

If in My statutes you shall walk, and My commandments you shall keep, and do them." (26:3)

Rashi interprets the *Torah's* imperative to "walk" in Hashem's statutes as meaning to toil laboriously in the study of *Torah*. It seems peculiar that *Torah* study, which is an intellectual pursuit of knowledge, should be characterized by the term "*chok*" - which denotes a statute whose rationale is not necessarily comprehensible by human intelligence.

Horav Simcha Zisel Shlita explains that the *Torah* is teaching us the proper perspective with which one should view *Torah* study. *Torah* study should be more than an exercise in mental gymnastics; rather, it should be a total immersion of one's essence in the sea of *Torah*, stretching beyond the ordinary limits of human intelligence. This type of diligence is exemplified by toil, and is, therefore, characterized as "*chok*". Consequently, the achievement one attains through *Torah* study is beyond the grasp of human intelligence. Indeed, all the supernatural blessings mentioned in this parsha are attainable only through the effort and toil of toil.

Horav Nissan Alpert Z"l uses a similar approach to explain the *Torah's* choice of the words *you will go* to describe diligent *Torah* study. He explains that throughout his life man is depicted as a *holech*, a mover, or a walker. The *Torah* serves as a beacon of light to ensure that he **goes** on the correct path, safe from various obstructions and obstacles. Man is accompanied on this path by the *Torah*, and whenever he arrives at a "crossroad" of life, it guides him around the pitfalls awaiting those who are ignorant of the way. This successful journey is achieved through "toil" and consequently this process is called "going". Thus, Jewish law is referred to as "*halacha*" - which is a derivative of "*holech*", to go. Indeed, these "*halachos*" serve as the pathfinder of life for a Jew.

A *Torah* Jew integrates *Torah* values into his personality, and *Torah* erudition serves as the framework for all his judgments. The *Chazon Ish Z"l* once stated that to achieve greatness in the area of *Torah* one must pursue both the rational and mystical aspects of *Torah* study. This means to study for long periods of time without interruption, to remain uninvolved in the pursuit of physical pleasures, and to refrain from seeking recognition for one's accomplishments. Such a *Torah* Jew is an individual who "lives" rather than "studies" *Torah*. He is one whose wisdom results from being immersed in *Torah* study, incorporating it into his thinking process and integrating it into his personality. His personality is unique in that all of his emotions and reflexes are in harmony with *halacha* and *Torah* sentiment. This is perhaps a small glimpse of one who exemplifies the meaning of "ufk, h,ejc ot".