

Then I will provide your rains in their time, and the land will give its produce and the tree of the field will give its fruit. (26:4)

Interestingly, all of the physical blessings mentioned by the Torah as a reward for *mitzvah* observance and toiling in Torah are agricultural in nature. Why does the Torah not ensure a person with great wealth, agriculture property or real estate? It seems as if every blessing is: If you observe *mitzvos* and work hard at studying Torah, you will be blessed with success for all of your hard work in the field. It is almost like saying, if you work hard in the *bais hamedrash*, then your work in the field will reap great success.

Horav Shimshon Pincus, zl, offers a practical explanation for this. A person who is blessed with great wealth feels secure. Cash, bonds, stocks, investments and real estate: all of these settle the mind, allowing it peace. They do not, however, encourage one to raise his eyes up Heavenward in prayer for continued *siyata diShmaya*. After all, he is already blessed. For what else should he daven? Gold and silver do not rust; diamonds retain their value. Real estate may depreciate, but, with enough money, one can always replenish his portfolio. If there is a drought in his country, he has the money to leave and settle elsewhere.

Therefore, Hashem provides him with agricultural blessings which are potential wealth if: the rains are frequent and timely; the sun shines when needed; the insects do not infest his crops, etc. Now, his heart is connected with Hashem; his eyes are constantly turned Heavenward in prayer and supplication.

Under normal circumstances, when a person gives a gift to someone, the greater the value of the gift, the greater is the chance of a distance developing between the benefactor and the recipient. For instance, if one gives a large sum of money to a poor man, the recipient is no longer poor, and he now becomes self-sufficient. The less he receives, the greater his level of dependency on the benefactor.

If Hashem were to bless an individual with a large sum of money, it would, in effect, not be a blessing – but a curse. Now that he is self-sufficient, the recipient no longer feels compelled to turn to Hashem for sustenance. This is a curse, because the person is now distanced from the Source of all blessing – Hashem. As long as we are in Hashem's proximity in the sense that He is a part of our lives, we will remain committed to Him. Once we move away, there is no telling where the distance will end.

Hashem's blessings are, thus, twofold in nature. There is incredible good fortune in the actual blessing, and the added blessing that we will always have to rely on Hashem accompanies it. This need will preserve our closeness to Him through prayer and supplication. This is a practical lesson for our daily endeavor. Regardless of how successful we might be, without Hashem, it is nothing.

We must always be cognizant of His “input” into our lives. This is certainly better than having to receive a wake-up call from Him.