



THE RABBI BINYAMIN KAMENETZKY  
TORAH LEGACY FOUNDATION  
לזכרון של הרב בנימין קמנצקי זצ"ל

אמרי בנימן

דברי תורה, מחשבה וסיפורים מאנצרו של  
הגאון רב בנימן קמנצקי זצ"ל

*A Dvar Torah from the writings of Rav Binyamin Kamenetzky zt"l,  
transcribed by his grandson, Rabbi Shmuel Kamenetzky*

## 5779 - Parshas Behar - Compound Interest

Parshas Behar discusses the once-in-fifty-year mitzvah of "Yovel." After seven shemitta cycles of seven years each, the Torah commands us to observe the year of "Yovel", yet another year of refraining from planting, plowing, or doing any work in the field. The Yovel year is holy, as the passuk says, "And you shall make holy the fiftieth year, and you shall proclaim freedom throughout the land for all its inhabitants." All Jewish slaves and maidservants return home in the Yovel year, as do fields with family heritage sold by their owner due to a situation of poverty.

**However, there is one caveat to the holiness of the year of Yovel.** The Talmud (Arechin 22b) tells us that the only time that Yovel maintains its holiness **is when the entire Jewish nation is living in the Land of Israel**, as the Torah writes, "and you shall proclaim freedom throughout the land for **all** its inhabitants." **However, if not all of the Jews are living in the land of Israel**, then the Yovel will not enable freedom for all of Israel's inhabitants, and there would be no Yovel. **Why is that?**

*Although this story, which my brother-in-law told me this week, may not be directly related to the dvar Torah, it is inspiring nonetheless.*

*Rav Chaim Kanievsky shlit"א, one of the leading Torah Sages of our generation, lives in Bnei Brak and spends almost his entire day studying Torah. In his middle-age years, he had a daily learning session with his father, Rav Yaakov Yisroel Kanievsky (known as the "Steipler Gaon") who was then from the elderly sages of the generation.*

*There was an orphaned boy with whom Rav Chaim would speak and mentor. When this boy became engaged, Rav Chaim promised that he would attend his wedding, even though it meant missing his daily learning session with his father. On the day preceding the wedding, Rav Chaim excused himself to his father, explaining that he was going to a very important wedding - that of an orphan boy, and would not come tomorrow to learn.*

*On the day after the wedding, Rav Chaim noticed that his father continued his Mincha tefillah for much longer than usual, praying with intense concentration. After he finished, Rav Chaim approached his father, "Is everything ok? Is there something specific which you were davening for?"*

*The Steipler Gaon answered, "My whole life I pray for you to be a talmid chacham, learning diligently every day. But now I see that you missed a day of learning. I must pray with greater intensity!"*

My grandfather Rav Binyamin Kamenetzky zt"l explains. Sometimes the a whole does not equal the sum of its parts. The entire Jewish Nation as a whole is a holy entity. The entire Jewish land of Israel is a holy entity. But when they come together, they form a power of kedusha, holiness, impossible to attain while separate.

After a year of shemitta, when the entire Jewish nation refrains from physical labor on the soil of Israel, both our nation and our land experience the holiness of "Shabbos". These two experiences of closeness to G-d, form a unique blend.

The compounded spiritual goals and aspirations of the entire Jewish nation, creates a compound interest greater than the sum of their parts. After experiencing a year of shemitta, the Jews are truly on a lofty level of spirituality. But this level must be coupled with the actual Land of Israel as well. The land, which bred this holiness must also play a role in Shemitta. The wishes and prayers, compounded spiritual interest, of every Jew, in conjunction with the holiness of the Land of Israel, form a special blend of kedusha.

That power, and that strength alone is what brings the holiness of Yovel.

**Good Shabbos!**

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