Points to Ponder

Eikev 5780

**כָּל־הַמִּצְוָ֗ה אֲשֶׁ֨ר אָֽנֹכִ֧י מְצַוְּךָ֛ הַיּ֖וֹם תִּשְׁמְר֣וּן לַֽעֲשׂ֑וֹת The entire Mitzva (8:1) – Rashi** notes that when you prepare to do a Mitzva, you should do it completely. **Rav Shaul Yisrael ztl.** added that the main point of the performance of Mitzvos is to do Mitzvos since they are Hashem’s will even when we do not fully understand it logically. We do Mitzvos since it is the will of Hashem in totally without differentiation between the acceptance of different Mitzvos.

**אֶ֤רֶץ חִטָּה֙ וּשְׂעֹרָ֔ה The land of wheat and barley (8:8) – Rav Schachter Shlita** was asked about the Beracha on a granola Bar and explained that all the 5 grains are included in the wheat and barley. Each, when eaten in its proper form has a Beracha we recite – Hamotzee or Mezonos. If it is eaten raw, like in the case of raw oats, the Beracha would be HaAdama. When mixed with sugar, corn syrup and fruit, we would follow the majority. In the case of the granola bar, the majority should be the oats and thus, the proper would be HaAdama.

**מַמְרִ֥ים הֱיִיתֶ֖ם עִם You were rebelling with Hashem (9:7)** – Why is the word rebelling “WITH Hashem” used instead of “Rebelling AGAINST” Hashem? **Rav Zalman Sorotzkin ztl.** noted the Tanchuma that Manna fell even when the Jews made the Eigel. In fact, the Jews fed it to the Eigel. This is the intent of the Possuk – You rebelled with Hashem. In other words, you rebelled with Hashem’s own tools using it against Him.

**וְלֹ֥א יִקַּ֖ח שֹֽׁחַד And He does not take a bribe (10:17)** – In what instance can someone bribe Hashem? **Rav Moshe Sternbuch Shlita** explained that there are those who argue that for the sake of Kiruv Rechokim, they can lighten their presentation of Judaism and be inauthentic. They argue that by doing so, it is a bribery to Hashem to save the souls. To this Moshe notes that Hashem is not corruptible.

**אֶת־֧ה' אֱלֹקיךָ תִּירָ֖א You should fear Hashem (10:20)** – The Gemara (Kiddushin 57a) notes that Shimon HaAmsuni would have a special lesson to be learned from every time the Torah used the word “Es” in the Torah, until he came to “Es Hashem Elokeicha Tirah”when he did not have a lesson and thus stopped the style of learning. When the students asked him about all of the previous lessons he told them that in the same way he deserved reward for the teaching, he should also receive reward for the stopping. However, how does this answer the students question? **The Chasam Sofer ztl.** explained that the primary purpose of all of our Mitzvos is the fact that observing them helps us gets us to the stage of Yiras Hashem. Hence, not giving the Derasha is as consistent with the lesson as giving the others.

**אֶ֕רֶץ אֲשֶׁר־ה' אֱלֹקיךָ דֹּרֵ֣שׁ אֹתָ֑הּ The land that Hashem seeks (11:12) – Rashi** explains that Hashem seeks all of the land via seeking the status of Eretz Yisrael. **Rav Aharon Kotler ztl.** explained that this is the explanation of the intent of those who use the word “MeeTuvah” in Bareich Aleinu noting that if Eretz Yisrael is blessed to provide blessing then it can affect the world. If it won’t work for Eretz Yisrael, no land will be successful.

**וְחָרָ֨ה אַף Hashem will be angry at you (11:17)** – Why does the Possuk use the name Hashem instead of the name “Elokim” in context of Hashem’s punishing power? **Rav Eliyahu Lopian ztl.** pointed out to a number of his students who were returning to Chutz LaAretz to do business that since this section of the Torah was delivered to Bnei Yisrael with the assumption that they were in a place in their lives that they were indeed listening, the Torah was speaking from a perspective wherein the sinners were going to make an about -face on the direction that they were headed. The punishment would then come from a place of Rachamim to save the people from oblivion.

# Haftara: גַּם־אֵ֣לֶּה תִשְׁכַּ֔חְנָה וְאָֽנֹכִ֖י לֹ֥א אֶשְׁכָּחֵֽךְ: Does a women forget her child these also you should forget but I will not forget you (Yeshaya 49:15) – The Midrash notes that while Hashem may forget these (Eileh) he will never forget “I” (Anochi). In other words, Hashem can forgive the Eileh of the Cheit HaEigel but not the Anochee of the ten commandments. Rav Schachter Shlita notes that selective memory is critical for our existence and survival. We generally rely on the basic level of our relationships and use that to forgive the transgressions of that relationship when the particular violation of the basic understanding of the relationship does not match up. Hence, Hashem can forgive the aberrations but not the core.