Miriam was the leader who taught them the Torah, and he prophesied about Rabbinic laws. He urged the people to remember Moses, Aharon and observed the Shabbat, ate kosher food, and kept the rest of the Torah and mitzvot. So it's a mistake to think that Micha advocated non-observance of the sight of the goals of the commandments.

Micha is telling the Jewish people not to lose much as they should have. Micha is telling the people who seemed so caught up in performing the relationship with God.

God is the underlying goal of all the commandments concerning your way you treat other people, while “walking privately with God” are the underlying goals of all the commandments concerning the way you treat other people. “Doing justice and loving kindness” are the underlying goals of all the commandments concerning the way you treat other people, while “walking privately with God” are the underlying goals of all the commandments concerning the way you treat other people.

Misha is addressing people who seemed so caught up in performing the sacrifices at the Temple that they had forgotten the essence of Judaism. They did not pursue justice, love kindness and walk humbly with God as much as they should have. Micha is telling the Jewish people not to lose sight of the goals of the commandments.

So it’s a mistake to think that Micha advocated non-observance of the mitzvot, or meant to minimize their importance in any way. Micha himself observed the Shabbat, ate kosher food, and kept the rest of the Torah and Rabbinic laws. He urged the people to remember Moses, Aharon and Miriam as the leaders who taught them the Torah, and he prophesied about the day when the Temple will be rebuilt and “Torah will go forth from Zion.”

Hillel did the same thing when he was asked to sum up the entire Torah while ‘standing on one foot.’ He said, “Whatever you don’t like, don’t do to others. The rest of the Torah is the explanation of this statement. Go study it.”

Was Hillel condoning non-observance of the commandments? Hillel himself was a Torah observant Jew, and the Talmud is replete with his halachic teachings, including laws about Temple sacrifice and the prohibition of work on Shabbat and festivals. Rather, Hillel was offering a principle which serves as a guiding focus for the observance of all the commandments.

In short, one can’t be a “good Jew” with only law and rituals and no ethical dimension. But by the same token, the ethical dimension can’t be accessed without the Torah guidelines found in Jewish law. Micha was talking to people who were all action and no thought; nowadays many people are all thought and no action. We need both to be good Jews.

Sources:
- Micha 6:8 and Malbim
- Micha 4:1-2, 6:4
- Tractate Makkot 24a

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**Yiddle Riddle**

**Hi, This may interest you as a Yiddle Riddle: When can a person be called to the Torah for 3 successive aliyyot (called up to make blessings at the public Torah reading) on the same day?**

**Answer next week.**