

If you build a new house, you shall make a fence for your roof. (22:8)

Noting the juxtaposition of the law of *maakeh*, fence for a roof, upon the previous law of *shiluach ha'kein*, *Rashi* comments, "If you fulfilled the *mitzvah* of sending away the mother bird from the nest, your end will be to (merit to) build a new house and will fulfill the *mitzvah* of *maakeh*, for *mitzvah goreres mitzvah*, a *mitzvah* engenders another *mitzvah* after it." One wonders: Is it possible to live without a house? Obviously not. If so, why does *Rashi* emphasize that the house is the result of *mitzvas shiluach ha'kein*, which will now engender the *mitzvah* of *maakeh*? Is the house due to the *maakeh*, or vice versa?

Horav Yosef Leib Nendick, zl, explains that, indeed, the cause and effect are reversed, with the house the result of a need to fulfill the *mitzvah* of *maakeh*. Cause and effect are not always straightforward, and can, at times, be counterintuitive. What we often perceive as an effect may, in fact, be the cause. Everything in this world was created for a Divine purpose: Torah. Thus, the order of sequence must be: *kiyum*, maintenance, of the Torah, which in this instance is the necessity to have a *maakeh*, necessitating a house. Thus, the *maakeh* is the cause, the reason for the house. In the Divine sequence of cause and effect, the Torah is always the cause.