

# PT-DT

Philo-Torah D'var Torah

## include or not include

Title is a working title - maybe I'll come up with a better one; maybe not.

The second passage of Sh'ma comes from Parshat Eikev. It includes the mitzva to Love G-d, AHAVAT HASHEM, as does the first passage from Va'etchanan.

It includes the mitzvot of reciting the Sh'ma, wearing T'filin, learning and teaching Torah, and Mezuzah. As does the first passage.

What makes it different from the first passage is the presentation of reward for compliance to G-d and punishment for turning away from Him.

And there is another element introduced in this second passage - the Eretz Yisrael factor:

D'varim 11:21 - [If you do this,] you and your children will long endure on the land that God swore to your ancestors, [promising that] He would give it to them as long as the heavens are above the earth.

K'RITAT SH'MA's first two passages focus on the same mitzvot - and only the second passage includes the Eretz Yisrael factor.

As long as we are looking at Sh'ma, take a look at the last pasuk of the third passage - from Bamidbar 13.

ANI HASHEM ELOKEICHEM... I am HaShem your G-d, who brought you out of Egypt to be your G-d. I am HaShem your G-d.

In this pasuk, we find the Exodus from Egypt and the relationship between G-d and us. It echoes two of the p'sukim of Moshe's prophecy in the beginning of Parshat Va'eira - Sh'mot 6:6,7 -

'Therefore say to the Israelites [in My name], 'I am God. I will take you away from your forced labor in Egypt and free you from their slavery. I will liberate you with a demonstration of My power, and with great acts of judgment. I will take you to Myself as a nation, and I will be to you as a God. You will know that I am God your Lord, the One who is bringing you out from under the Egyptian subjugation.

Pretty well matched p'sukim. But something is missing - the third pasuk of that prophecy (6:8) -

I will bring you to the land regarding which I raised My hand, [swearing] that I would give it to Avraham, Yitzchak and Yaakov; I will give it to you as a heritage - I am God.

That's the Eretz Yisrael factor. Now

take a look at a pasuk from B'har - Vayikra 25:38 -

I am HaShem your G-d who brought you out of Egypt to give you the land of Canaan, [and] to be a God for you.

Very similar p'sukim - one including the Eretz Yisrael and one not.

Let's look at another pasuk in Eikev. It is a positive mitzva of the Torah to 'bench' after a full satisfying meal - SHE-NE-E-MAR, as it says:

When you eat and are satisfied, you must therefore bless HaShem your G-d...

That partial pasuk can stand on its own, but look at the whole pasuk:

When you eat and are satisfied, you must therefore bless HaShem your G-d for the good land that He has given you (D'varim 8:10).

The first b'racha of benching reflects the first part of the pasuk, but the second b'racha echoes the entire pasuk.

One more comment about the first passage of the Sh'ma. Take a look at the last words of the Torah, right before Sh'ma Yisrael; then look at the words that follow BEITECHA UVISH-ARECHA.

D'varim 6:3 ... ERETZ ZAVAT CHALAV UDVASH.

D'varim 6:4-9 - first parsha of Sh'ma.

D'varim 6:10 - When God your Lord brings you to the land that He swore to your fathers...

The first passage of Sh'ma is framed by Eretz Yisrael, but it does not include Eretz Yisrael in its presentation.

It is not my intention to count p'sukim and come up with any statistics. All I am observing is that the Eretz Yisrael factor is included sometimes and not included sometimes.

As I've mentioned many times before - and will continue to mention many more times - there are more than enough p'sukim in the Torah that state clearly that the Jewish People are supposed to live Torah Lives in Eretz Yisrael.

But that's not the point at the moment.

The point is - as stated above - that we find the Eretz Yisrael factor included sometimes, but not always.

Here are my first thoughts on the subject.

The Jewish People have to be very aware of two things:

That the Torah is to be kept wherever a Jew finds himself in the world. The

**Torah was given at Sinai, before we entered Eretz Yisrael.**

**Just as important, the Jew must realize that G-d took us out of Egypt in order to bring us to the Land of Israel and (t)here to live full Jewish Lives based on Torah values, Torah learning, and observance with love and enthusiasm of all the mitzvot.**

**May not observant Jews wake up to the beauties of a Torah way of life**

**- and -**

**May Torah observant Jews in wonderful Jewish communities around the world wake up to the Eretz Yisrael factor that is a mitzva, involves many other mitzvot, and is R'TZON HASHEM, what G-d wants of us and for us.**