

וַעֲתָה אִם שְׁמוֹעַ תִּשְׁמָעוּ בְּקוֹלִי וְשִׁמְרָתֶם אֶת בְּרִיתִי וְהָיִיתֶם לִי סִגְלָה מִכָּל (19:5): פסוק, עשרת הדברות, פסוק, prior to the פסוק. This is a very beautiful and endearing פסוק, which shows that Hashem treasures us; we are a treasure to Him. The מכילתא comments on this פסוק: שתהיו קנויים לי ועוסקין בתורה: פסוק. The מכילתא uses a very specific לשון, a מְמוֹנֶיֶת לִשׁוֹן, that we must be קנויים to הוא הקדוש ברוך הוא and עוסקים בתורה. While the מכילתא requires further elucidation, that is beyond the scope of our time today.

There's a very interesting רמב"ם, frequently quoted by the בית הלוי. The Brisker דרך often involves taking a רמב"ם on the גמרא and delving deeply into what the רמב"ם is trying to convey, providing tremendous insight into the גמרא. The רמב"ם states that if a person commits to an obligation with no boundaries, that obligation does not take effect, even if it's a נדר. For example, if someone says, "I will do whatever ראובן tells me to do," there's no binding obligation.

This raises a question: If כלל ישראל accepted the תורה at סיני הר סיני, including both שבכתב תורה, which has known parameters and is physically limited to the תורה חומשי תורה (as the רמב"ם notes, even one extra word renders a תורה פסול), and תורה שבעל פה, which is infinite and expands with each generation - how could they accept an obligation with no boundaries? According to הלכה, accepting an undefined obligation is not valid?

The בית הלוי gives a beautiful answer. If a person declares, "I will do whatever ראובן tells me to do," it creates no obligation. However, if he says, "I accept upon myself to become ראובן's עבד," he automatically assumes all the responsibilities of an עבד, including following whatever his master commands. Now we understand why the מכילתא says שתהיו קנויים לי. We are קנויים to הוא הקדוש ברוך הוא, like an עבד is קנוי to his אדון. Therefore, we were able to accept the תורה, both תורה שבכתב and תורה שבעל פה.

It also provides a tremendous insight into the difference between the relationship of the entire world with Hashem and our relationship with Him. While the שבע מצוות בני נח are קנויים to Hashem and not משועבד to Him. They accepted a limited number of מצוות, but they are not עבדי ה'. In contrast, we are עבדי ה', fully קנויים to הוא הקדוש ברוך הוא, and in that זכות may we be able to be מקיים all the מצוות and aspire to attain that very prestigious title of עבד ה' in the same way משה רבינו was called an עבד ה'. Good Shabbos!

We're giving this shiur לעילוי נשמת
אבי מורי אהרן בן יששכר
אמי מורתי תמר רייזל בת מרדכי צבי
ואחי היקר אברהם יהודה בן אהרן and



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