

רב מאיר שמחה הכהן מדווינסק זצ"ל

פְּרֹשֶׁת עֵקֶב תשפ"ו

Shulie Plawes

וְהָיָה אִם שָׁמַעַ תִּשְׁמָעוּ אֶל מִצְוֹתַי אֲשֶׁר אֶנִּי מְצַוֶּה אֶתְכֶם הַיּוֹם לֹא־הִבֵּה אֶת ה' אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל לְבַבְכֶם וּבְכָל נַפְשְׁכֶם. (פרק י"א יג)

"It will be that if you hearken to My commandments that I command you today, to love Hashem, your G-d, and to serve Him with all your heart and with all your soul."

Thus begins the second passage of our twice-daily read *Krias Shema*. The first is, as recorded in last week's Parsha, אֶחָד, יְיָ אֱלֹהֵינוּ ה' *שְׁמַע יִשְׂרָאֵל ה' אֶחָד*/Hear O Israel: Hashem is our G-d, Hashem is the One and Only. This is קְבָלַת עוֹל מַלְכוּת שְׁמַיִם, whereas our pasuk is the beginning of the declaration of קְבָלַת עוֹל מִצְוֹת. Several Mefarshim raise the following issue: With regards to וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ, Moshe tells the people *וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ*/You shall love Hashem, your G-d with all your heart, with all your soul and with all your resources. In our pasuk, the parallel to וּבְכָל מְאֹדְךָ i.e., is missing-why?

The Kli Yakar, Rav Shlomo Ephraim Luntschitz (1550-1619), explains that "וּבְכֵל מְאֹדָּךְ" is not mentioned (in our pasuk)-according to Rashi's first explanation that וּבְכֵל מְאֹדָּךְ refers to 'a person who values his money more than his body'-this type of attitude is uncommon, found only in one person or a few individuals whose opinion is dismissed by everyone else. In the public at large, it is unlikely that many would agree with this flawed perspective. And according to Rashi's other interpretation that וּבְכֵל מְאֹדָּךְ means 'with every measure that He measures out to you, whether for good or bad,' our pasuk, וְהָיָה אִם שָׁמַעַ, speaks about the time of receiving reward, which is a time of love, and the blessing concerning accepting Hashem's decree 'whether for good or bad' is therefore not relevant here, as it does not fit the time period being discussed. Furthermore, it seems unnecessary to say here that one should serve Hashem with 'every measure He measures out,' even in times of receiving hardship, because this concept will be expressed shortly when it says, וְאֲבִדְתֶּם מִהֶרָה מֵעַל הָאָרֶץ ... וְשַׂמְתֶּם אֶת דְּבָרֵי אֱלֹהֵי עַל לִבְבְּכֶם/הַטְּבָה... *And you shall quickly perish from the good land... You shall place these words of Mine upon your heart.* This means that even in a time when 'the sheep are lost,' nevertheless Klal Yisrael should serve Hashem regardless, and place His words upon their hearts. Since this matter is explicitly stated, there is no need to say "וּבְכֵל מְאֹדָּךְ."

Somewhat similarly, the Ohr HaChaim, Rav Chaim ibn Attar (1696 -1743), explains that “in our pasuk Moshe did not mention **בְּכָל מְאֹדָּךְם** as he did earlier in the *Parshas Shema* because there he was addressing the individual Jew, whereas our pasuk is addressed to the entire nation. Although unlikely, it is possible to find an individual who values his material assets more his very life; the Torah therefore had to command *that* Jew that he must love Hashem with all his possessions. Amongst the people collectively, it is **מִן הַנִּמְנָע**, impossible to find them value their assets as worth dying for. In such a setting, the rule applies that people will give up all

their wealth to save their lives... As soon as Moshe had told the community that they should love Hashem **בְּכָל לְבַבְכֶּם**, most certainly the same applies to all their material assets."

Rav Meir Simcha's approach is entirely different. His focus is on **וּלְעִבְדוֹ בְּכָל לְבַבְכֶּם** which Rashi explains as "to serve Hashem with a service that is in the heart i.e., **תְּפִלָּה**" which is also referred to as **עֲבוּדָה**. Rav Meir Simcha takes us to Sifrei and the words of R' Eliezer ben Yaakov who says that **וּלְעִבְדוֹ בְּכָל לְבַבְכֶּם** is a warning to those who do the **עֲבוּדָה** in the Beis HaMikdash, the Kohanim, that **בְּשַׁעַת עֲבוּדָה לֵבָם יִהְיֶה לִשְׂלָא**-literally, not to have wandering thoughts in their hearts at the time of the sacrificial service. Regardless, what his statement means is unclear. There are those who say that it is a warning not to commit the **אִיסוּר פִּיגוּל** i.e., the Kohen who performed the **עֲבוּדָה** had in mind that the parts which are eaten or burned will be done so after their proper times. Rav Netziv, in his sefer on Sifrei feels that this would be an unnecessary exegesis, for they were already commanded not to do this. Rav Netziv's favors a slightly alternate **בְּשַׁעַת עֲבוּדָה-גִּירָסָא חוּלִיק לֵבָם יִהְיֶה לִשְׂלָא**-and that it is referring to a Kohen who did not have in mind that he is performing the service **לְשֵׁם מִי**, for the sake of HKBH-**לְשֵׁם מִי הָעוֹלָם**. **שְׂאֵמֶר יִהְיֶה הָעוֹלָם**.

Rav Meir Simcha believes he can maintain Sifrei's version i.e., **בְּשַׁעַת עֲבוּדָה לֵבָם יִהְיֶה לִשְׂלָא** as follows: The Kohen is being warned not to engage in, as he puts it, **פִּילוֹסוֹפִי מְחָקֵר**-philosophical questioning. The Kohen may not entertain any doubt about the value of any of the details of the tasks he performs. Specifically, he may not contemplate thoughts of the purpose or worth of an individual's **קִרְבָּן** as a means of forgiveness, or even as a gift to Hashem-for after all, all belongs to Him, does He really need it?! These types of question were put forth by heretics. And since our pasuk is discussing the Kohanim, he continues and explains why the pasuk did not include **וּבְכָל מְאֻדָּם**. Their sustenance is their share of what is given to **קִרְבָּנוֹת הַקֹּדֶשׁ**. Reminding us that Targum Onkolos translated **וּבְכָל נִכְסֶיךָ** as **וּבְכָל מְאֻדָּךְ**, all your possessions, it is clear that this cannot apply to the Kohen since he may not give up his sacrificial parts, as eating them are part of his **עֲבוּדָה** obligation. And that is why the Torah does not list **וּבְכָל מְאֻדָּם** in our pasuk!

It is quite interesting that Rav Meir Simcha interpreted our pasuk in such a narrow way, using an esoteric statement from R' Eliezer ben Yaakov and yet ends his piece with a very resolute, **וּפְשׁוּט**!

לזכר נשמת אבי מורי ר' ישראל מנחם בן ר' שלום ז"ל
לזכר נשמת אמי מורתי רחל בת ר' אלחנן אביגדור ע"ה
לזכר נשמת חמי מורי ר' יעקב נתן בן ר' ישראל שלמה ז"ל
ולזכר נשמת הרב יהודה בן ר' אברהם שמחה (קופרמן) זצ"ל
מחבר הגהות על ספר משך חכמה