

Yet it shall be that when you are aggrieved, you may cast off his yoke from your neck. (27:40)

The *Chozeh*, *zl*, *m'Lublin* observes (in a homiletic interpretation of this *pasuk*) that in some instances, one must close his *Gemorah* and engage in commerce or whatever endeavor is necessary in order for him to earn a livelihood. No one said it was going to be easy, but he should not be happy that he must do this. He would much rather continue learning, but he has to put bread on the table. If, however, his attitude is one of, "Great! I got out of learning. I can finally leave the *bais hamedrash*," if it is one of *v'hayah* (the word *v'hayah* denotes joy), *kaasher tarid*; if one is happy about this change in his lifetime endeavor, then *uparakta olo mei'al tzavarecha*, it is tantamount to one who eschews his yoke/ the yoke of Heaven from upon himself. It shows that he has been looking forward to this moment for some time.

In a similar vein, the *Tiferes Shlomo* distinguishes between the divergent attitudes of Kayin and Hevel. The Torah (*Bereishis* 4:2) states, *Vayehi Hevel roeh tzon, v'Kayin hayah oveid adamah*; "And Hevel was a shepherd of sheep and Kayin worked the land." Concerning Hevel, the Torah writes, *va'yehi*; he was compelled to do this; he really did not want this to be his medium of sustenance. Concerning Kayin, however, the Torah writes, *v'hayah*, he was happy; Kayin looked forward to the opportunity that would allow him to leave the *bais hamedrash* to work the soil. It all began with a deficient attitude. Life is comprised of necessary endeavors which, for various reasons, we are compelled to do. While it is important that whatever endeavor one chooses, he should be happy (otherwise he will do poorly and success will be elusive), but not so happy that he counts the minutes until he can leave the *bais hamedrash*. It is what it is, and he must do what he must do, but ... *Horav Baruch Sorotzkin, zl*, would often reiterate that *B'zeias apecha tochal lechem*, "By the sweat of your brow shall you eat bread" (*Bereishis* 3:19). (Hashem's punishment of Adam for eating of the *Eitz Ha'Daas*, Tree of Knowledge, was meant to be a curse – not a blessing.)

The *Divrei Chaim*, *Horav Chaim Halberstam, zl*, *m'Sanz*, met a man who seemed quite upset, and his anger was directed against a fellow with whom he had experienced a negative business deal. The diatribe that emerged from his mouth was unbecoming for a Jew against a brother. *Rav Chaim* repudiated him for speaking in such a negative manner. The man responded with (the classic), "It is a *mitzvah* to bury such a person."

Rav Chaim calmly explained to him, "*Klal Yisrael* was given 613 *mitzvos*. You have just come forth to add another *mitzvah* (that of burying this Jew) to the Torah which increases the total to 614, or *tarid* (*taf, reish, yud, daled*). Concerning such action, the Torah intimates (obviously this interpretation is homiletic). *V'hayah kaasher tarid*, "when you add to the original 613 *mitzvos*, you end up, *uparekta olo meia tzavarecha*, "casting off the yoke (of Hashem) from upon your shoulders." When we attempt to make changes in our immutable Torah, we embolden Eisav and catalyze his reign over us.