



"MITZVOT NEVER AGE"

12 Tammuz, 5744-1984

There are certain obligations assigned by G-d to people in general, and to Jews in particular.

Although the tasks may repeat from time to time – some obligations are even daily requirements – yet, G-d demands in His Torah, the Torah of Life, a lesson in life, which is also the Torah of Truth, that we should not fulfill Mitzvos 'as though' they were new; rather, they should truly be new.

How can a person be expected – after fulfilling the same Mitzvah last year, two years ago, and in years past – to fulfill the Mitzvos with a new vitality each time? The explanation: All Mitzvos come from G-d, Who doesn't change.

Even a child or an ordinary person understands, that G-d can't be called 'old,' 'young' or 'middle-aged.' This fact is obvious; one doesn't need faith to believe it.

Everyone understands that G-d cannot be described as having aged, that He is older than before or not so old – which would imply a change in His commandments, as though the first time the Mitzvos were given they were accompanied by "lighting and the entire mountain on fire," "the sound of the Shofar," and the clamor of the Giving of the Torah; today however, a year later, the Mitzvot became 'old'.

Obviously, G-d doesn't change in this way.

Still, a person may ask: "Explain to me, for me to understand and feel, so that I will fulfill a Mitzvah with a new excitement..." The answer is simple, as well: You woke up this morning and said, "I offer thanks to You... for restoring my soul to me." Simply put, this means that every day, life begins anew.

When it comes to your bodily needs such as food and drink, you will not say, "though I am hungry; nevertheless eating bread or drinking water is not so important, despite my great hunger, since I've already eaten last night and yesterday, and I've been eating and drinking for years; why the excitement when I again eat and drink today?" This is entirely not a question, and it requires no explanation.

When one feels he is about to faint, he'll find bread and water with the greatest enthusiasm – simple bread and water – just as he did the very first time, when he first learned that bread sates his hunger and water quenches his thirst! How much more so when it comes to one's spiritual life.

Even a young child understands the greatness of the soul over the body.



פרשת נשא

So it is obvious, no explanation is necessary why you should recite Modeh Ani with great vigor, just as you did the very first time you recited those words, as well the many days since, without ever missing a day.

The same is true of all spiritual matters.

You still may ask: I don't feel the same need for spirituality as I do for the physical? The answer: Although your body doesn't feel its spiritual needs it is important to know the true facts: When your father, teacher, or Rosh Yeshiva, who explored the matter, fulfill the Mitzvos and do so with a true excitement, then, although you may not feel it yourself...

– A practical example: When a person is not well, G-d forbid, then although he has not eaten or drunk for a long time, as a result of his illness, he lacks an appetite for food or drink.

The lack of appetite can be a result of illness or he simply does not yet understand that one satisfies hunger by eating. However, when a child matures, he understands that "bread sustains man's heart," to satisfy his hunger.

He needs no further explanation! As mentioned, this is a simple explanation acceptable not only to the young in age or in knowledge; rather it's a clear fact that we fulfill our material needs "as new," in daily life.

And everyone knows, as well – it doesn't require faith – that the soul is higher than the body, and moreover, the body's life is dependent on that of the soul.

