

GSHMV'R

This weeks חלק of חלק discusses all the פירושים that we have מצאנו (there are of course ח"ו that are מצאנו או מצאנו such as ח"ו + ח"ו). During the course of the ח"ו's discussion in פסוקי ח"ו and after the ח"ו's ח"ו the ח"ו adds in פסוק the following.

ואקרא את קציר ארצכם, ולא תפלי באת שצק קצירי, ואלק קצירי
עד תלקט, ואת ואת תפלא את אן ה' אלהיכם

(Art Scroll) When you reap the harvest of your land, you shall not remove completely the corners of your field as you reap, and you shall not gather the gleanings of your harvest: for the poor and the proselyte shall you leave them, I am ה' your god. In other words, the ח"ו is exhorting in this פסוק, to keep the פסוק of ח"ו.

Now, the obvious question that many of the ח"ו ask and/or allude to is; while there is a connection to ח"ו, in the sense that both ח"ו and ח"ו are agricultural פסוק, they are ח"ו פסוק, but there are many ח"ו פסוק, why would you choose these ח"ו פסוק, to put here in the פסוק of ח"ו, which contains a mention of ח"ו, because of its connection to ח"ו, but it's not nearly the central פסוק, which is found much later on in ח"ו פסוק? We know there is no ח"ו, happenstance in the ח"ו, everything is done by design, so why put a mention of ח"ו פסוק here in our ח"ו?

As for example, the ח"ו citing another instance in the ח"ו, tells us that as a rule the ח"ו will often list together multiple פסוק that bring about a shared result especially if that result is ח"ו or ח"ו ח"ו ח"ו. He says our ח"ו here in the ח"ו are

③ תורה

He says " K'l'k wanted, that the nation he chose (אמ) as his should be crowned (תקרא) with every good & precious דבר, and that they have a נפש טובה (roughly a blessed nature and generous spirit in English, basically that they be expansive kind and generous!) And as we have already written in the past (in 567/34) that if one is active in doing good and is taken kind, expansive and generous then, השמים יתנו פה that is where the bracha of ש will be applied (ו) (and the תורה says this concept elsewhere as well, in פ' וצ' for example). And one should not doubt, that if a man follows the instructions of the תורה פ' וצ' וצ' וצ' וצ' - that he will see in his לב - his spirit - השמים יתנו - he will see the blessings of contentment, acceptance before god, correct spirit and טוב! (all wonderful things טוב!) This is because K'l'k will bless him with contentment and השמים יתנו (a quote from פ' וצ'!) והשמים יתנו " (and quote the תורה) "

It believe, we have several important take-aways from this תורה Rabboai: First of all, true טוב is נפש טובה is contentment, and that is לב related its an emotional / תורה concept, we aren't necessarily referring to physical contentment, although one could lead to the other. Secondly this טוב of contentment and טוב is brought about through self-improvement, to make myself a better human being, one with better תורה and therefore it can be a receptacle so to speak for this contentment. In other words טוב, as we have said

(4) חנק

אֵפ

before, Bracha isn't externally imposed, you can't just go to a פ'ס, even if the פ'ס is טלח and אֵפ is פ'קח if you aren't a receptacle for אֵפ, you don't have the capacity to contain the אֵפ, it's worthless to you and accomplishes very little if anything. We told you פ'ר the Shuer פ'ס, who was quoting R' Elchonon Wasserman פ'ס, that after the פ'ר פ'ס would say to those seeing his אֵפ - the words אֵפ לֵב אֵפ בְּרֵחַ - first make your self a receptacle, before any אֵפ can be given and last! If you understand well what the אֵפ is saying here, it's of essential importance. When the individual turns himself - through action & repetition into a person who can become content, which otherwise is impossible for someone who isn't kind and generous & broad of spirit. If you are jealous, narrow minded & mean, no matter what you are given, will ever satisfy you. However, if one has worked out the אֵפ פ'ר פ'ס, he's worked on himself so that he is kind & generous, then he can be the receptacle - contentment & satisfaction can happen & be appreciated.

So the אֵפ's idea of אֵפ בְּרֵחַ being a by product of these אֵפ is absolutely true, but now you have the reason as to why that's the case.

I also believe, the reason the אֵפ אֵפ was joined here with אֵפ אֵפ in the אֵפ of אֵפ is very much connected to this point of the אֵפ אֵפ. Mitzvas אֵפ is also about generosity in the form of recognizing good done to you אֵפ אֵפ

⑤ תורה

ע"פ

Only one who is generous of spirit is truly grateful for good done to him. He has no expectations, let alone demand that he be given something, anything. So when after he worked & planted and fed & watered the plants begin to show results - he doesn't attribute these results to himself, he takes the very first fruit, the one that someone without לפיכך would "rightfully" expect that it be his, He takes that fruit and brings it to ה'ת in an act of recognition of who really provides us! That also an important form of עבודת ה', working on oneself and ones נפש! The reason ו'ת was always chosen in our תורה "To Host" these two דרכי of working on oneself can be found in the פסוקים (a very famous פסוק we've quoted before many times!) The פסוק in the end of פרשת ויקרא in his דברים in ויקרא writes, that one who celebrates his ו'ת, and does not, before his celebration make sure that those in dire financial straits has enough for their ו'ת, is not really having ו'ת at all!

ו'ת (ו'ת) וכל אדם יאכל ואלה חייב להאכילם לפני ה'ת ואלה חייב להאכילם לפני ה'ת ואלה חייב להאכילם לפני ה'ת

Not only is it not ו'ת - but such a מנהג is an embarrassment to those who act thus.

קריאת התורה, You Tou done properly, has the same underlying purpose as עבודת ה' and עבודת ה'. It is all about training to be a mentch! If you do so all the טוב & חסד will come to you!

Good Shabbas