

**"And I will take you out from under the suffering of Egypt, and I will save you from their bondage, and I shall redeem you with an outstretched arm... And I shall take you to Me for a nation... and you will know that I am Hashem your G-d."
(6:6,7)**

Horav Yechezkel Abramski z.l., used to say that without the special "glasses" of the *Torah*, an individual can not really attain an appreciation of the wonders of Hashem. In the light of the *Torah* one is better able to acknowledge His Divine guidance of this world in general, and the activities of each individual specifically. Indeed, even the overt miracles which Hashem "performs" make a limited impression upon those who lack the proper *Torah hashkafah*, outlook/perspective.

Horav Abramski applied this theory to the interpretation of the *pesukim* concerning the *geulah*, redemption from Egypt, in the following manner: "*And I will take you out from under the suffering of Egypt*," but that will not be sufficient to impress you with the miracles involved in this endeavor. "*And I will save you from their bondage*"-- once again, this will leave no impact on you. "*And I shall redeem you with an outstretched arm*."-- yet, you continue to be ignorant of the fact that I am Hashem.

With the fourth term of redemption, however, the response is heightened. "*And I shall take you to Me for a nation*" refers to the giving of the *Torah*. Only after you have received the *Torah* and you view everything from a totally new perspective, you "*will know that I am Hashem, your G-d*." After one looks through the eyes of *Torah*, he is able to see the truth. Even the phenomena of miracles will have no lasting impact upon a person's faith if he has not been enlightened by the light of *Torah*.

Horav Moshe Rosenstein z.l., used a similar approach to explain the words of *Chazal* in *Pirkei Avos* 3:9, "One who walks on the road while reviewing (a *Torah* lesson) but interrupts his review and exclaims, 'How beautiful is this tree! How beautiful is this plowed field!' The *Torah* considers it as if he bears guilt for his soul." The simple point of this *Mishnah* is, that while one is studying he should not divert his attention to anything else, regardless of its noble nature.

What is inappropriate about admiring Hashem's handiwork? True, one should not interrupt *Torah* study, but should this pleasant diversion incur such a grave punishment? *Horav Rosenstein* explains that a Jew must view everything through the eyes of *Torah* and not through his physical eyes. The *Torah* outlook is completely disparate from a human perspective.

Once one interrupts his *Torah* study and closes his *Talmud*, he begins seeing things differently. Suddenly, he views everything in an ordinary light. Once he begins to concern himself with the mundane, he has started the process of regression which leads to complete spiritual deterioration.

This transformation can be dangerous spiritually, as well as physically. One who has lost his spiritual prerogative will similarly impair his physical development.