



תשפ"ה RAV BRAZIL PARSHAS REAII

## DON'T SETTLE – RATHER WORK IN PROGRESS

The Medrash says (Devarim Rabba 4,4) that there is a connection between the last *passuk* of *Parshas Aikev* ראה אנכי נותן לפניכם כי אם שמור תשמרון אל כל המצוה הזאת and the first *passuk* of *Parshas Rea'ih* The connection between the two *parshiyos* is the mitzvah of reading the daily **Shema** and the mitzvah of **Shabbos**. Let us try to understand where these two *mitzvos* are hinted in these two *pesukim*. Secondly, what exactly is the common message which these two passages share together and convey to us.

We suggest the following. Shabbos is derived from the words of כל המצוה which appears as a contradiction. On one hand the word כל is interpreted to mean all, yet the word המצוה refers to one particular known mitzvah? The answer is that כל המצוה is referring to the mitzvah of Shabbos which Chazal tell us is equal to all the 612 remaining mitzvos (Horiyos 8). The Yerushalmi Berachos 9 learns it out from a *gezairah shava* למען תזכרו את כל מצוותי to זכור את יום השבת as it says:

זכור את יום השבת לקדשו למען תזכרו. רבי אומר זו מצות שבת שהיא שקולה כנגד כל מצותיה של תורה דכתיב ואת שבת קדשך הודעת להם ומצות וחוקים ותורה צוית וגו' להודיעך שהיא שקולה כנגד כל מצותיה של תורה.

Shabbos is also hinted to in the second *passuk* of ראה אנכי נותן לפניכם היום ברכה וקללה The word ראה to see relates to the mitzvah of Shabbos upon where the Torah writes לכם השבת (Shmos 16,29). The simple understanding of that *passuk* is like it says further on that being Shabbos you will not see manna falling from heaven like the rest of the week. Rather you will see in your possession a double portion on Friday. The *sefarim* however explain the ראו of Shabbos is unique in another way. It is the *segulah* of Shabbos for one to have more clarity of vision and a deeper perception on the world which brings one to a consciousness of Hashem's presence as the Arugas Habosem writes on this *passuk*

ואולי הרמז היום על יום השבת, כי ימי חול הם ימי הסתר, ימי קללה. ובשבת מתגלה אורות ודוחה ההסתר וזה ברכה שבת

Shabbos might also have been learned out from the superfluous word היום in the following *passuk* ראה אנכי נותן את הברכה אשר תשמעו אל מצות ה' אלקיכם אשר אנכי מצוה אתכם היום. Therefore one can interpret היום to mean the special day of Shabbos as it says in the *parsha* of the *Manna* היום three times referring to Shabbos.

As for the allusion of *Kerias Shmah* in the words כל המצוה we can say as above that the three *parshiyos* of *Shmah* contain 248 words (with either the repeat of אמת אלקיכם or with the addition of מלך

# PARSHA WITH

# Rabbi Shmuel Brazil



WWW.ZEEVHATORAH.ORG

FOR SPONSORSHIP AND TO SUBSCRIBE PLEASE EMAIL ZEEVMAINOFFICE@GMAIL.COM

נאמן when davening privately) corresponding to the 248 positive commandments. So even though מצוה is singular it comes with the כל to convey that the mitzvah of reading the *Shma* includes one's dedication to align his 248 limbs to the service of Hashem and His *mitzvos*.

Likewise we can also derive *Shma* from the first *passuk* in *Re'ih* specifically from the word אנכי which alludes to the direct *Dibbur* that emanated from Hashem at *Har Sinai* אלוקי אנכי which represented the 248 positive mitzvos, in contrast to the *Dibbur* of לא יהיה לך which alludes to all the 365 negative mitzvos.

In fact the 248 words of *Shema* is hinted in the words שמע ישראל ה' אלקינו. What are we supposed to hear? The answer is the *Dibbur* of Hashem אלוקי אנכי which emanated directly from Hashem on which the *passuk* says (Devarim 5,19) קול גדול ולא יסף that Hashem's direct voice never ceased. This means that by reciting the *Shema* we must try to hear every day the voice of אלוקי אנכי which is the command of שמע to hear exactly this אלקינו ה' and commit ourselves to fulfill the 248 mitzvos with all our limbs. Understandably, this is followed by ה' אחד the end of the *Shema passuk* which corresponds to the never ending voice of Hashem commanding על פני אלהים אחרים. Hashem is the only deity to serve.

Now let us explain how these two *mitzvos* of Shabbos and *Kerias Shema* which are called המצוה כל share in common the necessity of serving Hashem with the drive for excellence in fulfilling all of Hashem's mitzvos rather than just settling to fulfill them with mediocrity. Our theme is based on two Sefornos in the *parsha*. One is on the first *passuk* on the words ברכה וקללה.

ראה שאין לעשות ענייני בדרך בינוני כלומר בדרך "פרוע" רק צריך להיות קיצוני דהיינו או ברכה או קללה כלומר כי ברכה יותר מן המספיק עכ"ל.

One is given the choice to side with either blessing or curse. There really is no middle ground for mediocrity. One is incumbent to strive for excellence in his character development, his service to Hashem, and benefiting the world and humanity.

Further on in *passuk* 30 he reiterates this fundamental.

כדי לפרסם בתחילת כניסתכם שלא תהא ישיבתכם בה על אופן מספיק אבל יהיה על אופן מוצלח או על אופן מקולל עכ"ל.

Your entering *Eretz Yisrael* should not be driven by the goal of attaining מספיק to live in the land with complacency of religious satisfactoriness.

Therefore the *passuk* ברכה וקללה ברכה וקללה tells us that all the mitzvos of Hashem must be fulfilled with love, fear, *kavannah*, and uncompromised which takes on the form of מספיק. The reason for this obligation is because *Am Yisrael* possesses a *neshama* which is a ממעל חלק אלוהים. Hashem is perfect and He in his unfathomable wisdom created a world of perfection and symmetry in the state of *beracha*. It was man and his wayward desire that ruined the flawless creation which

# PARSHA WITH

# Rabbi Shmuel Brazil



WWW.ZEEVHATORAH.ORG

FOR SPONSORSHIP AND TO SUBSCRIBE PLEASE EMAIL ZEEVMAINOFFICE@GMAIL.COM

was Hashem's gift to Adam and brought to humanity and to earth curses. As *Chazal* say in Koheles Rabba 7,18

בשעה שברא הקב"ה את אדם הראשון נטלו והחזירו על כל אילני גן עדן ואמר לו ראה מעשי כמה נאים ומשובחין  
הן וכל מה שבראתי בשבילך בראתי תן דעתך שלא תקלקל ותחריב את עולמי.

When Hashem created Man he took him for a tour in Gan Eden and said to him look at my creation how pleasant and praiseworthy it is. Pay attention that you should not ruin and destroy my world. When Hashem finished creation the *passuk* says וירא אלקים את כל אשר עשה והנה טוב מאד. The world was not only good and satisfactory but was incredibly excellent. The Medrash comments on the word מאד that it shares the identical letters of אדם to let us know that Man was created perfectly. *Chazal* tell us (Yevamos 61) אתם קרויים אדם that we exclusively, the Jewish Nation, are called the "Man of creation". It is therefore that the Jewish Nation above any other, must strive not to live merely a life of ordinariness but rather to excel to achieve perfection to the extent that is humanly possible. For by doing so we will thereby imitate Hashem's *middah* of creation that of טוב מאד.

Therefore by fulfilling all the 613 mitzvos personified in the words כל המצוה especially by keeping the Shabbos which is equal to all 613 mitzvos and reciting every day the Shema properly which corresponds to the 248 positive mitzvos and 365 negative mitzvos, one reaches a *shelaimus* and perfection. Therefore both *Shemiras Shabbos* and *Kerias Shmah* remind a Yid that he should not settle for a partial satisfactory fulfillment of mitzvos but rather seek after *shelaimus* to excel to the highest level possible. Every day and Shabbos reminds the Yid to upgrade his degree of fulfillment in every mitzvah and *tikkun hamidos* by pushing the bar always higher increasing the quality and devotion of the mitzvah and *middos*.

In order to change one's attitude from מאד to מספיק one must first recognize Hashem's מלכות Kingdom in this world and our sole mission which is to enlist all 248 limbs and 365 sinews into the service of Hashem. Avraham Avinu reached such a *shelaimus* at the *Akaidah* as the Bnei Yissaschar writes that the *malach* called out to him אברהם אברהם repeating his name. This repetition indicated that the אברהם on earth who is *gematriah* 248 was at that moment deeply bonded with his *neshama* of 248 spiritual limbs in *shamayim* at its source. Two times אברהם equals מלכות because by completing this last test, he achieved שלימה מלכות שמים. This drive for *shelaimus* to accept upon oneself the complete *bittul* to Hashem's *malchus* is the opposite of דבר מספיק which follows a conduct of life where the service of Hashem is only satisfactory to be "yotzai". That is why you will find that מלכות is the *gematriah* of דבר מספיק. The clearer the perception and feeling of the presence of Hashem's *malchus*, the further he leaves a life of מספיק and the closer one comes to perfection.

This is what Rav Yochanan refers to when he says (Rif Berachos 8) הרוצה לקבל עליו עול מלכות שמים שלימה which suggests that there are many *madraigos* in saying the Shmah which is a demonstration of one's acceptance of the Yoke of Heaven upon himself. Don't exist like a generic Jew on automatic

# PARSHA WITH

# Rabbi Shmuel Brazil



WWW.ZEEVHATORAH.ORG

FOR SPONSORSHIP AND TO SUBSCRIBE PLEASE EMAIL ZEEVMAINOFFICE@GMAIL.COM

pilot and settle with מספיק surrendering and retiring your soul prematurely by saying I have already reached my limit. Rather, one must continuously strive for *shelaimus* and perfection in his *avodas Hashem* by always living his life carrying the banner **WORK IN PROGRESS**.

Both the recital of *Shema* and *Shemiras Shabbos* inspire one to upgrade himself towards a higher spirituality. This is hinted in the passuk שש אנכי על אמרתך כמוצא שלל רב I rejoice with your mitzvos as if I found a grand booty of war (Tehillim 119,162). The words על אמרתך can be referring to the mitzvah of Shabbos. This is hinted in the gematriah of על אמרתך which is 761 the same as ביום שבת עה"כ. Likewise the gematriah of מוצא שלל רב with the three words equals שבת. even though אמרתך is pronounced as plural it is missing a *yud* which allows itself to be learned as one mitzvah. However according to this mamar we have proven that Shabbos is one mitzvah yet it equals all the *mitzvos*. In this way a person is *zoche* to fulfill the mitzvah of Shabbos yet merit simultaneously to draw *zechus* from all 613 mitzvos. These two mitzvos of Shabbos and Shmah are hinted in the word שש I rejoice, whose acronym is שבת שמע for they bring the spoils of war with them.

Likewise we can darshan שש אנכי to mean that the Dibbur of אנכי was very happy because it contained all the other 247 positive mitzvos.

The Panin Yafos writes that on Shabbos *Chazal* say that one's speech must be different from the weekdays. In what manner should it manifest itself? He answers for example the first and last three *berachos* in *Shemoneh Esrai* on Shaabos which are identical to the weekday, and the same *Shema*, must be said with more quality on Shabbos. A hint to this interpretation is seen in the gematriah of the first three words of each *Parsha* of the Shma שמע והיה ויאמר including its letters equal שבת עה"כ.

In *Elul* we begin to blow shofar as preparation for the shofar of Rosh Hashanah through which we accept upon ourselves the Kingship of Hashem. As *Chazal* state (Rosh Hashanah 34b) אמלפני מלכויות. ובמה בשופר. The word שופר possesses the letters of פשר which means compromise. In business disputes the Torah suggests to compromise. However the shofar of Ellul and Rosh Hashanah are just the opposite of business ethics and that is to accept Hashem's kingdom by ridding ourselves from compromises that come from our choices of מספיק. The Shofar of Rosh Hashanah finds its source in the ram of the *Akeidah* (Rosh Hashana 16) which Avraham demonstrated by his accepting Hashem's command of *shechting* Yitzchak which he fulfilled without any compromise and achieved the total recognition and bonding to Hashem's *malchus* as we brought above.

Rav Brazil

Gut Shabbos