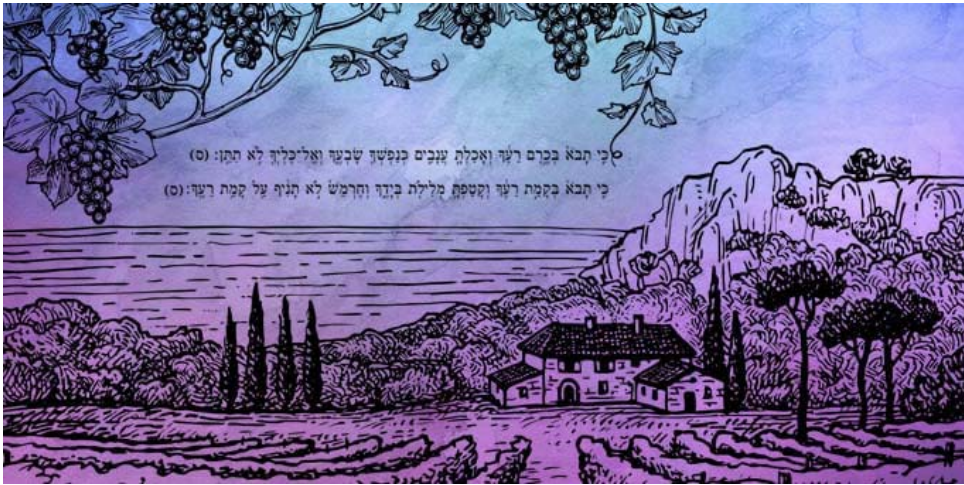




## Field or Vineyard?



Among the many laws in the Torah that command us to treat those less fortunate with dignity, we are instructed to allow an employee to eat from the produce he is harvesting:

When you enter your neighbor's vineyard, you may eat as many grapes as you desire, until you are sated, but you shall not put [any] into your vessel.

When you enter your neighbor's standing grain, you may pick the ears with your hand, but you shall not lift a sickle upon your neighbor's standing grain ...

Why does the Torah repeat the idea, mentioning both an employee working in a vineyard and one in a grain field? Is it not enough to state the principle once?

The repetition indicates that the Torah seeks to tell us more than the straightforward meaning of the verse. On a deeper level, the two employees refer to two very different attitudes toward man's work and purpose on this earth.

G-d created a beautiful but imperfect world. At the conclusion of the six days of creation, we are told, "G-d rested on the seventh day from all His work which G-d created laasot," which means to correct and perfect. The world is an often chaotic field; we were placed on this earth to "work" it—to create order out of the chaos, to discover the fertility hidden within the earth, to plant and to harvest, and ultimately to bring the world to perfection.

There are two ways to look at our "work." Some see the world as a field of grain, while others see it as a vineyard. The Torah considers grain a staple—necessary for survival, while the vine and the wine it produces represent pleasure and enjoyment.

A person can be G-d's employee—he can understand that he has a purpose in life, a goal he must achieve in order to perfect the world and fulfill his responsibility toward his maker—yet he is working with grain. He does what he needs to, but his work is void of passion and pleasure. Or, one can see the world as a vineyard. This person also recognizes his responsibility as an employee of G-d, but he sees the work as a source of pleasure and satisfaction.

Both of these people work for the same Employer, in the same line of work, but one is in the field and the other in the vineyard. Both are entitled to "eat on the job,"—to benefit from G-d's blessing, both physically and spiritually. There is, however, a fundamental difference between them. The employee working the field, the one who has no pleasure and just does his obligation, receives a limited flow from Above. The employee working the vine, the one who invests his pleasure and essence into the work, going above and beyond the call of duty, receives an infinite flow from Above as he connects to the essence of G-d.

That is why, explain the Kabbalists, when talking about the employee in the vineyard, the Torah says "You shall not put [any] into your vessel." In the literal sense, this refers to taking grapes home. The inner meaning is that the Divine blessing the vineyard employee will receive—the level of G-dliness he will reach—will be infinite. As such, it will be unable to be contained in the limited confines of a vessel.

**"Ki tetze / When you will go out to war against your enemies, and Hashem, your Elokim, will deliver him into your hand, and you will capture its captivity." (21:10)**

The verse before this, the last verse of last week's Parashah, ended with the words, "When you do what is upright in the eyes of Hashem." R' Eliyahu Ha'Tzarfati z"l (1715-1805; rabbi of Fes, Morocco) writes: The juxtaposition of these verses hints that when you do what is upright in the eyes of Hashem, then, when you go out to war, Hashem will deliver the enemy into your hand, i.e., you will not even need weapons—neither offensive or defensive.

R' Eliyahu continues: Why does the verse say, "against your enemies"? Who else would one go to war against? He explains: The Torah is teaching that winning a war requires focusing on the enemy, not thinking about the booty one may capture. If one does this, then, in the end, "You will capture its captivity."

Why does the Torah use the singular form: "Ki tetze / When you will go out"? The Torah is teaching that the war will be won in the merit of unity. Why is the enemy also referred to in the singular: "Will deliver him into your hand"? To teach that when we are united, the enemy will be as easy to defeat as if it is one person. (Eliyahu Zuta)

*(by Rabbi Shlomo Katz from Project Genesis at [www.torah.org](http://www.torah.org))*



Sponsorship for two flower displays on the Bima during Rosh Hashanah and Yom Kippur are available at \$225 each Yom Tov. Consider sponsoring the flowers in honor or in memory of someone. Please contact the Allan Genut at [agenut@gmail.com](mailto:agenut@gmail.com) or 410-486-8435 to make arrangements.

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**Yahrzeits This Week:**

Marvin Pazornick	17 Elul - Tuesday night / Wednesday	for mother	Zelda Pazornick
Dr. Chaim Eisenberg	19 Elul - Thursday night / Friday	for mother	Estelle Rose Eisenberg

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**DAVENING AND SHIURIM SCHEDULE**

**Friday, 9/5 — 12 Elul**

Shacharit — 7:00 a.m.

Minchah / Ma'ariv — 7:00 p.m.

**Shabbat, 9/6 — 13 Elul**

Shacharit 9:00 a.m.

Sof Z'man Kriat Shema — 9:50 a.m.

Minchah — 7:00 p.m.

Shkiah — 7:29 p.m.

Ma'ariv — 8:11 p.m.

**Sunday, 9/7 — 14 Elul**

Shacharit — 8:00 a.m.

Minchah / Ma'ariv — 7:05 p.m.

**Monday, 9/8 — 15 Elul**

Shacharit — 6:50 a.m.

Minchah / Ma'ariv — 7:05 p.m.

**Tuesday, 9/9 — 16 Elul**

Shacharit — 7:00 a.m.

Minchah / Ma'ariv — 7:05 p.m.

**Wednesday, 9/10 — 17 Elul**

Shacharit — 7:00 a.m.

Minchah / Ma'ariv — 7:05 p.m.

Tanya Shiur: 2<sup>nd</sup> part of Tanya Shaar HaYichud  
V'Emunah which deals w/the nature of creation  
and the unity of Hashem — 7:45 p.m.

**Thursday, 9/11 — 18 Elul**

Shacharit — 6:50 a.m.

Minchah / Ma'ariv — 7:05 p.m.

**Friday, 9/12 — 19 Elul**

Shacharit — 7:00 a.m.

Shabbat Candles — 7:01 p.m.

Minchah / Ma'ariv — 7:00 p.m.