



BEHAR-BECHUKOTAI

When Questions Bring Blessing

Turning Curiosity into Faith

PARSHAH OVERVIEW

Behar - Bechukotai

Behar

On the mountain of Sinai, G-d communicates to Moses the laws of the sabbatical year.

Every seventh year, all work on the Land should cease, and its produce becomes free for the taking for all, human and beast.

Seven sabbatical cycles are followed by a fiftieth year—the jubilee year—on which work on the Land ceases, all indentured servants are set free, and all ancestral estates in the Holy Land that have been sold revert to their original owners.

Behar also contains additional laws governing the sale of Lands and the prohibitions against fraud and usury.

Bechukotai

G-d promises that if the people of Israel will keep His commandments, they will enjoy material prosperity and dwell securely in their homeland. But He also delivers a harsh “rebuke” warning of the exile, persecution, and other evils that will befall them if they abandon their covenant with Him.

Nevertheless, “Even when they are in the Land of their enemies, I will not cast them away; nor will I ever abhor them, to destroy them and to break My covenant with them, for I am the L-rd their G-d.”

The *parshah* concludes with the rules on how to calculate the values of different types of pledges made to G-d and the *mitzvah* of tithing produce and livestock.

QUESTION FOR DISCUSSION

What distinguishes a question that opens you up to learning, from one that's really a way of resisting or protecting yourself?



TEXT 1A

Leviticus 25:1-4, 8,
10-11, 19

א. וַיְדַבֵּר ה' אֶל מֹשֶׁה בְּהַר סִינַי
לֵאמֹר.

ב. דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם, כִּי תָבֹאוּ אֶל הָאָרֶץ אֲשֶׁר
אֲנִי נֹתֵן לָכֶם, וְשָׁבְתָה הָאָרֶץ שַׁבָּת
לָהּ!

ג. שֵׁשׁ שָׁנִים תִּזְרַע שְׂדֶךְ וְשֵׁשׁ שָׁנִים
תִּזְמַר כַּרְמֶךָ וְאָסַפְתָּ אֶת תְּבוּאָתָהּ.

ד. וּבַשָּׁנָה הַשְּׁבִיעִית שַׁבָּת שַׁבְּתוֹן
יִהְיֶה לְאָרֶץ שַׁבָּת לָהּ, שְׂדֶךְ לֹא
תִזְרַע וְכַרְמְךָ לֹא תִזְמַר . . .

ה. וְסָפַרְתָּ לָּךְ שִׁבְעַת שַׁבָּתוֹת שָׁנִים,
שִׁבְעַת שָׁנִים שִׁבְעַת פְּעָמִים, וְהָיוּ לָּךְ
יָמֵי שִׁבְעַת שַׁבָּתוֹת הַשָּׁנִים תִּשְׁעֵי
וָאַרְבָּעִים שָׁנָה . . .

1. And G-d spoke to Moses on Mount Sinai,
saying:

2. Speak to the Children of Israel, and you shall say
to them, "When you come to the Land that I am
giving you, the Land shall rest a Sabbath to G-d.

3. "You may sow your field for six years, and for six
years you may prune your vineyard and gather in
its produce.

4. "But in the seventh year, the Land shall have a
complete rest, a Sabbath to G-d; you shall not sow
your field, nor shall you prune your vineyard. . . .

8. "And you shall count for yourself seven
sabbatical years, seven years seven times. And the
days of these seven sabbatical years shall amount
to forty-nine years for you. . . .

TEXT 1A

Leviticus 25:1-4, 8,
10-11, 19

י. וְקִדְשְׁתֶּם אֶת שְׁנַת הַחֲמִשִּׁים שָׁנָה
וּקְרַאתֶם דְּרוֹר בְּאֶרֶץ לְכֹל יִשְׂבֵיהָ,
יֹבֵל הִיא תִהְיֶה לָכֶם, וְשִׁבְתֶּם אִישׁ אֶל
אֲחֻזָּתוֹ וְאִישׁ אֶל מִשְׁפַּחְתּוֹ תָּשֻׁבוּ.

יא. יֹבֵל הִיא, שְׁנַת הַחֲמִשִּׁים שָׁנָה
תִּהְיֶה לָכֶם, לֹא תִזְרְעוּ וְלֹא תִקְצְרוּ אֶת
סְפִיחֶיהָ וְלֹא תִבְצְרוּ אֶת גִּזְרֶיהָ . . .

יט. וְנָתְנָה הָאֶרֶץ פְּרִיָּהּ וְאָכַלְתֶּם
לְשָׂבַע, וַיִּשְׂבַּתֶּם לְבֶטַח עָלֶיהָ.

10. "And you shall sanctify the fiftieth year, and proclaim freedom [for slaves] throughout the Land for all who live on it. It shall be a *yovel* (jubilee) for you, and you shall return each person to their property, and you shall return each person to their family.

11. "This fiftieth year shall be a jubilee for you. You shall not sow, nor shall you reap its aftergrowth or pick [its grapes] that you had set aside [for yourself]. . . .

19. "And the Land will then yield its fruit, and you will eat to satiety and live upon it securely."

In ancient times, farming was essential, if you didn't grow food, you went hungry.

Missing a year in the fields could be deadly.



QUESTION

What will we eat
in the seventh
year?

ANSWER

G-d will bless
enough food for
three years.

TEXT 1B

Leviticus 25:20-22

כ. וְכִי תֹאמְרוּ מָה נֹאכֵל
בַּשָּׁנָה הַשְּׁבִיעִת, הֵן לֹא נִזְרַע
וְלֹא נֶאֱסַף אֶת הַתְּבוּאָתָנוּ.

כא. וְצִוִּיתִי אֶת בְּרַכְתִּי לְכֶם
בַּשָּׁנָה הַשְּׁשִׁית, וְעָשְׂתָ אֶת
הַתְּבוּאָה לְשֵׁלשׁ הַשָּׁנִים.

כב. וּזְרַעְתֶּם אֵת הַשָּׁנָה
הַשְּׁמִינִת וְאָכַלְתֶּם מִן
הַתְּבוּאָה יָשׁוּן, עַד הַשָּׁנָה
הַתְּשִׁיעִת עַד בּוֹא תְּבוּאָתָהּ
תֹאכְלוּ יָשׁוּן.

20. And when you say, “What will we eat in the seventh year? We will not sow, and we will not gather in our produce!”

21. [Know, then, that] I will command My blessing for you in the sixth year, and it will yield produce for three years.

22. And you will sow in the eighth year, while [still] eating from the old crops until the ninth year; until the arrival of its crop, you will eat the old [crop].

TEXT 2

Rabbi Moshe
Alshich, *Torat
Moshe*, Leviticus,
ad loc.

רְאוּי לְשֵׁים לֵב . . . אֹמְרוּ "וְכִי תֹאמְרוּ מַה
נֹאכַל וְכוּ", כִּי אֵין כָּאן מְקוֹמוֹ, כִּי אִם לְמַעַלָּה
אַחֲרֵי אֹמְרוּ "שֶׁדָּךְ לֹא תִזְרַע וְכוּ", וְלֹא אַחֲרֵי
שֶׁהַפְּסִיק בְּדִבְרֵי אַחֲרֵי־ם?

It's worth paying attention to the wording . . . "And when you say, 'What will we eat . . . ?'" For this verse seems out of place. It really belongs earlier, right after the command "You shall not sow your field," and not here, after the text has been interrupted by other matters.

QUESTIONS

1. Why does the Torah only address this question after presenting the *mitzvah* of *yovel* if it's already a concern with the *mitzvah* of *shemitah*?
2. Why does the Torah frame this question as inevitable and not rely on some people actually being believers?

TEXT 3

Rabbi Meir Leibush
Wisser, Leviticus,
ad loc.

"וְכִי תֹאמְרוּ". כְּבָר בְּאֵרְתִי שֶׁיֵּשׁ הַבְּדֵל בֵּין מִלַּת "כִּי" וּבֵין מִלַּת "אִם". שְׁמֵלַת "אִם" מוֹרָה הַסֶּפֶק וּמִלַּת "כִּי" מוֹרָה הַנִּדְאִי. וְלָכֵן מִמָּה שֶׁלֹּא אָמַר "אִם תֹּאמְרוּ" הוֹכִיחוּ שֶׁבְנֵי־אִי יֹאמְרוּ כֵן, כִּי יָדַע אֶת יִצְרָם כִּי עֲתִידִים לֹאמַר כֵּן.

"And when you say." I have already explained that there's a difference between the word *ki* and the word *im*. The word *im* indicates uncertainty, while the word *ki* indicates certainty. Therefore, from the fact that it does not say "*im tomru*" ("if you will say"), the conclusion is that they will *certainly* say this, for G-d knows their inclination and that they're destined to say so.

וכי

vechi

and when

שמה

shema

if perhaps

By saying “and when,” rather than “if perhaps,” the Torah shows that concern about survival is natural and expected.



Like the Wise Son in the *Haggadah*, this question reflects curiosity and a desire to understand, not to doubt.

TEXT 4

Rashi, Exodus 13:14

"מה זאת". זה תינוק טפש שאינו יודע להעמיק שאלתו, וסותם ושואל: "מה זאת".
ובמקום אחר הוא אומר (דברים ו, כ): "מה העזת והחקים והמשפטים . . .", הרי זאת
שאלת בן חכם.

דברה תורה כנגד ארבעה בנים: רשע, שאינו יודע לשאול, והשואל דרך סתומה,
והשואל דרך חכמה.

"What is this?" This is [the question of] the Simple Child [referred to in the *Haggadah*] who does not know how to pose his question in depth and asks a general question: "What is this?"

Elsewhere, it [Scripture] says: "What are the testimonies, the statutes, and the judgments . . . ?" (Deuteronomy 6:20). This is the question of the Wise Son.

The Torah spoke regarding four sons: the wicked one (Exodus 12:26), the one who does not understand to ask (Exodus 13:8), the one who asks [a] general [question], and the one who asks in a wise manner.

The lesson of the Four Sons goes beyond Passover. We can use them as a guide to understand the type of questions that arise and how to approach them.



TEXT 5

The Rebbe, Rabbi
Menachem Mendel
Schneerson, *Likutei
Sichot 27*, pp. 186,
188

בְּכֹל לַיְלָה אֵיזוֹ מֵעַן גְּעוּוֹאוּיִנְט צו טײַטשֶׁן דִּי
ווערְטער "דְּבַרְהַ תּוֹרָה כְּנִגְדֵי אַרְבַּעַה בְּנִים"
בְּשֵׁיכוֹת צוּם חַיּוֹב פֿון סִיפּוֹר בִּיצִיאַת
מִצְרַיִם בְּלֵיל פֶּסַח — אַז דִּי "שְׂאֵלוֹת" פֿון דִּי
בְּנִים זײַנען בְּנוֹגַע דִּי מִצְוֹת פֿון לֵיל פֶּסַח; און
"דְּבַרְהַ תּוֹרָה כְּנִגְדֵי אַרְבַּעַה בְּנִים" מײַנט אַז
תּוֹרָה זָאגט אָן מ'זאל עֲנֹטְפֶערן יַעֲדֶערן פֿון
דִּי בְּנִים לְפִי עֲנִינּוֹ — אָבֶער אַלץ בְּנוֹגַע
לְלֵיל פֶּסַח.

איז אַמֶת טאַקע אַז דָאס איז דָער מְכוּוֹן פֿון
דִּי ווערְטער לױטן דָרף הַהֲלָכָה . . . אָבֶער
. . . אין פֿשטוֹת הַפְּתוּבִים, איז דִּי שְׂאֵלָה פֿון
דָעם "תְּנוּק טֶפֶשׁ" (נִיט וועגן דִּי מִצְוֹת פֿון
לֵיל פֶּסַח, נָאר) בְּנוֹגַע לְמִצְוֹת בְּכוֹר, וואס
בְּהַמְשָׁךְ לָזֶה שְׂטִיט זײַן שְׂאֵלָה. וְעַל דָרף זֶה
איז אויף דִּי שְׂאֵלַת בֶּן חָכָם בְּפִשׁוּטוֹ שֶׁל
מִקְרָא נִיט בְּנוֹגַע לֵיל פֶּסַח, נָאר עַר פֶּרְעֻגֶט
וועגן מִצְוֹת אֵין אַלְגֶעמײַן . . .

It's generally understood that the phrase "The Torah spoke regarding four sons" refers specifically to the *mitzvah* of telling the story of the Exodus on the night of Passover. In other words, the "questions" of the sons all relate to the commandments of that night and to the fact that the Torah instructs us to respond to each son according to his temperament, but only in the context of Passover.

That interpretation is indeed correct according to the Halachic approach. . . . However, . . . in the simple meaning of the verses, the question of the "Simple Child" is not about the *mitzvot* of Passover at all but about the *mitzvah* of the firstborn, as that is the subject immediately following his question. Likewise, the "Wise Son," in the plain sense of the text, is not asking about Passover either but about *mitzvot* in general. . . .



TEXT 5

The Rebbe, Rabbi
Menachem Mendel
Schneerson, *Likutei
Sichot* 27, pp. 186,
188

על פי הנזכר לעיל . . . פארשטייט מען, אז
אומעטום וואו מען געפינט אין תורה א
"שאלה" אויף א מצוה, דארף מען מברר
זיין וועגן וועלכן סוג "בן" עס רעדט דא די
תורה. ס'איז לאו דוקא א שאלה וואס מען
מוז באווארענען בכדי צו פארזיכערן דעם
קיום המצוה ביים שואל, אדער אפילו א
שאלה וואס קומט מצד א ספק אדער
חלישות אין אמונה — עס קען זיין א
שאלת בן חכם, וואס דער צוועק פון זיין
שאלה איז בכדי צו קלאר מאכן, פארשטיין
פרטי העגנון (על דרך די שאלת בן חכם).

Accordingly, . . . whenever we encounter a question in the Torah about a *mitzvah*, we must ask: Which type of "son" is speaking here? It's not necessarily a question born of doubt or weak faith, nor one that must be answered to secure the questioner's observance. It can be the question of a Wise Son, whose goal is simply to clarify and understand the details of the matter—just like the wise son's question in the *Haggadah*.

TEXT 6

Rabbi Lord Jonathan
Sacks, “The Four
Children: Deep Dive,”
www.rabbisacks.org

The four children are a vignette of the Jewish people. One asks because he wants to hear the answer. A second asks because he does not want to hear the answer. A third asks because he does not understand. The fourth does not ask because he doesn't understand that he doesn't understand. Ours has never been a monolithic people.



The Wise Son asks his questions at the end because he seeks to understand, not to challenge or prove something wrong.

ANSWER

After G-d explains the *mitzvot* of *shemittah* and *yovel*, it's natural to wonder how it will actually work. Like the Wise Son in the *Haggadah*, this curiosity isn't doubt, it's a desire to understand. Questions like this are natural and show a genuine desire to understand how G-d provides.

TEXT 7

The Rebbe, Rabbi
Menachem Mendel
Schneerson, *Likutei
Sichot* 27, pp. 188-189

דערמיט וואס די תורה שטעלט די שאלה
"וכי תאמרו" ביים סיום פון דעם גאנצן
ענגן (אויף נאך די דינים פון יובל) . . .
מאכט תורה קלאר, אז דא איז עס גיט א
שאלה פון א "בן רשע" וועמען מען
דארף דורך דעם ענטפער באווארענען ער
זאל מקיים זיין מצוות שביעית, נאר דאס
איז א "שאלת בן חכם", און תוכן שאלתו
איז:

לערנענדיק די הבטחות פון דעם
אויבערשטן "ונתנה הארץ פריה ואכלתם
לשובע גו" — וויל א "בן חכם"
פארשטיין די פּרטי וואפני הברכה: אויף
וועלכן אופן וועט קומען די ברכת ה' אין
די יארן ווען "לא נזרע ולא נאסוף את
תבואתנו", ווארום עס קען זיין בכמה
... אופנים?

By placing the verse "And when you say . . ." at the very end of the entire discussion, after even the laws of *yovel*, . . . the Torah makes it clear that this is not the question of a "Wicked Son," whose doubts must be corrected to ensure he fulfills the *mitzvah* of *shemita*. Rather, it is the question of a "Wise Son."

Having just read G-d's promise, "The Land will then yield its fruit, and you will eat to satiety . . .," the Wise Son wishes to understand the specifics of that blessing: In what manner will G-d's blessing unfold during the years when "we neither sow nor gather in our produce"? After all, it could happen in several ways.

TEXT 7

The Rebbe, Rabbi
Menachem Mendel
Schneerson, *Likutei
Sichot* 27, pp. 188-189

ענטפערט מען אים, אז די ברכה וועט
זיין אין אן אופן אז די ערד וועט אין דער
שנה הששית ארויסגעבן א ריבוי תבואה,
ויעשה"

The Torah's answer is that the blessing will take the form of abundance: the earth will produce such an increase in the sixth year that it will suffice for three years—"and it will yield produce for three years."

Asking questions is encouraged in Judaism, but the goal matters.

Be like the **Wise Son**: ask to learn and understand, not to doubt or argue.



TEXT 8

Rabbi Jonathan Sacks's Haggadah: Hebrew and English Text with New Essays and Commentary (Jerusalem: Maggid Books, 2015), pp. 106–108

Four verses serve as the basis for the 'four sons' of the Haggadah. Education is not indoctrination. It is teaching a child to be curious, to wonder, reflect, enquire. The child who asks becomes a partner in the learning process. He or she is no longer a passive recipient but an active participant. To ask is to grow. . . .

There are . . . conditions, though, for asking a Jewish question.

The first is that we seek genuinely to learn—not to doubt, ridicule, dismiss, reject. That is what the 'wicked son' of the Haggadah does: ask not out of a desire to understand but as a prelude to walking away.

Second is that we accept limits to our understanding. Not everything is intelligible at any given moment. There were scientists at the beginning of the twentieth century who believed that virtually every major discovery had already been made—not suspecting that the next hundred years would give rise to Einstein's relativity theory, Heisenberg's uncertainty principle, Gödel's theorem, proof of the 'Big Bang' origin of the universe, the discovery of DNA and the decoding of the human genome.



TEXT 8

Rabbi Jonathan Sacks's Haggadah: Hebrew and English Text with New Essays and Commentary (Jerusalem: Maggid Books, 2015), pp. 106–108

In relation to Torah, there were many German and American Jews in the nineteenth century who could not understand Jewish prayers for a return to Zion, and deleted them from the prayer book.

These facts should induce in us a certain humility. Not every scientific orthodoxy survives the test of time. Not everything in Judaism that we do not understand is unintelligible. The very features of Jewish life one generation finds difficult, the next generation may find the most meaningful of all. Faith is not opposed to questions, but it is opposed to the shallow certainty that what we understand is all there is.

History as a Week

0-6,000 years → Sunday-Friday

TIME OF EFFORT

6,000-7,000 years → Shabbat

MESSIANIC ERA

TEXT 9A

Talmud, Sanhedrin
97a

כַּשֵּׁם שֶׁהַשְּׁבִיעִית מְשַׁמְטת שָׁנָה אַחַת לְשִׁבְעַת שָׁנִים, כִּן הָעוֹלָם מְשַׁמֵּט
אֶלֶף שָׁנִים לְשִׁבְעַת אֲלָפִים שָׁנָה, שֶׁנֶּאֱמַר: "וְנִשְׁגַּב ה' לְבָדוֹ בַּיּוֹם
הַהוּא", וְאוֹמֵר: "מְזִמּוֹר שִׁיר לְיוֹם הַשַּׁבָּת" – יוֹם שֶׁכּוֹלוֹ שַׁבָּת.
וְאוֹמֵר: "כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר".

Just as the sabbatical year abrogates debts once in seven years, so too the world abrogates its typical existence for 1,000 years in every 7,000 years, as it is stated, "And G-d alone shall be exalted on that day" (Isaiah 2:11), and it states, "A psalm, a song for the Shabbat day" (Psalms 92:1), meaning a day, [i.e., 1,000 years] that is entirely Shabbat. And it says [in explanation of the equation between one day and one thousand years], "For 1,000 years in Your eyes are but like yesterday when it is past and like a watch in the night" (Psalms 90:4).

TEXT 9B

Nachmanides,
Leviticus 25:2

וְהִנֵּה בְּכָאֵן עוֹרְרוּ אוֹתָנוּ בְּסוּד גְּדוֹל מְסוּדוֹת הַתּוֹרָה . . . וְסוּד יְמוֹת עוֹלָם רְמוּז בְּמָקוֹם הַזֶּה. וְכוּף אֲזַנְךָ לְשִׁמְעַ מַּה שֶּׁאֲנִי רִשְׁאֵי לְהַשְׁמִיעֶךָ מִמֶּנּוּ בְּלִשׁוֹן אֲשֶׁר אֲשַׁמְיַעֶךָ, וְאִם תִּזְכֶּה תִּתְּבוֹנֵן.

כָּבֵר כְּתִבְתִּי בְּסֵדֶר בְּרֵאשִׁית (בְּרֵאשִׁית ב, ג) כִּי שָׁשֶׁת יָמֵי בְּרֵאשִׁית הֵם יְמוֹת עוֹלָם וַיּוֹם הַשְּׁבִיעִי שָׁבַת לֵה' אֱלֹקֶיךָ (שְׁמוֹת כ, ו), כִּי בּוֹ יִהְיֶה שָׁבַת לְנֶשֶׁם הַגְּדוֹל, כְּמוֹ שֶׁשָּׁנִינוּ (תָּמִיד ז, ד), בְּשָׁבִיעִי מָה הָיוּ אוֹמְרִים, "מִזְמוֹר שִׁיר לְיוֹם הַשָּׁבַת", לְעֵתִיד לְבֹא שֶׁכֻּלָּה שָׁבַת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים. וְהִנֵּה הַיָּמִים רְמוּז לְאֲשֶׁר בְּרֵא בְּמַעֲשֵׂה בְּרֵאשִׁית, וְהַשָּׁנִים יְרְמוּזוּ לְאֲשֶׁר יִהְיֶה בְּבְרִיאַת כָּל יְמֵי עוֹלָם.

Here we are exposed to a great secret—one of the profound mysteries of the Torah. . . . The secret of the world's eras is hinted to in this passage. Incline your ear to hear what I am permitted to reveal of it, in the manner I am permitted to express it; and if you are worthy, you will understand.

I have already written in the section of *Bereshit* (Genesis 2:3) that the six days of Creation correspond to the six millennia of the world, and the seventh day—"a Shabbat to G-d" (Exodus 20:10)—corresponds to the future era that will be entirely Shabbat for the great name of G-d, as our sages taught (Mishnah, Tamid 7:4): On the seventh day, they would say, "A psalm, a song for the day of Shabbat"—for the time to come, which will be entirely Shabbat and rest for eternal life. Thus, the days of Creation hint to the original formation of the world, while the years of the *shemita* cycle allude to the unfolding of world history.

QUESTIONS

1. What will we eat in the seventh year?
2. How can we in the sixth millennium fathom the idea of the era of Mashiach?

Shemitah is explained as simple, practical logic: letting the land rest every seven years keeps it healthy and productive.



TEXT 10

Maimonides, *Guide
for the Perplexed*,
vol. 3, ch. 39

וְשֵׂתוֹסִיף הָאָרֶץ תְּבוֹאָתָהּ וְתִתְחַזַּק
בְּעִמְדָהּ שְׂמוּטָהּ.

The land increases its yield and
grows stronger when it lies fallow.

SHEMITAH CYCLE



By year 6, the fields are tired: the 7th year's crop seems impossible.

OUR GENERATION



As generations pass, we become spiritually weaker from our roots.

ANSWER

G-d will make it happen! Just like He blesses the tired fields in year six, He can take our sincere efforts and bring Mashiach.

TEXT 11

The Rebbe, Rabbi
Menachem Mendel
Schneerson,
Likutei Sichot 27, p.
190; *Sichot Kodesh*
5719:2, p. 167

ווערט די שאלה "מה נאכל בשנה השביעית":
זייענדיק באַלף הששי, וואס מצד ירידת
הדורות זיינען מיר "שוואכער" פון פריערדיקע
דורות. . . היינט ווי קענען מיר ממשיך זיין די
גאולה, בריינגען "בשנה השביעית"?

זאגט דער אויבערשטער ומבטיח "וצויתתי את
ברכתי גו'", מען טוט די עבודה פון "שנה
הששית", די עבודה בזמן הגלות וועלכע אין
מתוך מסירת נפש וביטול שלמעלה מטעם
נדעת, גיט דער אויבערשטער די ברכה
מלמעלה, אז די זריעה פון שנה הששית —
גיט קוקנדיק אויף דעם וואס ס'איז א "שנה
כחוש" כו' — וועט עס זיין בברכה, ובברכתו
של הקדוש ברוך הוא.

מען דארף נאר טאן, גיט רעכענדיק זיך מיט
קיינע מניעות, מייקר זיין דעם זמן, און
יעמאלט איז "וצויתתי את ברכתתי".

This is where the question "What will we eat in the seventh year?" comes in: standing in the sixth millennium, when, due to generational decline, we are "weaker" than those before us, we ask: . . . How can we, right now, draw down the Redemption and bring about the "seventh year"?

G-d answers and promises, "I will command My blessing. . . ." When we do the work of the "sixth year"—the work of exile, carried out with self-sacrifice and a commitment that goes beyond logic—G-d grants blessing from above, so that the planting of the sixth year, even though it is a "weakened field," will nevertheless be blessed with G-d's blessing.

Our task is simply to act, without calculating obstacles; to value and use the time to the fullest. Then, we'll realize "I will command My blessing."

You don't have to be perfect. Just show up.
Even when things feel impossible and we're at our lowest, our job is to do the work with sincerity, authenticity, and genuine effort.



When we do our part, G-d takes care of the rest.
Even if our effort feels small, G-d can take it and
make it miraculous.



KEY POINTS

1. The Torah commands farmers to let the land rest and anticipates their question “What will we eat?” by promising a blessing in return.
2. This question (A) appears only after *yovel* (jubilee), and (B) is presented as inevitable because it’s not motivated by doubt but rather by curiosity. The “Wise Son” seeks to understand, not to challenge.
3. Genuine questioning strengthens faith; resistance disguised as inquiry weakens it.
4. The “sixth year” parallels the sixth millennium of Exile—when we feel weakest spiritually.
5. Just as G-d blesses the sixth year’s crop, He magnifies our small efforts in this late stage of history. So, even when we feel unworthy or uncertain, showing up with sincerity invites G-d’s blessing and brings Redemption closer.

