

# *Parshas Behar-Bechukosai*

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## ***1. The Reverence of Torah***

The Torah states “***Im BeChukosai teileichu v’es Mitzvosai tishmeru...If you will follow My Statutes and observe My Commandments and perform them; then I will provide for your rains in their time. And the land will give forth its produce and the tree of the field will give forth its fruit.***” If one follows G-d’s Statutes, he will be deserving of G-d’s endless bounty. *Chukim (Statutes)* are laws that are not able to be understood within a rational context. Rashi cites Chazal who explain, “***If you will follow My Statutes...***” is referring to one’s selfless toiling in the study of Torah. If one toils sufficiently in Torah, he will be deserving of this extraordinary blessing. It is only the one who toils in Torah who can perform mitzvos in the most perfect manner and unleash the necessary energies that will bring about unlimited *beracha* (blessing). If one does not toil in Torah, even the quality of his performance of mitzvos will be at a lesser level and thus not yield the same degree of blessing as one who toils. Toiling in Torah with the intent of integrating it into every aspect of life (*lilmod aal minas laasos*) is an indication to what degree one values and reveres the Torah.

King Solomon writes in Mishlei (Proverbs), “Wisdom will sing outside. In the streets it will give its voice.” The Midrash Tanchumah states, “Rebbe Shmuel bar Nachmani said to Rebbe Yonasan bar Elazar who was standing in the marketplace, ‘Teach me one chapter (of the Mishna).’ Rebbe Yonasan responded, ‘Go to the study hall and I will teach you there.’ Rebbe Shmuel said, ‘My teacher, does the verse not state that wisdom will sing outside? Why do we need to go to the private location of the study hall?’ Rebbe Yonasan responded, ‘Although you are quoting the verse (from King Solomon) correctly, you do not comprehend its meaning. When King Solomon stated, ‘wisdom of Hashem will sing outside in the street,’ he meant that there are particular streets that are designated for such matters and not merely any location. If one wished to sell petals, he should definitely not do so in any street! If one wishes to sell pearls and diamonds he needs to go to a special location where there are merchants who deal in such precious stones – who appreciate the value of diamonds. One does not bring such merchandise to a location where there are vegetable and fruit vendors selling onions and garlic. The verse in Mishlei means that one must bring the Torah to a location where it is esteemed and valued, i.e. the study hall and the synagogue. If one teaches Torah in a setting that is inappropriate, it is only an indication that he does not appreciate and understand its intrinsic value.”

The Torah states, “Your camp must be holy.” This means that the location must be clean where one engages in the study of Torah or anything that has any relevance to prayer/blessing. It must be devoid of human waste (feces) or any putrid matter that is foul smelling. Even if one is in a location that is clean, but can visually see something unclean, he is not permitted to study Torah or engage in prayer/blessings. If these conditions are not met then it is considered that he is disgracing the Torah. If one truly understood and appreciated the inherent value of Torah as the “Chachmas Hashem – Wisdom of G-d” he could not study in an inappropriate setting (when it is unclean) – even to meditate in Torah in such a location is not permitted.

Rabbeinu Yona writes in his work Shaarei Teshuva (Gates of Repentance) that if one truly appreciated the value of Torah and revered it, he would not be able to engage in its study when the

location is inappropriate. If he does study Torah in an improper location, it is an indication that he is studying it for the sake of its intellectualism and not because of his reverence for G'd.

The emphasis of Torah study is to come to perform mitzvos in a more perfect manner – with a greater sense of feeling and dedication. It is not merely a perfunctory act. It is only when one has a sense of the holiness of Torah (and thus reveres it) that he will merit Divine Assistance.

The Mishna tells us that if one is traveling and does not engage in Torah study he is liable with his life. How do we reconcile this Mishna with the Midrash that explains that Torah must be studied in a proper location? The Midrash only means to say that if the setting is inappropriate (such as a location where people are hawking their wares and haggling with one another). However, if one is in a setting where one does not have the study hall available, it is not considered improper (but rather correct) to study the Torah in his location.

The Gemara in Tractate Megillah tells us that honoring the Torah supersedes the study of Torah. If a Torah Sage passes away, one must interrupt his Torah study to pay the proper respect and attend the funeral of the Sage. One only merits Divine Assistance and the unlimited blessings of the Torah when it is revered and valued sufficiently.

## *2. Understanding the True Value of the Land of Israel*

The Torah states, **“The land shall not be sold in perpetuity, for the land is Mine (G'd's); for you are sojourners and residents with Me.”** If one sells his property in Israel, the maximum length of transfer of ownership is for a period of 49 years. The 50<sup>th</sup> year which is the Jubilee year (Yovel) during which the land returns to its original owner. As it is states, **“It shall be a Jubilee Year for you – this fiftieth year- you shall not sow, you shall not harvest its aftergrowth...it shall be holy to you...you shall return each man to his ancestral heritage (land).”** The Torah tells us that one cannot sell his property in perpetuity because the land is “His.” One who lives in the Land of Israel is only considered a “resident” and a “sojourner” and not an “owner” in the Land of Israel. This law is limited only to the Land of Israel and no other location in the world.

Sforno explains this verse with the words of Tehillim, “King David states in Tehillim, ‘As for the heavens – the heavens are G'd's, but the earth He has given to mankind.’ The Land of Israel is not considered as being part of the “earth that G'd had given to mankind”; rather, the land is considered similar to “the heavens” which belong to Hashem.” All terrestrial existence was given to mankind with the exception of the Land of Israel. This is demonstrated by the fact that the Torah does not allow one to sell his portion of land in perpetuity – because “the land is Mine.”

The Torah tells us that unlike any other part of the world, the produce in the Land of Israel has a semi-consecrated status –and thus must be tithed before one partakes of it. Additionally every seventh year of the sabbatical cycle the produce of that year is deemed ownerless and is considered consecrated/holy (shviis). Generally, any thing that is consecrated can be redeemed by transferring the sanctity onto another item of value; however, regarding the produce of Shviis, its

sanctity cannot be transferred. The produce of Shviis is inherently holy/sanctified.

The Gemara in Tractate Berachos states, “Whoever benefits from this world without reciting a Beracha (Blessing), it is considered that he has benefited from something that was consecrated (which is prohibited).” The Gemara points out the seeming contradiction between two statements of King David. King David states in Tehillim “The world in its entirety belongs to G’d” (which includes even the terrestrial level). In another verse, King David states, “The heaven is G’d’s and the earth was given to mankind.” This indicates that the terrestrial earth does not belong to G’d. The Gemara reconciles the two statements of King David by explaining that the statement “the world in its entirety belongs to G’d” is before the recitation of a blessing/beracha. The statement of Tehillim “The land was given to mankind” is referring to a context after the blessing was recited.

Rabbi Yaakov I. Rudderman z’tl (Baltimore Rosh HaYeshivah) explains the concept of “*naaseh mitzvasa* – the mitzvah has been accomplished.” After an object that had been sanctified/consecrated was utilized for the sake of a mitzvah for which it was consecrated, it reverts back to an ordinary state. G’d created the world with a specific intent. As it is stated in Isaiah “*I’chevodee barasiv* – for My glory I have created it.” Meaning, G’d created all existence for the sake of the glorification of His Name. Thus, the world has a consecrated status because it was created for that specific purpose. Before one recites the appropriate blessing on a food item, since the individual had not yet acknowledged G’d as the King of the Universe and Creator of that item it has not yet fulfilled its purpose. Therefore, the item remains consecrated. However, after one recites the beracha/blessing – when one acknowledges G’d - existence has fulfilled its purpose because G’d has been acknowledged. Consequently, the item assumes a mundane/ordinary status allowing the individual to partake of it. Existence is only a means to glorify the Name of G’d.

The Land of Israel/ the Holy Land, which was not given to man – as it is stated in the Torah “the Land is Mine – is an end unto itself. The Land of Israel is the location of G’d’s Presence and thus continuously identifies with Him. Since it is not a means, as the rest of existence, it retains its level of sanctity.

Chazal tell us that if one transgresses the Torah in the Land of Israel, it is considered a more serious infraction than if he had done so outside of Israel because the Holy Land is, “*Paltir shel Melech* – the palace of the King.” When one is in the Land of Israel, he is considered in the palace of G’d/in His Presence. Thus, the Land of Israel has a different status than the whole of existence. As it is stated in the Gemara in Tractate Kesubos, “Whoever lives outside of the Land of Israel it is as if he has no G’d.” When one lives outside of Israel, one is considered more detached from His Presence.

### ***3. True Freedom through Clarity***

The Gemara in Tractate Kiddushin states, “I (Hashem) have created the *yetzer ha’rah* (the evil inclination) and the Torah as its antidote.” The only way that one could subdue his evil inclination is by engaging in Torah study. Seemingly, if one is dedicated to Torah study, he should never have

any difficulty dealing with his inclination; nevertheless, we see that this is not the case.

Ohr HaChaim HaKadosh explains that the Torah acts only as the antidote when one studies Torah “*l’shmah*- with a pure intent (which is for its own sake).” If one studies Torah with the proper motive then it has the inherent ability to defuse the negative inclination. However, if one’s quality of study is lacking in its purity then the Torah does not act as an antidote. When one studies Torah without self-interest/ for the sake of G’d, that level of study is in conformance with the characteristic of Truth (Emmes), which is the essence of Torah. Thus, it diffuses the negative inclination.

King Solomon states in Proverbs, “*Neir Mitzvah v’Torah ohr* -The candle is the mitzvah and the Torah is the light.” Mitzvos are the infrastructure of Judaism and the Torah is the energy, which drives it –causing illumination/clarity. The study of Torah gives one the ability to internalize the value of spirituality which is something that goes beyond the intellect of man. It takes Truth and Falsehood from the abstract level to a level of reality.

The Gemara in Tractate Yivamos tells us that the difference between the prophecy of Moshe Rabbeinu and all the other Prophets was that Moshe prophesized with absolute clarity (there was no vagueness in his prophetic vision). However, the others had a degree of ambiguity in their vision – thus their prophecy was not at the level of Moshe. Moshe’s selfless dedication to G’d was at the absolute level of Truth (*l’shmah*). Thus, he merited that special level of clarity. Moshe had negated himself totally. Because of his unique level of humility he had that unique clarity.

The fact is Torah is an illuminator whether it is studied for its own sake (*l’shmah*) or not (*shelo l’shmah*). However, the level of clarity that one needs to subjugate the evil inclination in order to bring about the total internalization of truth is only achieved when Torah is studied *l’shmah*. When one performs a mitzvah *l’shmah* (for its own sake), that mitzvah assumes a level of value that is unique. It brings about the complete spiritualization of the physical act and consequently the individual engaging in it. If one invests, his life for the sake of G’d then he will merit the unlimited blessings that are described in the Torah.

The Gemara in Tractate *Horyos* states that when a child begins speaking, his father must first teach his son the verse, “**Torah tzivah lanu Moshe morashah kehilas Yaakov – The Torah was commanded to us by Moshe which is the heritage of the congregation of Yaakov.**” The second verse that a father is obligated to teach his child is the *Shema Yisroel* - “**Hear, O Israel: Hashem is our G’d, Hashem, the One and Only.**” – Which proclaims our belief in the unity of G’d.

One would think that since monotheism/the unity of G’d is the most fundamental tenet of Judaism the *Shema* should be the first verse that the father teaches his child followed with the verse, “**The Torah was commanded to us by Moshe....**” However, the Gemara states the order differently. Rambam in *Hilchos Talmid Torah* (The Laws of Learning Torah) states that the father teaches his child the verses in the sequence as stated in the Gemara.

With the understanding above, that the study of Torah for the sake of fulfilling its dictates/mitzvos gives one the capacity to internalize its concepts, we are able to understand why the order must be as stated in the Gemara. The child must first be taught, “**The Torah was commanded to us by Moshe...**” because the one who studies Torah experiences a spiritual orientation, which enables him to internalize spirituality. Only afterwards, the child is taught the Shema Yisroel because only then is he able to appreciate and comprehend the meaning of the Unity of G’d and the relationship we as Jews have with Him.

#### ***4. What Causes Man to be Vulnerable to Prosecution***

The Torah states, “***Im BeChukosai teileichu v’es Mitzvosai tishmeru...If you will follow My Statutes and observe My Commandments and perform them...***” The Midrash Tanchuma cites a verse in Eyov (Job), “It is stated in Iyov, ‘If His days are predetermined and the number of his months is with You and You have made his limits, which he cannot surpass.’ What is the meaning of ‘his days are predetermined?’ When G’d created the world, He determined the days of every individual (extent of one’s life)...The meaning of ‘You have made his limits, which he cannot surpass’ is - G’d said to the Jewish people, ‘If you will follow My Statutes (My Torah), then satan cannot touch you. As it is stated, ‘He cannot cross over.’ However if you do not fulfill My statutes the satan will be able to touch you (harm you).’ As the verse in Isaiah states, ‘When he crosses over he will take you.’ As G’d said to King Solomon (the wisest man who ever lived), ‘If you fulfill the Torah and its Statutes, the angel of death cannot touch you.’ As it is stated, ‘If you walk in My way to keep My Statutes and My mitzvos as your father David (King David), then I will lengthen your days.’ If Adam had followed the Torah with the statutes and mitzvos that I had given him, he would not have died.” Meaning, in order for one to merit G’d’s unlimited blessing, one must adhere meticulously to the Torah.

It is interesting to note that the Midrash states, “If one follows My (G’d) statutes, I will not allow satan to touch you.” If it were not for the Attribute of Mercy (Midas HaRachamim), the Attribute of Justice (Midas HaDin) would cause the exacting of justice in a way that one would not be able to survive its intensity. No one is perfect enough to withstand the Midas HaDin. If satan, who is the prosecutor of all mankind, would be permitted to prosecute whenever he chose to do so, no one would survive his prosecution. Satan must be silenced in some manner. On Rosh Hashanah (the Day of Judgment), the blast of the ram’s horn (Shofar) silences satan. The Shofar recalls the merit of the Akeidah (the binding of Yitzchak by his father Avraham).

The above Midrash tells us that G’d says if one wants to be protected from the prosecution of satan, he must follow His Statutes. How does one’s adherence to the Torah silence satan? What is the measure for measure? One could say simply that by adhering to the Torah G’d will hold satan at bay. However, how do we understand this at a more profound level?

The Gemara in Tractate Yomah tells us that the numerical value of “*Ha satan* – The Satan” is 364. The Gemara explains that satan can prosecute throughout the year with the exception of one day – Yom Kippur. Yom Kippur is the day of ultimate Mercy when Hashem does not allow satan to prosecute the Jewish people. This is the reason “*Ha satan*” is numerically equivalent to 364.

The Midrash tells us that the custom is that one stands throughout the entire Yom Kippur. Additionally, one wears an outer white garment. Why is this so? It is because when the Prophet sees the angels in his prophetic vision they are standing and are cloaked in white. On Yom Kippur, the Jewish people have the semblance of angels. Just as angels do not eat, drink, cohabit, and anoint themselves, etc. so too the Jewish people deprive themselves in these areas on Yom Kippur. In every way, the Jew assumes the posture of an angel. The Midrash tells us that when satan comes before Hashem on Yom Kippur to prosecute the Jewish people, G'd responds to him, "How do you dare come before Me to prosecute My children? They are like angels." It is imperative for the Jew to assume this posture and adhere to the laws of the day because it is only within that context that he can be spared the prosecution of satan. If however, one chooses not to observe Yom Kippur properly, then satan will prosecute that individual.

Maharal of Prague z'tl explains that satan prosecutes the one who asserts himself as an individual of special value - one who has a sense of deservingness/entitlement. For example, if one believes that because he prayed with such a level of intensity that he is deserving of G'd's response, it will cause his record to be audited. It arouses prosecution. The more one feels that he is deserving and worthy the more he is vulnerable to prosecution. Because of this, it is only when one is truly humble and negates himself before G'd that he will merit protection from satan.

By observing Yom Kippur properly and adhering to the Torah, the Jew assumes a posture of self-negation. Because of this level of humility and self-negation, satan is silenced. With this, we can understand the meaning of the words of the Midrash Tanchumah. When one adheres to the statutes and mitzvos of the Torah, G'd does not allow satan to touch the Jew because a Jew who is fully committed to the Torah and its dictates has subordinated himself to G'd and not his own interests. Thus, satan cannot touch him.

## ***5. The Setting Necessary to Accommodate G'd's Presence (EMOR)***

The Portion of Emor tells us about the holidays/festivals of Pesach, Shavuot, Rosh Hashanah, Yom Kippur, Succos, and Shemini Atzeres. Within the context of the festivals, the Torah states, **"When you reap the harvest of your land, you shall not remove completely the corners of your field as you reap and you shall not gather the gleanings of your harvest; for the poor and the proselyte you shall leave them; I am Hashem, your G'd."** The Torah dictates that one must leave for the needy a portion of his crop and the gleanings that were forgotten during the harvest. Rashi cites Chazal who ask, "Why do we find the verse that refers to the mitzvah of leaving the gifts for the poor juxtaposed to the festivals? The festivals of Pesach and Shavuot are mentioned before the verse relating to the gifts of produce left for the poor; Rosh Hashanah, Yom Kippur, and Succos follow that obligation. This is to teach us that the one that leaves the gleanings of his field to the needy person in the proper way is valued as if he built the Bais HaMikdash (Temple) and brought sacrifices within it." The festivals are a time when G'd is closest to and most intimate with the Jewish people. The Torah refers to the festivals as "*moadim*," which means "time of (intimate) meeting, [Maharal of Prague]" What relevance does the leaving of the produce for the poor have to the building of the Bais HaMikdash and the bringing of sacrifices?

The Midrash cites the words of King David in *Tehillim (Psalms)*, “Bless Hashem His angels mighty in strength (*geborei koach*) who do His bidding to obey the voice of His word.” The Midrash explains that the *geborei koach* (those of enormous strength) is referring to the Jewish people who had declared at Sinai “*Naaseh V’nishma* – we will do and we will listen.” Another interpretation cited by the Midrash is that the *geborei koach* are those who observe the mitzvah of *Shmitta* (Sabbatical year) (*Shomrei Shveeis*). The Midrash asks, “Why are these individuals considered *geborei koach*?” The one who remains silent as he sees the fences surrounding his fields being taken down and the produce of his field being taken by strangers (as if they were ownerless), is considered a *geborei koach* – a person of enormous strength. As it is stated in *Pirkei Avos*, “Who is considered the strong person? One who subdues his inclination.” The individual who remains silent under these circumstances is identified as one with enormous strength because it requires unusual control to subjugate one’s own feeling and inclination to allow the fruits of his labor to be taken from him.

The Torah dictates that one must give specific tithes (percentages of one’s produce or livestock) to the Kohen, Levy, and the needy. Regarding these obligations, there is a degree of personal benefit to the giver in that the receiver will be beholden to him. In addition, the one who gives the tithe can choose which Kohen, Levy or needy person he will give it to. Thus, the giver retains a degree of control as to where his asset will be directed. However, regarding the gleanings that are left in the field for the poor, as long as one is classified as an “*aanie*- needy person” he has a right to enter into the field and take possession of that produce without the consent of the owner. The owner cannot dictate who should receive and who should not. The mitzvah relating to the gleanings is a much more difficult mitzvah to observe because although the gleanings are a percentage of one’s assets (as other tithes) he has no say regarding its distribution. The mitzvah of *Shmittah* (Sabbatical Year), when one is obliged to leave all of the produce of his fields, orchards and vineyards in an ownerless state, is an even more difficult mitzvah because in contrast to the gleanings, the owner must relinquish his rights to all of the produce rather than only a percentage.

In both situations, the owner of the field, regardless of the amount of effort he had invested in his crops, has no say in the matter of who is permitted to partake of the field. Therefore the Midrash tells us that *geborei koach* (those of enormous strength) are those who observe the Sabbatical Year. As the Mishna in *Pirkei Avos* states, “Who is the strong one? The one who is able to subdue his inclination.” When one sees the fruits of his labor being taken by others and does not have a say in the matter, this individual must have unusual self-control.

Through the juxtaposition of the laws pertaining to the gleanings of one’s field, the Midrash tells us that the Torah is teaching us that when one fulfills this mitzvah properly, it is the equivalent of building the Bais HaMikdash and bringing Sacrifices. How do we understand this?

The Bais HaMikdash is the location of the Divine Presence. The Torah states regarding the Mishkan (Bais HaMikdash) “Make for Me a Sanctuary so that I may dwell in your midst.” Thus, the Bais HaMikdash is the medium through which G’d has a relationship with the Jew.

The Gemara in Tractate Sotah tells us regarding the insolent and brazen person, “The world is not large enough to accommodate the two of us.” Meaning, because of the self-centeredness of the individual, G’d removes Himself from him and has no relationship with him. Maharal of Prague z’tl explains that if one has a flask made of leather, which has a capacity to accommodate liquid,

the capacity is determined by the thickness of the walls of that flask. The thinner the skin/leather- the greater the capacity. Identically, regarding one's relationship with G'd – the more humble and negated a person is, the more room there is for G'd to be present. However if one is arrogant and self-absorbed there is no room for G'd in this individual's life. Because even when he is doing for G'd, the reality is, he is doing for himself. G'd is only the means and not the end.

The mitzvah of leaving the gleanings is a demonstration of one's self-negation. Complying properly to the commandment of allowing the needy person to take what he needs from the gleanings of the field without interference or input, is a demonstration of self-negation by the owner. Therefore, the one who accommodates the poor by leaving the gleanings of his field has demonstrated humility- thus being the equivalent of a setting/Bais HaMikdash for G'd's Presence.

It is interesting to note that the mitzvah of the gleanings is an obligation. The Torah states that one must leave the gleanings of his field for the needy. However, regarding the building of the Mishkan there was no obligation for one to contribute the materials that were needed for its building. The Torah states, "He who has a giving heart or is inspired should contribute to the building of the Mishkan." If the Mishkan is so vital for the spirituality of the Jewish people, why then did G'd not compel and obligate the Jewish people to give towards its building?

When one participated in the building of the Mishkan because of his generosity or inspiration (and not as an obligation) it was the ultimate demonstration of self-negation (when one is compelled one has no choice). Thus, it is fitting that the Mishkan, the dwelling location created to accommodate the Shechina (Divine Presence), should be built with the materials that were given selflessly.

## **6. The Holiness of the Shabbos** (EMOR)

The Torah states regarding the qualification of the species that is brought as a korban (sacrifice), "**For seven days the animal should remain with its mother (after its birth). On the eighth day it qualifies to be brought as a korban...**" The Midrash explains, "This is analogous to a king who visits one of his provinces and proclaims to his subjects: No one may have an audience with me until they first see and meet with the matron. So too G'd said to the Jewish people that an animal does not qualify to be brought as a korban until that animal was exposed to the day of Shabbos. As the verse tells us the animal must remain with its mother for seven days. Within every seven-day period there is a Shabbos. Similarly, we find that circumcision is only valid after the eighth day. (Meaning the newborn male needs to be exposed to the day of Shabbos before being circumcised)." What is the importance of the sacrifice and the newborn male needing to experience the day of Shabbos before the korban is qualified and the child is able to have a circumcision?

The Gemara tells us that the day of Shabbos itself has a semblance of the World to Come. There is a level of spirituality that exists in the world on this day that does not exist during the week. The Gemara in Tractate Sanhedrin states, "A non-Jew who observes the Shabbos is liable for the death penalty." The Midrash asks, "If a non-Jew wishes to observe the Shabbos as the

Jew, why should he be held liable and deserve to forfeit his life?" The Midrash answers, "It is similar to one eavesdropping on an intimate conversation that is taking place between a king and his queen." Thus, Shabbos is a time of intimacy between G'd and the Jewish people. It is a time that is reserved exclusively for the Jewish people. If a non-Jew were to infringe and identify as if he has a right to this level of intimacy, he is held liable.

Chofetz Chaim in his work *Shem Olam* cites the Midrash, which tells us that the Torah had come to G'd with a concern. The Torah had said to G'd that during the forty-year period when the Jews were in the desert, all of their material needs were provided for by G'd. Thus at that time the Jewish people were able to devote themselves to the study of Torah. However, when they leave the desert and enter into the Land of Israel they will be preoccupied with tending to their physical needs. "When will they have time to study me? What will become of me?" G'd responded to the Torah, "I have designated a day for the study of Torah – that is the day of Shabbos." The perpetuation of Torah will be guaranteed because the Jewish people will study the Torah on that day. Chofetz Chaim tells us that if one is preoccupied with earning a livelihood during the weekday and he is not able to study (sufficiently), he must devote the day of Shabbos as a time for study.

Why is Shabbos considered a semblance of the World to Come? Ramchal z'tl explains that the sanctity of Shabbos emanates from G'd's Presence entering into this existence. It stands to reason that since Hashem's Presence is at its highest point on Shabbos, one should engage with Him in a manner that is befitting. Engaging in activity or conversation that has relevance to the weekday is not appropriate in the presence of the King. Engaging in G'd's Wisdom- Torah, is the most befitting manner for one to conduct himself on Shabbos. As the Gemara in Shabbos tells us, based on a verse in Prophets, that one's stride on Shabbos should not be as one's stride during the week (During the week one takes large strides and rushes from place to place. On Shabbos one should not exert himself to that degree). One's speech on Shabbos should not be as one's speech during the weekday. The Netziv z'tl (the Rosh HaYeshivah of Volozhin) would only speak Lashon HaKodesh/ Hebrew on Shabbos because the holy tongue is G'd's language. During the weekdays, he would communicate in Yiddish. One's speech on Shabbos should be only invested in spirituality. The Jerusalem Talmud tells us that the Rabbis (Chachamim) allowed one Jew to greet his fellow with "Good Shabbos" with great difficulty.

The Jerusalem Talmud also tells us that if one would purchase produce from an Aam Haaretz, then he had to take the tithe himself. This was because the Aam Haaretz was part of a sect of Jews who were not meticulous in mitzvah observance. In fact, a significant minority of them did not take the tithe of 10% (*maaser*) that was meant to be given to the Levi. Therefore, the individual had to tithe the produce that was purchased because the Aam Haaretz was not to be relied upon.

However, if one had forgotten to tithe the produce before Shabbos (one is not permitted to tithe on the Shabbos) and asks the seller, (the Aam HaAretz), if he had tithed it, in this case, he is to believe him because even the Aam HaAretz would not lie on Shabbos. Shabbos is a day that even the Aam HaAretz realizes that he is standing in G'd's Presence – and thus would not have the audacity to lie.