

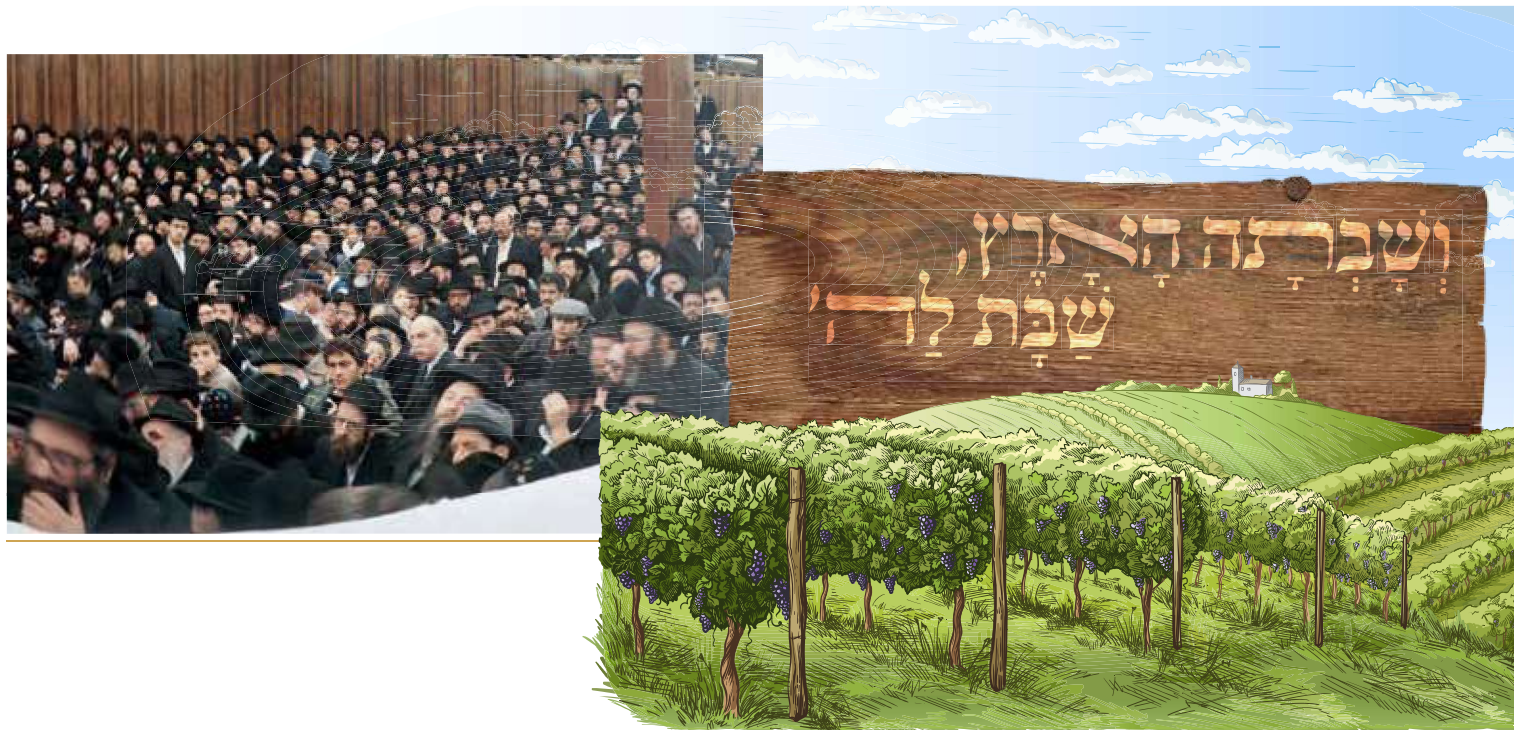


לזכות  
הת' נחמן הכהן שיחי'  
לרגל הגיעו לעול מצוות ט' שבט ה'תשפ"ב

נדפס ע"י הוריו  
הרה"ת ר' ארי' יצחק הכהן וזוגתו מרת ראשא רוזא ומשפחתם  
שיחיו וויינשטיין



# First and Foremost



One of the central teachings of Shemittah is conveyed in the order of the verses and words by which the Torah defines the institution of Shemittah, namely: “When you will come into the land. . . the earth shall rest a Sabbath unto G-d. Six years shalt thou plant thy field,” etc. (Lev. 25:2-3).

The order of the text seems to be reversed, for the six work years precede the Sabbatical rest year, and not vice versa. Hence, the text should have first mentioned the six years of planting, and then decree the resting. However, order in Torah is also Torah (“instruction”).

The arrangement in the text mentioned above, relating to Shemittah, is significant and instructive in that it teaches the proper approach to life. It is expressed as follows:

When one “comes into a land” and desires to establish his way of life, which involves “working

the soil,” it is necessary to bear in mind that the first and foremost, as an idea and as a goal, is “Sabbath unto G-d”; not the “earthly” and material, but the spiritual and sacred. This approach will ensure one against being submerged by the material and mundane aspects of life. Moreover, bearing constantly in mind the above idea and goal, will transform the six drab working years; they will lose much of their drabness and become more refined and meaningful. Furthermore, the change and elevation of the six years will raise to a higher plane also the seventh year; from a “Shabbos unto G-d” to a “Shabbos Shabboson” unto G-d (v.4), with a dedication and solemnity of a higher order.

Similarly, in the daily life there are those aspects which have to do with material preoccupation (to earn a livelihood, etc.) and “common” necessities, such as eating and

drinking, etc. — all those aspects wherein there is “no pre-eminence in man over animal”. But there is also the area of “earthly rest” — of breaking away from the mundane leading into “Sabbath unto G-d” — turning to holiness and G-dliness, through setting aside times for prayer, Torah study, and the fulfillment of Mitzvot.

Here, too, the teaching of Shemittah is that it is necessary to begin the day with the idea and approach that, although it may be necessary later in the day to engage in “mundane” activities, the essence and purpose of these things are — to attain a “Sabbath unto G-d”. In this way, even the mundane aspects will attain refinement and real content, while the aspects of holiness and G-dliness will be intensified and elevated to a higher order. This is the way to attain a complete and harmonious life. ①

*(Michtav Kloli in English,  
Selichos 5725)*