

**"And it shall come to pass if you listen more seriously to the voice of Hashem your G-d... conscientiously to do all the mitzvos... and all these blessings shall come upon you and overtake you if you listen to the voice of Hashem, your G-d."
(28:1-2)**

The above *pasuk* characterizes the observance of Hashem's *mitzvos* as the primary vehicle of demonstrating our obedience to Him. We are to listen to Hashem's voice for the sole purpose of fulfilling His law. In return for this life of service to Him, we have been promised an abundance of material blessing wherever we go. Wherever we may be, we will be accompanied by Hashem's blessing. One simple criterion must be met: "*To obey Hashem in order to fulfill His laws.*"

Material wealth should serve as a means, but never as the goal, for the Jewish people. We will be the recipients of His blessing, so that material goods serve as the Divinely bestowed tools for the realization of the goals Hashem has ordained for us in the *Torah*. As a result of listening to His laws, we will be granted the ability to fulfill them and to achieve the main objective set before us. For every Jew, conscientious fulfillment of the Divine Will must remain the singular goal, whose ultimate realization creates the blissful meaning of our existence.

If this is the case, then we will fulfill all of Hashem's *mitzvos* we will not subscribe to a selective serving of the Divine. He who concerns himself primarily with material reward will invariably assess the benefit of each *mitzvah*. The measure of his adherence will accordingly be intensified. Not so the one who views *mitzvah* performance and adherence to the Divine Will as the only aim of his life. He will fulfill all of Hashem's *mitzvos* with equally conscientious faithfulness. They all originate from the same Divine Will. Our lives would be bereft of significance if we were not to obey all of Hashem's commands with the same careful and loyal observance.

If we serve Hashem in this prescribed way, we will merit that these material blessings will reach us. He who aspires to material blessings as a coveted end on their own merit will never be truly blessed, for these blessings will always avoid him.

In the *Midrash* on *Koheles*, *Chazal* state: *Rarely does a man pass from this world having seen but*

half of his aspirations bear fruit - if he had acquired one hundred he now wants two hundred. Thus, the blessing never reaches him. The greater the blessing, even greater are the demands in order to attain it. This does not, however, apply to the duty-conscious Jew who patiently and obediently serves Hashem, who considers mitzvah fulfillment the only vital goal in his life. He who views material blessing as nothing more than Divine opportunity, as a means for achieving a life of Divine service, is truly blessed. It is irrelevant whether his means are modest or abundant, his task remains unaltered. How much we give to charity does not matter. Rather, it is the proportion of our wealth, coupled with the attitude with which it is given that is important. An individual who gives of himself with dignity will truly be "reached" by Hashem's blessing for he will have attained fulfillment of purpose.