfare and happiness God desires and commands us to enhance.

There is a second definition of this dichotomy of eved-ben. In this definition, the two terms describe not only how we ought to view other men, but they are archetypes of how a Jew should relate to God and to Judaism. Thus, as one great Jewish of recent generations, Rabbi Baruch haLevi Epstein said, the eved does only what he has to, only what he must, only what he is told to do; whereas the ben seeks to satisfy his father even beyond what he was ordered to do. The eved does what the master demands; the son does what the father wants. The eved is interested in the commandments alone; the ben also seeks to perform the will of his creator. As an example: The Torah commands that whenever we have a four-cornered garment that we affix thereto the tzitzit (fringes). The eved will say: Since I do not have such a garment, it is unnecessary for me to wear the tzitzit. And he is right, halakhically. But he is a minimalist, doing only what he must and no more. The ben, under similar circumstances, will seek out the four-cornered garment in order to be able to perform the law of affixing the tzitzit. The son is a maximalist, he goes beyond what he must — he reaches out for the supererogatory.

The third analysis is based upon a modification of what the Zohar teaches. The Zohar (Rahaya Mehamna, Leviticus, Behar 11:12) tells us that both terms are indicative of high religious personalities that appear to be different, but ultimately the mystery of each is really one. The eved is a description of conduct or behavior, one who performs all the commandments fully, whereas the ben not only performs the commandments, but feels at home with God. The ben is "melapes beginsing aviv," he knows all the nooks and corners of his father's will in practice, but also wants to know as much as he can about his father. What the Zohar means is that the eved is one who performs the Halakha, who does all the practical commandments, whereas the ben is the one who pursues the strict Torah, the mysteries of the Torah, or, in other words, is initiated into the Kabbala.

In contemporary terms, we may modify that statement to refer to not one who is a mystic, but rather it means that the eved is one who practices alone, but not necessarily with feeling; whereas the ben is one who invests emotion and feeling and love. The eved is a Jew who observes and gives and participates, but you can feel the circles hanging from his heart. The ben is a Jew who not only observes and gives and participates, but also worries and loves and feels, who puts heart and soul into what he does.

We thus have three interpretations of the distinctions between the terms ben and eved. To summarize: The first definition is that, relating to others, we must seem to them as sons, and therefore as individuals whom God loves and whom God wants us to help out of their distress even if they deserve their misery — and not as servants whom God does not care about, or desires that they remain in their punishment. The second is that the eved is a minimalist who does only what he must, whereas the ben is a person who goes beyond his minimal requirements. And finally, the eved is a Jew who carries out everything in practice, but not necessarily with the feeling and inner participation that characterize the son.

As a rabbi of an Orthodox congregation, it is often my very unpleasant duty to reproach not only my congregation but the entire Orthodox community, and especially what we call Modern Orthodox Jews. Today, however, for the sake of proper proportion and perspective and to complete the picture, permit me to assert that despite all its shortcomings it is this community of Orthodoxy and especially Modern Orthodox Jews which, in the context of our times, represents the quality of ben as opposed to eved.

At a time such as ours when other Jews who were long blind to the Jewish destiny have become hysterical and speak so breathlessly of "Jewish identity" and "Jewish survival," Orthodox Jews go far beyond that, and are striving for infinitely more than these bare minimum qualities of identity and survival. "You are sons to the Lord your God," and our concern as children of Israel is that of God with the study of Torah and the performance of mitzvot, not merely with that elusive and intangible and insubstantial "identity" and "survival."

Moreover, by the same token, while other fine Jews are panic-stricken and motivated by the fear for the Jewish future, grasping at all kinds of artificial devices, and acting as if merely crash-financing a program which reaches out "to the young" will solve all problems,
Orthodox Jews approach their Judaism not exclusively as a communal matter, but also with ahavat, with inner feeling and total commitment as a supreme personal way of life which demands warmth and love.

And at least for Modern Orthodox Jews, for most of them and for most of the time, although not for all of them all the time, we have learned how to view other, recalcitrant Jews as banim and not as avodod.

We may be distressed at their non-observance and their lack of religion, but we recognize them as children of God, and therefore as our brothers and our sisters. And we shall not give up on them!