



Divrei Torah

Parshat Eikev

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Mevorchim Chodesh Ellul

Weekly Dvar Torah

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Good Fortune Comes from Him

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The Torah states "VE'A'CHALTA VE'SA'VAHTA U'VEI'RACHTA" (8:10), you will eat, you will be satisfied, and you will bless HaShem. From here we learn the Biblical Mitzvah of Birkat Hamazon (benching after eating).

That is the simple pshat of the passuk. However, another level of interpretation, is that Ve'a'chalta **Ve'sa'vhata**, when you have what you need, when you are satiated with all your comforts- then too, and especially then- U'vei'rachta- shall you bless HaShem, and recognize that your good fortune comes from Him.

It is common to see someone in dire financial need praying fervently. It is easy to find someone in great physical pain being Mitpallel with all heart and might for a bit of relief. But it is rare to find someone who has health, parnasah, good family and children and yet shedding tears in his Shemoneh Esrei.

I went to see someone in a hospital who had a serious stroke (R"L), and he was just beginning to recuperate. He said to me, "Do you know how many nerves it takes to move a small pinky? Well, I can do it now, but I couldn't do it a few days ago." That man is going to thank HaShem for every muscle, for every organ in his body that is functioning. That is – **Ve'sa'vhata** U'vei'rachta. Not an easy Mitzvah to perform, as a matter of fact, it is one of the most difficult.

Likewise we find by the Mahn, that Lechem Min Hashamayim, the food that sustained us in the desert for forty years, that it was sent down to us in order to "afflict us and test us" (8:2). How is the Mahn that sustained us without our having to pray for it, without having to work for it, yet referred to as an **affliction and a test**? Unless we say, the affliction was the difficulty we had with thanking HaShem for something that came regularly and automatically. It became so much part of our daily routine that we found it difficult to adequately give recognition to HaShem. That was not an easy test to pass.

I think the message is quite clear to all of us. Next week we usher in the month of Elul. There is a lot of Cheshbon Hanefesh for each and every one of us to indulge in.

Let us enjoy every day of our lives with a song, but remember, in Yerushalayim we belong. Shabbat Shalom

Thank You

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The second paragraph of Shema, which we read in Parshat Eikev, requires us to assume responsibility of fulfilling all of G-d's mitzvot and makes us aware of the rewards and consequences of their performance or lack thereof. The last of the rewards is *Veachalta Visavatah* – “and you will eat and you will be sated.” Rashi explains that the uniqueness of this blessing is that a minimal amount of food will elicit a maximum amount of satisfaction.

Immediately following this blessing, the Torah exhorts us, *Hishamru luchem pen yifteh livavichem*, “guard yourselves, lest your hearts be deceived and you will turn aside and serve other gods.” Rashi points out that the juxtaposition of these two phrases “and you will eat and you will be sated” with “guard yourselves,” teaches us that when people rebel against G-d, it is usually an outgrowth of being too satisfied. A hungry person looks to HaShem for Divine assistance. A satisfied individual often forgets the sources of his bounty.

To further bolster his theory, Rashi brings a proof from an earlier Pasuk in the Parsha which states *Pen Toechel Vesavatah* – “Lest you eat and be satisfied;” *Virumm Livavichem Vishachact es HaShem Elokecha* – “and your heart will become proud and you will forget HaShem, your G-d”. It is clear from this earlier posuk that there is a definite correlation between being sated and rebelling against HaShem.

Rashi's explanation requires deeper understating. To begin with, when Rashi adds a proof to his thesis, he is telling us that the point would not be clear without the extra proof. Yet, the point Rashi made seems clear enough without the added boost from the earlier Pasuk. No new insight is readily apparent with the addition of the second Pasuk. Furthermore, Rashi taught us that the concept of *Veachalta Vesavatah* is a unique blessing. But it's that same blessing that sets the groundwork for man's temptation to rebel against the dominion of HaShem. To paraphrase a famous saying: with blessings like that, *lehavdil*, who needs curses!

Obviously, there is a component missing that will give us insight into the deep thought Rashi wishes to impart. Let us analyze the second text Rashi quotes and see if indeed there is a deeper message to be culled from that passage.

In the beginning of the Parsha, HaShem gives us much encouragement to prepare us for inheriting the Land of Israel. He reminds us of our servitude in Egypt, of our travels in the desert, of all that He did to care for us during the last forty years, and He describes the beauty and the bounty of the Land of Israel. Then the Pasuk tells us *Veachalta Visavatah Uvarachta es HaShem Elokecha* – “and you will eat, and you will be sated, and you will bless HaShem, your G-d, for the good land that He gave you.”

HaShem reminds us how important it is to appreciate what we have and what He has done for us. Man has an infinite capacity to forget what has been done for him and how much he needs to appreciate what he has. Perhaps the two hardest words in the English language to say with utmost sincerity are the words “Thank You.”

When a person becomes ill and is unable to care for himself, he is struck by the awesome amount of Divine help he has in his life. I remember visiting a prestigious Rav shortly after he suffered a stroke. He gave me a lecture on the amount of nerves needed to bend his pinkie finger. Activities that had been taken for granted his entire life were now magnified and appreciated for the magnificent present from HaShem that they always were.

When my son spent his first summer in the Catskill Mountains – this city boy, who knows how to navigate his one city block on his bike – once freed of the confines of the city, was amazed at the expanse and the freedom in the bungalow colony where we were staying. The morning after we arrived he was up at the crack of dawn, out of the bungalow, onto his bike, and eager to explore every inch of his new-found freedom. He couldn't stop describing all the nuances of each new experience. It was literally, a new awakening. A week later, we couldn't get him out of bed at 8:30; the novelty had worn off and he needed to find newer adventures to challenge him.

The Torah tells us that when we arrive in Eretz Yisrael we will act much as my son did. We will be excited by everything HaShem has

done for us and will sense it in every bone of our bodies. As a result, *Veachalta*, we will eat, *Visavatah*, we will be satisfied and *Uverachta*, we will be filled with gratitude to HaShem for all the bounty He bestowed upon us. But, therein lies the challenge with which our Parsha charges us: Can we sustain that level of newness and appreciate what HaShem gives us on a consistent basis?

Rashi is teaching us a profound lesson. It is truly a blessing to want for nothing, to be fully satisfied, to be completely cared for. Yet, although *Veachalta Visavatah* is a great blessing, it will remain so only as long as we recognize the blessing within it, and truly thank HaShem.

If, however, we stop at *Veachalta, Visavatah*, as our Pasuk does, and fail to include *Uverachta* – fail to appreciate HaShem's bounty and to express sincere gratitude for all He gives us – then *Hishumru Luchem*, watch out! *Pen Yifteh Livavichem* – lest your hearts be deceived.

G-d's blessings are infinite. The lesson of our Parsha is that we need to be aware of the blessings HaShem has bestowed upon us. We must appreciate them, and say "thank you" with utmost sincerity. Shabbat Shalom.

The Weekly Sidra "Charge of My Charge"

Rabbi Moshe Greebel Z"L

This week's Sidra begins with the following Pasuk (verse):

"Therefore it shall come to pass, as a result (Eikev) of you listening to these judgments, and keeping and doing them, that HaShem your G-d shall keep with you the covenant and the mercy which He swore to your fathers." (D'varim 7:12)

As we have seen so many times in these mailings, words in LaShon HaKodesh (holy tongue) have multiple meanings. While the term 'Aikev' means 'as a result,' it can also be translated into the word 'heel.' The significance of this second translation can be seen from the words of Rashi on this Pasuk:

"If you will heed the minor Mitzvos which one (usually) tramples with his heels."

Are there then, minor Mitzvos as opposed to major ones? Are we not to consider each and every one of the six hundred and thirteen Mitzvos of the Torah as being in the category of major? What did Rashi mean by his terminology? To resolve this question, we must first examine the Mishna in *Pirkei Avos* 1-1, which states:

"Moshe received the Torah from Sinai, transmitted it to Y'hoshua, who transmitted it to the elders, who transmitted it to the N'vi'im (prophets), who transmitted it to the Men of the Great Assembly, who stated three things, 'Be given over to judgment, establish an abundance of disciples, and erect a fence around the Torah.'"

The significance of this third saying is based upon the following Passuk:

"Therefore shall you guard My guarding (Ush'martem Es Mishmarti), that you commit not any one of these abominable customs, which were committed before you, and that you defile not yourselves in it; I am HaShem your G-d." (Vayikra 18:30)

On this Passuk, the Gemarah in *Mo'aid Katan* 5a and *Y'vamos* 21a have the following to say:

".....Rav Ashi (Rav Kahana) said, 'And they shall have charge of My charge.....'"

That is, the Pasuk comes to warn Bais Din (high court) that they should establish decrees, ordinances, and safeguards (not specifically stated in the Torah), in order that man should abstain from violating the Torah.

While the Torah forbids a specific amount of a certain prohibited food to be consumed, the Torah Sh'B'al Peh (oral law) forbids even

the slightest amount. While the Torah permits the kindling of a fire (Molad) for cooking on Yom Tov (festival) for the purpose of 'Save that which every man must eat' (Sh'mos 12:16), the Torah Sh'B'al Peh permits only transferring fire from an existing flame. And, so on and so forth. As can clearly be realized, these decrees, ordinances, and safeguards not openly stated in the Torah, are what Rashi meant as minor Mitzvos.

Now then, let us develop this theme further. In the text *Imrei Shefer* (Rav Avraham Abulafia 1240- 1291 of blessed memory), we find the following observations. In the Gemarah of *Kiddushin* 39b this is taught:

"This latter agrees with Rabbi Ya'akov, who said, 'There is no reward for (the accomplishment of) Mitzvos in this world.'"

Yet, posed the *Imrei Shefer*, does not the Torah list rewards that take place in this temporal existence?

"Then I will give you rain in due season, and the land shall yield her produce, and the trees of the field shall yield their fruit. And your threshing shall last to the time of vintage, and the vintage shall last to the sowing time; and you shall eat your bread to the full, and dwell in your land safely." (Vayikra 26:4-5)

And, so on and so forth. Are these not then, earthly rewards? The Rambam (Rav Moshe Ben Maimon- 1135- 1206) of blessed memory explains this seeming contradiction by instructing that rain and dew in their times, a good vintage, and being able to eat one's fill of bread are not in any sense the rewards of the accomplishment of Mitzvos. Instead, they are the guarantees that HaKadosh Baruch Hu promises, so that we will be capable of accomplishing Mitzvos. For, if one is plagued by starvation and impoverishment, the keeping of Mitzvos becomes a very secondary aspiration to survival.

And so, explains the *Imrei Shefer*, by observing the minor Mitzvos, or those safeguards mentioned prior, HaKadosh Baruch Hu returns to us measure for measure His own safeguards which make the accomplishments of Mitzvos possible.

A concluding thought on the term 'Aikev' (heel) from the celebrated Admur (Chassidic master) Rav Moshe Leib Erblich of Sassov (1745- 1807) of blessed memory is presented.

Prior to each and every step (heel) in life that a man makes, he must first contemplate if he is truly making this step with the will of HaKadosh Baruch Hu. If so, he may step forward. If not, let him better stand still.

"As a result (Eikev) of you listening to these judgments" means that prior to engaging the heel, one must listen to his own heart to determine if this step is the will of HaKadosh Baruch Hu, or not. Only in this manner, can one succeed in all his endeavors, and be a blessing for himself and others.

May we soon see the G'ulah Sh'laimah in its complete resplendence- speedily, and in our times. Good Shabbos.

To Worry or Not to Worry

Rabbi Dov Shapiro

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There is a well known story concerning the Brisker Rav and his escape from Nazi-occupied Poland during World War II. Reb Chaim Volozhiner writes when one concentrates on the verse "*Ein Od Milvado* - there is no power other than Hashem", no worldly force will be able to harm him. Towards the end of his harrowing, miraculous journey, as the Brisker Rav was about to cross the border from occupied Poland into the safety of Lithuania he was stopped by a soldier who began physically abusing him. After a few minutes a second soldier mysteriously appeared and told the first soldier to leave the Rav alone. The Rav later told a student that during the entire journey he had strained himself to concentrate on "*Ein Od Milvado*". Once he approached the safe border and began to relax, he was harassed by the soldier until he began concentrating once again.

In his *sefer Sh'arim B'tefilla*, Rav Shimshon Pinkus adds another practice of the Brisker Rav when he was faced with danger. Rather than downplay the danger facing him, he made certain that he and his companions understood well the extent of the danger before them. In this way, he hoped to motivate them to higher levels of *bitachon* (faith) which would serve a merit for them to be saved.

This can be understood in light of a *Sforno* in this week's *parsha*. When describing the Jews' upcoming conquest of the land of Israel, the Torah addresses the soldiers' emotional state as they approach the battlefield. As we contemplate the dangers we are currently facing in Eretz Yisroel, these feelings and the Torah's response to them may resonate in our hearts.

The *posuk* (7:17) describes the fear that a soldier feels as he approaches war. He gazes at the battlefield and sees the massive armies amassed against him and his reaction is "*Eicha Uchal L'horisham* - We can not defeat this enemy". The Torah continues (7:18) "*Zachor Tizkor es asher*- remember that which Hashem has done to the Egyptians when they persecuted you". The Egyptians were the most powerful nation in the world. Yet when they rejected Hashem's command to free the Jews, their entire nation was decimated.

There are different approaches to interpreting the words in these *psukim*. Rashi learns that essentially the Torah is telling you to reject your first your first reaction of fear. "Do not allow yourself to feel" explains Rashi "that the opposing nation is too powerful for us."

The *Sforno* interprets the words of the *posuk* differently: "When you have this reaction" explains the *Sforno*, "When you feel that the forces arrayed against you are too powerful for you to defeat, do not let that conclusion lead you to fear. Rather take that realization to the next level. Accept your inability to defeat this enemy, and then remember that Hashem has saved you in the past from other enemies whom you were unable to defeat.

These commentaries seem to be addressing two different psychological methods of dealing with fear and uncertainty about the future. Some people naturally tend to be concerned about how things will turn out; they have difficulty averting their minds from worrisome situations. Other people, the "non-worriers", have a more laid back attitude and are more able to set aside their concerns about potential problems.

Intuitively it might seem that when a soldier heads out to battle, the best way for him to avoid the inherent fear of war is to *not* focus (to "ignore") the danger and focus on the task at hand – fighting the war.

However the *Sforno* is telling us that the way to achieve true *bitachon* is to first realize the extent of the danger. One *should* focus on and recognize the fact that the opposing army is more powerful than his, and that he lacks the ability to defeat his enemy. He should accept the reality that by natural means, he will be defeated and possibly killed. Then, says the *Sforno*, he is ready for the next *posuk* "*Zachor Tizkor* – remember what Hashem has done in the past to those who attempted to annihilate the Jews. Remember how Hashem humbled and defeated the powerful Egyptian army and caused the Jews to leave Egypt triumphantly." By remembering and focusing on that, your reasonable fear will be alleviated.

The *Sforno* is advising us of a surprising approach to deal with fear. Don't deny it, don't ignore it as a way to avoid worrying. Face it, acknowledge it, and realize that it is indeed overwhelming. How does this help a person stop being afraid? Wouldn't we have expected the opposite reaction?

The *Sforno* is advising us of the proper way to develop and utilize our capacity for *bitachon*. Facts are stubborn things; they don't transform simply because we want them to or just because we decide to stop thinking about them. Through avoidance (or denial) we aren't really addressing our fears. Subconsciously, they will continue to linger, fester, and sow fear and uneasiness in our hearts. The more effective approach, says the *Sforno*, is to face the fears you are experiencing. If you are afraid because you believe that the enemy is stronger than you, than ignoring that fact will not make you less frightened. If we are terrified because this enemy's immoral warfare technique puts them at a military and political advantage, that fear is a reality that exists. Rather than simply hoping that things aren't really as bad as they seem, we need to turn to the powerful weapon – *bitachon*. Our trust in Hashem not only provides with a *feeling* of security, having *bitachon* is actually a great mitzvah in whose merit we can be saved. However, in order for us to maximize the power of that *bitachon* and the protection it provides, we need to first acknowledge that we are in danger and that we need Hashem's help. As long as we don't feel that we "need" Hashem's help we will not resign ourselves to enter the shield of his protection wholeheartedly.

This pre-requisite for true *bitachon* is also discussed in the *sefer Sh'arim B'tefilla* (79) who explains that the ideal *bitachon* emerges from a realization of one's desperate situation. One who doesn't worry because he ignores the danger is not experiencing *bitachon*. His contentment may very well be unsustainable once his cocoon of ignorance is penetrated by reality and shattered by tragedy.

On the other hand, a realistic acceptance of the facts enables a person to begin to work towards and eventually achieve a deeper, more sustainable sense of security. Once he is consciously resigned to the fact that he can not do it on his own, he is able to seek

security in forces greater than himself. When he remembers how Hashem has helped the Jews throughout the generations to overcome forces greater and more powerful than us, he is reassured that Hashem will help him through the current crisis as well.

And, as the earlier anecdote indicated, the Brisker Rav too felt that to achieve true *bitachon* one needs to come to terms with the danger he is in and still feel secure Hashem's protection.

That type of calm which comes from a deep conviction will remain intact even if circumstances deteriorate. Because this calm is borne not out of a sense of control but out of embracing our *lack* of control and enabling ourselves to find comfort in the greater, absolute controller of all circumstances.

Parshas Eikev: Can We Attain The Best Of Both Worlds?

Мошиаха Eikev: Может мы достигаем лучшее из обоих миров?

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Все евреи размышляли следующий вопрос: Почему это, что народы мира не любят евреев? Очевидный ответ основан на знаменитой поговорке, что "ненавидит Яакова Эйсав". То, что есть врожденная ненависть, что Эйсав имеет к Яакову. Эта ненависть может рассматриваться в качестве положительного состояния, так как это гарантирует здоровый расстояние между еврейским народом и неевреев.

Более философским и циничный взгляд является то, что народы мира ненавидят евреев из зависти бытия избранный народ и нашего финансового успеха и процветания. Эта идея коррелирует с популярным мнение, что евреи являются деньги ориентированных и материалистической.

Этот подход порождает большой вопрос: почему евреи не была столь процветающей в пропорции к их процент по сравнению с другими странами? Являются ли евреи так много умнее, чем другие народы? Неужели мы лучше связаны?

Ответ на эти вопросы кроется в главе, на этой неделе. Тора обещает нам, что если мы неукоснительно соблюдать заповеди Аль-могучий одарит нас изобилие материалистических владений с хорошим здоровьем и умиротворенностью. В то время как евреи были благословлены финансового успеха и хорошего здоровья, мы все еще ждем, чтобы мир быть восстановлен для нашего народа. Поэтому мы понимаем, что ключ к финансовому процветанию является строгое соблюдение Торы и заповедей его всем. Хотя это может быть борьба и соблазн для некоторых воздерживаться от работы на святой субботы, опасаясь финансовых потерь, правда, что соблюдение субботы приносит изобилие прибыли, а суббота является источником всех благ.

Идентичны обещание экономического успеха, очевидно позже в главе, во второй главе Шма. Маймонид в девятой главе законов Покаяние просит фундаментальный вопрос. Синус мы знаем, что конечная награда выполнения заповеди приобретает мир пришел, что духовное наслаждение, а не материалистическая удовольствие, почему не подробно Тора духовные преимущества соблюдения заповедей вместо подчеркнув мирские удовольствия?

Маймонид объясняет, что Тора не предполагая, что плоды материального мира является конечной наградой, а это всего лишь необходимое средство для достижения желаемых задач в этом мире. Без уровня благосостояния чрезвычайно трудно иметь время и настрой на выполнение заповедей и изучения Торы. Тем не менее, одна денежная процветания, только средством, а не конец. Это позволяет нам правильно использовать наше драгоценное время в этом мире для достижения величия и мира прийти, цепляясь за Аль-сильные духовной деятельности.

Правда в том, что все наши предки были очень богатыми и Тора выходит из ее пути, чтобы подчеркнуть этот момент. Причина в том, что Тора подчеркивает нам, что наши предки были действительно великие люди благочестивые, которые заслуживают такого финансового изобилия.

Тем не менее, мы очень осведомлены, что есть много благочестивых, Торы евреи Законопослушный, что борются в финансовом отношении. Следующая история из Талмуда в трактате Таанис страницы 25а, иллюстрирует эту точку зрения:

Раби Ханина бен Доса жили в условиях крайней нищеты. Его жена зажечь духовку каждый Ерев Шаббат так, что дым выйдет из нее, и соседи не должны понимать, что у них не было еды, чтобы разместить внутри.

Однажды его жена повернулась к нему и спросил: "Как долго мы будем продолжать страдать так много?"

"Что мы должны делать?", Ответил он. "Daven, что что-то может быть дано вам", спросила она его. Раби Ханина davened и он был передан ногу золотой стол. Впоследствии его жена увидела во сне, как все цаддики будет сидеть на золотой стол с четырьмя ногами, и ее муж будет сидеть за столом с тремя ногами.

"Довольны ли вы, что каждый человек должен съесть в всей таблицы, и вы в несовершенном столе?" Спросила она.

"Что же нам делать?" Спросил ее Раби Ханина. "Daven что принимать от вас", сказал, что его жена. Раби Ханина davened и отвезли обратно.

Как видно из этой истории, что получение физического богатства в этом мире приходит на счет вечных духовных благ будущего века. Тем не менее, на этой неделе паршу показывает, что соблюдение заповедей приносит награду финансового успеха. Как мы разрешить это противоречие?

Ответ на этот противоречия в Талмуде в трактате Брахот 5б. Талмуд гласит: «Не каждый заслуживает две таблицы. Хотя финансовые благословения гарантируется для всех тех, кто соблюдает комендантов, чрезмерное богатство и роскошь я ограничивается мало, и он пришел с тяжелой ценой. Это Поэтому не удивительно, что Ребби автора Мишны, который был чрезвычайно богатым человеком было времени, чтобы быть хозяином ученый, но в то время его смерти он показал всем свой секрет успеха. Талмуд в трактате Kesubos, утверждает, что Ребе, прежде чем его смерть поднял немного мизинец и заявил, что даже его мизинца не получить никакого удовольствия от этого мира вообще.

Может мы все заслуживают благословения главе, на этой неделе денежной успеха, удовлетворенности от наших детей, духовной связи с нашим Творцом с обещанием "и меч не пройдет в земле вашей". Хорошие Шаббат! Good Shabbos!

All for One, and One for All

Rabbi Dovid Sochet

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כל- המצוה אשר אנכי מצוך היום תשמרון לעשות למען תחיון ורבייתם ובאתם וירשתם את הארץ אשר נשבע ה' לאבותיכם - You should safeguard the observance of all the commandment(s) that I am commanding you today, so that you will live, multiply, and come to possess the Land that Hashem swore to your forefathers.

Why are a number of Commandments referred to in the Torah as one single Commandment?

The Talmud tells us that the Torah contains 613 Commandments. It is therefore notable that the word "HaMitzvah - the Commandment" singular, suggests that rather than there being a multiplicity of commandments, there is only a single overarching one.

Another discrepancy is what the commentators discuss the apparently ungrammatical phrase of "Kol HaMitzvah - all of the commandment" (Kol - all usually is associated with a vast number of rudiments, while "HaMitzvah – the Commandment" implies that we are dealing with a single Commandment.)

The majority of commentators can be divided into two primary schools of thought: those that insist that a single Commandment is being referred to by the Torah in this verse, and others who perceive that the reader is being called upon to identify some sort of theme that informs and integrates all Torah Commandments into some type of "meta-Commandment".

The Klei Yakar understands the singular form of "Kol HaMitzvah" quite literally. "All of the Mitzvah that I am commanding you" is singular, while the rest of the pasuk "you will observe to do, in order that you will live and you will multiply" is in plural form. His explanation is based on a lesson we erudite from the pasuk, צדיק יסוד עולם - the righteous individual is the foundation of the world (implying that through Mitzvah performance, an individual qualifies as a Tzaddik/a righteous individual and thus contributes to the

ongoing existence of the world.) Consequently, even a single human being, who fulfills only a particular Mitzvah, has achieved something that is fortuitous for him because he has "tilted the scales" in his favor as well as in the favor of the entire world. Our Rabbis taught us that 'a person should always view himself as if his sins and merits are equally balanced. That way, if a person does one mere Mitzvah, the scales tip in his favor and he is forgiven and judged favorably'.

The Klei Yakar now adds that so too when an individual repents, not only is he forgiven but the entire world is also forgiven at that moment. As the Gemarah teaches us, "Great is repentance for on account of an individual who repents, the sins of all the world are forgiven (that is that when Hashem is no longer angry at the individual once he repents, He Proceeds to love not only the penitent, but everyone freely)". The observance on the part of the individual is considered as if everyone has performed the Commandments and a benefit therefore accrues to everyone.

Within the Klei Yakar's words lies the Maharsha's clarification to why and how is it that a person's penitence can have such a far-reaching effect that it is so potent that it has a universal impact. We see from the Gemarah mentioned by the Klei Yakar that an individual should always believe that he is half guilty and half meritorious, and since the world is judged by its majority, an individual too is judged by the majority of his deeds. If he performs one positive mitzvah, he turned the scale both for himself and for the entire world onto the side of merit; however if he commits one transgression, he weighted himself and the whole world in the scale of guilt.

This Gemarah about repentance is actually only expanding on this. The entire world is composed of people whose sins and merits are equally balanced. All it takes to assure that the global scales tip in the direction of merit is one Mitzvah done by one person. One individual doing one Mitzvah can save the entire world. But how does this relate to repentance? The Maharsha explains that if a person sincerely repents, and repents out of his or her love of Hashem, Hashem changes the sins of the individual into merits. If an individual wholeheartedly repents, the previously balanced scales will most certainly tip in the direction of merit, both for the individual and the entire world. Any and every individual has the power literally to save the world. Repentance is the root of that power.

This then is the intent of the word "Mitzvah" appearing in the singular to indicate that even a single Mitzvah performed correctly causes a chain reaction that "in order that you will live", written in plural, the masses will live in result.

This explanation is rooted in the concept that Kol Yisroel Areivim Zeh Bazeh - all of Bnei Yisroel are guarantors/responsible for one another. One Jew's fulfillment of any Commandment benefits the entire community.

On the other hand the Ohr Hachaim HaKadosh does not take the singular form of "Kol HaMitzvah" literally rather he is of the opinion that it is indicative of the entire corpus of Mitzvos in the Torah. He imparts that Moshe understood the mindset of men and that many people tend to fulfill the bare minimum in terms of serving Hashem. This may result in a destructive spiritual attitude and can initiate one's ultimate abandonment of the path of Life. This trend manifests itself in the following manner: When an individual commits himself even to a single Mitzvah although he performs it meticulously, in the recurrent observance of that Mitzvah he might develop a degree of lassitude in regard to other mitzvos. The same is true to an even larger extent when people that are engaged in fulfilling a number of mitzvos which supply them with a sense of spiritual well-being. It would seem inevitable that in that case one might experience some slackening in enthusiasm in the observance of some other mitzvahs.

Moshe Rabeinu is cautioning us lest we adopt that attitude when he employs the terminology "Kol HaMitzvah", representing the complete Torah as one single Mitzvah, and therefore instructing that it must be observed in its entirety including every Mitzvah.

This view is seemingly the exact opposite view espoused by the Klei Yakar. Where the Klei Yakar sees an individual performing a single Mitzvah as a scenario that offers hope and optimism for the future of all Jewish people, the Ohr HaChaim suggests just the opposite that the focused observance of a single Mitzvah or selection of Mitzvahs is something to be wary of. It seems that the Klei Yakar is untroubled by the concern of the Ohr HaChaim when he contends that the commandment to repent is singular from all other mitzvos in that an individual can perform it for the benefit of everyone else. Why should the mitzvah of Teshuva not be subject to the caveat of the Or HaChaim?

I would like to suggest a reason as to why the mitzvah of teshuva/repentance is unique among all other mitzvos. The Mabit in his sefer Bais Elokim suggests an original idea that the fulfillment of the mitzvah of teshuva can result in one's fulfillment of the entire 613 mitzvos. A person who did not keep the Torah and thus transgressed all that is written in it, or even if he did keep the Torah however he violated the law of serving idols, or he was not scrupulous in Torah learning, both of these commandments that contain in

them the special benefit that the person performing them is as if he fulfilled all six hundred and thirteen mitzvahs as the Gemarah tells us. Now we know that teshuva out of love for Hashem results in all our misdeeds transforming into positive commandments, hence instantaneously through repentance a person can attain fulfillment of all the 613 mitzvot.

(The source of the mitzvah of teshuva/repentance is actually a dispute between the Rambam and the Ramban. The Rambam's source for the mitzvah of teshuva is the pasuk of " והתודו את חטאתם אשר עשו " - and they will confess their sins that they committed", a verse that comes in the context of the laws of one who steals from a convert. The Ramban's source is our capacity and ability to repent, as the pasuk states " כי המצוה הזאת אשר אנכי מצוך היום לא נפלאה היא ולא רחקה הוא, וכו', כי קרוב אליך הדבר מאד " - בפניך ובלבבך לעשותו - for the commandment that I command you today is not hidden from you and it is not distant etc. Rather the matter is very near to you - in your mouth and your heart - to perform it.")

It can be suggested that the intent of the pasuk is actually a cross between the view of the Klei Yakar and that of the Ohr Hachaim. "Kol HaMitzvah – all the mitzvah" although actually only a single mitzvah –repentance - as suggested by the Klei Yakar is actually all the Mitzvot of the Torah in one hence 'all the Mitzvah' is actually the embodiment of the entire Torah as is the Ohr Hachaim's understanding.

The plural at the end of the pasuk can still be understood according to the Klei Yakar's interpretation that through one individual's repentance the entire world population benefits, consequently the pasuk changes into plural mode.

Please feel free to forward this Torah thought to anyone you feel will take pleasure in reading it. Feel free to contact me at Rabbisochet@gmail.com for any questions and comments. Good Shabbos. Rabbi Dovid Sochet

Meafar Kumi

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י (דברים יא, יח). פירש רש"י "ושמתם את דברי אלה על לבבכם ועל נפשכם וקשרתם אותם לאות על ידכם והיו לטוטפת בין עיניכם", כתוב בפרשתנו ו, ישנם שני "ש. מקשה הרמב"ם בשם הספרי, אף לאחר שתגלו היו מצויינים במצות, הניחו תפילין, עשו מזוזות, כדי שלא יהיו לכם חדשים כשתחזרו, ע סוגי מצוות, חובת הגוף וחובת הקרקע. חובת הגוף נוהגת בין בארץ ישראל ובין בחוץ לארץ, וחובת הקרקע אינה נוהגת אלא בארץ ישראל. אם כן, אינה מובנת, שהרי מצוות תפילין היא חובת הגוף – "כדי שלא יהיו לכם חדשים כשתחזרו" –הסיבה שנוקט הספרי לחיוב מצוות תפילין בחוץ לארץ ונוהגת בין בחוץ לארץ ובין בארץ

פרשת עקב): כוונת הספרי היא שעל ידי קיום המצוות שהם חובת הגוף, זוכים, "בית מאיר" מבאר הגאון רבי מאיר יחיאל הלוי מאוסטראווצא (ספר ביאה " :): לגאולה ולקיום המצוות שהם חובת הקרקע. ולכן, על ידי קיום מצוות תפילין זוכים להכנס לארץ ישראל, וכדאיתא במסכת קידושין (לז והיה כי יביאך ה' אל ארץ הכנעני וכו') "דהיינו, מדוע במצוות תפילין מוזכרת ביאה לארץ ישראל, כדכתיב. "ראשונה דכתב רחמנא גבי תפילין למה לי שמות יג, ה ט. וכן פסוקים יא יג). עונה הגמרא: לכדתנא רבי ישמעאל, עשה מצווה זו שבשבילה תכנס "והיה לך לאות על ירך ולזכרון בין עיניך כ. מבואר שמצוות תפילין היא פעולה לכניסה לארץ, שעל ידי מצוות התפילין שהיא חובת הגוף מתקדש הגוף להיות זוכה לחובת הקרקע "לארץ, ע ש. וזו כוונת הספרי: אף לאחר שתגלו היו מצויינים במצוות, הניחו תפילין, כדי שלא יהיו המצוות של ארץ ישראל חדשים "שבארץ ישראל, ע כשתחזרו. כי על ידי מצוות תפילין זוכים להכנס לארץ ישראל והמצוות לא יהיו לנו כחדשים

י, בעת ההיא – לאחר שכבשתי ארץ סיחון ועוג, דמיתי "דברים ג, כג). פירש רש"י "ואתחנן אל ה' בעת ההיא לאמר"על פי זה נראה לבאר מה שכתוב ?מדוע דווקא אז משה חשב שיזכה להכנס לארץ ישראל, ("כתב סופר"ש. הקשו המפרשים (עיין ב"שמה הותר הנדר שלא אכנס לארץ ישראל, ע

מהדורא תליתאי עמ' קנד) במלחמת ישראל עם, "מאיר עיני חכמים"פירוש נוסף למה שכתבנו בפרשת ואתחנן, על פי ביאורו של הרבי מאוסטראווצא סיחון ועוג. כתב הרב: זה לעומת זה עשה אלקים – כל דבר שיש מצד הקדושה, יש כנגדו כח מצד הטומאה והקליפה להלחם בו. סיחון ועוג היו הכוחות מצד הטומאה כנגד מצוות תפילין של ראש ותפילין של יד

ה, ולהיות ממארי דחושבנא – לחשב הפסד מצווה כנגד שכרה, ושכר עבירה "מבאר הרבי: מצוות תפילין של ראש היא לשעבד את הנשמה שבמח להקב "סיחון מלך חשבון"במדבר כא, כז). וכנגד זה היה ("על כן יאמרו המושלים בואו חשבון"ל (בבא בתרא עח:)) על הפסוק "כנגד הפסדה, וכדרשת חז

ה. וכנגד זה היה עוג, "שבא לקלקל מחשבת ודעת האדם. מצוות תפילין של יד היא לשעבד את המעשה – המתייחס ליד – שיהיו כל מעשי האדם להקב (בארמית), "זרוע" שפירושו ("אדרעי" דברים א, ד), כי תפילין של יד נקראים ("אשר יושב באדרעי" שבא לקלקל מעשה האדם. ולכן אצל עוג כתוב (שפירושו, שהם כתובים על זרועו של ה', כביכול) "וכולהו כתיבי באדרעיה", כמו שהגמרא (ברכות ו:) אומרת לגבי התפילין של הקב

עיקר מלחמתן של סיחון ועוג עם ישראל, לקלקל את המחשבה והמעשה של ישראל ולהסירם מעבודת ה' יתברך. ולכן לגבי עוג שהיה כנגד המעשה ד"במדבר כא, לד), דהיינו שיד דקדושה גברה על ידו של עוג, עכ) "כי בידך נתתי אותו" והיד דקדושה, כתוב

ל (מנחות לז.). יד כהה, להורות שהנחת תפילין ביד שמאל. מבאר "שמות יג, טז), ודרשו חז"ל "והיה לאות על ידכה" דבר נוסף, בתפילין של יד כתוב כוחי "ש. דהיינו, תפילין של יד באים לבטל מאיתנו את ההרגשה של "שמות יג, טז), להורות שלא בכח יגבר איש, כי אם לה' המלחמה, ע) "כלי יקר" ה ולהקנות לנו את ההרגשה שה' עושה חיל. ולפי זה, עוג, שהוא הקליפה כנגד תפילין של יד, גורם לאדם להרגיש, "ועוצם ידי עשו לי את החיל הזה". "כוחי ועוצם ידי עשו לי את החיל הזה"

במדבר כ, יב). ("לכן לא תביאו את הקהל הזה אל הארץ אשר נתתי להם" – ציווה למשה לדבר אל הסלע, אך משה היכה בסלע, ונענש על זה "הקב קח את המטה והקהל את העדה אתה ואהרן אחיך ודברתם אל הסלע לעיניהם ונתן "מה הייתה חומרת חטאו של משה רבינו? ועוד קשה, ה' אמר למשה? בדמבר כ, ח). לשם מה ה' מצווה את משה לקחת את מטהו אם לא רצה שיכה בסלע) "מימיו וכו

ה רצה ללמדנו, הרבה ניסים שעשה משה רבינו היו קשורות במטה, מכות מצרים, קריעת הים, וכו', ואנו עלולים לטעות ולחשוב "נראה לבאר, הקב אבל אל תעשה איתו כלום, אלא דבר אל הסלע. בזה תראה לכולם שאין בכוחך, "קח את המטה", שמשה עשה זאת בכוחו ועוצם ידו. ולכן אומר למשה ה, שפעל דרכך. עתה נבין מה היה חומרת חטאו של משה. בהכאת הסלע, משה הראה כביכול שכוחו ועוצם ידו "ובכח מטך לעשות דבר, והכל מאת הקב". "כוחי ועוצם ידי" הוציא את המים מהסלע, במקום להאדיר את כח ה', שהוא הנותן כח לעשות חיל. נמצא, משה פגם בבחינת תפילין של יד, הבא לבטל

י (במדבר כ, יב): אילו דברתם אל הסלע והוציא מים, הייתי מקודש לעיני העדה, שהיו אומרים, מה סלע זה שאינו מדבר ואינו שומע "ועוד, כתב רש"י. קל וחומר זה היה גורם לישראל לעשות חשבון הנפש לשמוע לדבר ה', ועל ידי ביטולו "ואינו צריך לפרנסה מקיים דבורו של מקום, קל וחומר אנו, ע כביכול נתקלקל בחינת המחשבה והדעת של ישראל. בזה משה פגם בבחינת תפילין של ראש הבא לתקן את המחשבה. והרי כתבנו לעיל, שבזכות מצוות תפילין זוכים להכנס לארץ ישראל, וממילא משה, שפגם בבחינת התפילין, נמנע מלהכנס לארץ

עתה מובן מדוע משה חשב שלאחר שכבש את סיחון ועוג, יזכה להיכנס לארץ. על ידי שהכניע וכבש את סיחון ועוג, שהם כוחות הטומאה שכנגד תפילין של יד ותפילין של ראש, משה חשב שתיקן את חטאו מי מריבה ויזכה להכנס לארץ

מאמר החכם

בראשית יב, א). גדולה היא מצות ישיבת ארץ ישראל, שכן היא המצוה הראשונה שנצטווה עליה איש יהודי מעולם) "לך לך... אל הארץ אשר אראך"
רבי מאיר יחיאל הלוי מאוסטראווצא