

## See no Evil

וַיִּתֵּן שָׁם יִשְׂרָאֵל נֹגֵד הָהָר

**"Yisroel encamped there opposite the mountain." (19:2)**

Chazal noted the single form of the word Yisroel in this Possuk and interpreted it to mean that Klal Yisroel were, "Like one man with one heart," meaning that their intentions and desires were all congruent. Harav Shimon Pincus adds a further level of understanding to this. He writes that Klal Yisroel are in reality a single unit, a totality of purpose that combines to form what he describes as the, "Complete man." The purpose of this he asserts, is that Klal Yisroel should combine to recreate the situation of Odom Ho'Rishon before the original sin; just as Odom was comprised of many separate parts yet was one person, so too each member of Klal Yisroel is a limb or other unit of a single body.

The main part of a person, he continues, is the Nefesh; the soul which became part of Odom when Hashem breathed it into him. Similarly, Klal Yisroel as an entity require a Nefesh; a source of Hashem within them that serves to give the entity life. This Nefesh is the dwelling of the Shechina amongst Klal Yisroel. However, a Nefesh without a body is also futile, as it lacks the ability to achieve anything, therefore the significance of each individual who makes up this single unit known as Klal Yisroel must not be ignored. None-the-less, it is only when all these individuals are together, meaning when their aims and goals in life are similar, that they combine to create this unit, however without this they remain individuals. It is at this point of unity that Klal Yisroel become one, and the Nefesh descends to dwell among them making them into a whole person. However, if the head is in one town, meaning its aspirations are for one thing, and the feet of a body, its own aspirations are elsewhere, then there is no body for the Nefesh to inhabit. Based on this idea, Rav Pincus comments on what he calls the main source of Aveiros committed between people; the willingness of one person to belittle another and deny the other's significance in life. This occurs because people see other people's failings, and based on what they see they believe the other person to be deeply flawed. Rav Pincus explains this via an imaginary conversation between the eyes and another part of the body...

"Do you see my two good friends who are standing near me," say the eyes. "Those ugly sticking out bits from the head, why, they are totally blind! They have never seen anything in their entire lives!" "That is true," responds another part, "But they do have one redeeming feature; they can hear very well. They can hear voices, and noises and all sorts of things." "Hearing," snort the eyes, "What on earth is that? I've never seen such a thing as hearing. My eyes have been around the entire world, they've seen everything there is to see, and I've never seen anything called hearing. I've never seen a voice, so get out of here with your rubbish about 'hearing,' there is no such thing! Those ears are just a wasted lump of skin on the head..." It would be very difficult, writes Rav Pincus, to argue with the eyes, since they simply have no concept of hearing. Similarly, human beings deny anyone else's importance, because they simply cannot believe that any quality they do not have themselves is important. A wise person, he concludes, sees a person with different abilities and qualities and says to himself, "They must have a different part in making up the single unit of Klal Yisroel than I do; I hope they are successful."

## Treasure Trove

וְהָיִיתָ לִי סִגְלָה מִכָּל הָעַמִּים כִּי-לִי כָל-הָאָרֶץ

**"You will be a treasure to me from amongst all the other nations, for all the land is Mine" (19:5)**

The Maharil Diskin explains this Possuk as a rejoinder to a potential argument that Klal Yisroel could put forward. He suggests that Klal Yisroel might have tried to argue, that it was not actually necessary for all Jews to learn Torah, rather a small sub section of the Jews, such as the tribe of Levi would be sufficient. This would be logical, based on a comparison with a town which is normally replete with many types of craftsmen. Just as most towns have a representative of each craft or guild, and it is unlikely that a town would only have, for example, cobblers or coopers, similarly Klal Yisroel could argue that it would be better to have all types of jobs amongst them and not just Torah learning.

In response, writes the Maharil Diskin, Hashem informed Klal Yisroel that they are actually a subsection of a much larger group; the nations of the world, since Hashem owns the entire world. As such, Hashem has plenty of people available to deal with the other types of jobs and services that need to be performed, and He prefers to keep Klal Yisroel, who represent only a fraction of the world's population, dedicated to the learning of Torah.

## Workdays

שֵׁשֶׁת יָמִים תַּעֲבֹד

**"Six days you shall work." (20:8)**

The Ohr HaChaim Hakodosh asks why the Possuk writes these words in the imperative. He explains based on the Pessukim that relate the Halochos of Shemittah. There, the Pessukim tell us not to ask what we shall eat in the seventh year, since the sixth year's produce will suffice. Similarly, the Possuk here is telling us not to worry about providing food for Shabbos, even if a person only earns a daily wage, since six days work will suffice to provide for Shabbos as well.