

עזרת ישראל

SHIURIM FROM RAV EZRA NEUBERGER

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תשרי תשפ"ה

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Dear reader,

I have been privileged to have learned by R' Ezra Neuberger for 3 years. Hence, the name Ezras Yisrael. Most of the content written in this ספר is based on shiurim R' Ezra gave on Friday nights. I have tried to find sources for much of what R' Ezra said. If R' Ezra did not mention a source during the shiur, it has been footnoted with [Ed. note:]. Where Ner Israel published R' Ezra's shiurim they were included alongside my notes. If you have any comments or corrections, please text or call 917-717-0316.

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Framework for שומן

Introduction

It is important when learning חומש to realize that you cannot assume to understand what the individuals in the חומש are thinking. One must appreciate that these individuals were great, and therefore one should not ask: “what were they thinking!?” Inherent in this question is the idea that you would have done something different. You are looking at the situation through your perspective. This approach is wrong. Instead, one should look at the חומש and realize how great these people were – מתי יגיעו מעשי למעשה אבותי¹.

One approach to learning חומש is to use the פרשה as a basis what you want to say. This is called דרוש (seeking, looking). You can see this done at a rabbi's speech, a שבע ברכות, or a בר מצוה. There is a message the Rav or speaker wants to give over and they look into the פרשה to find a way to connect their point to חומש. It is important to note that this is not פשט; it is דרוש. The reason people feel a need to do this is because they feel that the תורה must be practical. We must see how the תורה applies to our daily life. Why is this true? The תורה does not have to apply to current events for it to be a לימוד.

Another approach used in learning חומש is to focus on the details. Every פסוק in the תורה is filled with meaning. For example, there are times the פסוק writes an extra word; an extra letter; a change in tenses; or a change from plural to singular. Usually רש"י is coming to address this. This פסוק is microscopic – focusing on the details of each פסוק.

The last מהלך is to understand the basic story line. This means looking at the תורה from a macro view, a global approach. This is a daunting task due to the size of the תורה. Most people already know the general idea and therefore do not specifically speak about the big picture. And anything that goes without saying, goes without thinking. One must realize that there are themes in the חומש that happen over many פרשיות. An example of this is that the story of the creation of

¹ תנא דבי אליהו (סדר אליהו רבא פרק כה)

פרשת יתרו פרשת לך לך that starts in כלל ישראל and continues through פרשת יתרו. This is the approach taken throughout this work. Do not lose sight of the forest for the trees.

A similar speech

There are many types of Jews. Many different groups. Nevertheless, one must realize that if a person is שומר תורה ומצוות, he is the same as you and me. We must realize that we are unified under ד' אחד. Everyone is trying to do their best, although some fail.²

One major problem that has influenced the entire Jewish community is the approach we have on חומש. There are two approaches when it comes to studying חומש – the correct one and the incorrect one. Every גדול in the *litvush* world understood that the only approach to חומש is the “correct approach.” The “correct approach” has a מסורה which traces back to R’ Chaim Volozin and the Gra. It was so פשוט to the גדולים of the past that they did not even think it was necessary to speak about it. The correct approach is the following: I am about to learn the תורה הקדושה. How did these great people live their lives? The wrong approach is: Let me put my הנהגות into understanding these people. We must make the תורה applicable to us, at the time we are in at present. If it is not practical, what is it worth? We must understand the תורה through our understanding; through the prism that we see the world. This is wrong. We cannot allow our puny brains to figure out what happened in the חומש. If one does this, he is lowering and degrading the תורה. We must realize that the brother rivalry in the תורה is not the same that we have nowadays. Then, it was meaningful and deep; now, it is petty. When one reads articles about יצחק – where the authors fill in the missing information, putting their own two cents into what happened – the reader is מטמם his לב. We must realize that we are talking about people that made it to the text of the תורה הקדושה. These people are great.³ We cannot allow our הנהגות play a role when we learn. If one has a question, he must ask himself – “why do I have this question, is it because of a הנהגה that I have?” If the answer is yes, then you have to examine if your הנהגה is correct.⁴

Now, when it comes to extracting מוסר from the פרשה [i.e. to speak by a שמחה], we have to realize that this is not פשט; this is דרוש – you are seeking to find something. This should not be your main לימוד. The main לימוד should be to study the תורה for the sake of the תורה

² Rabbi said that he should discuss this topic in depth since it is so crucial.

³ [Ed. note: For example, see the (יט, יד) כלי יקר who explains that the sons-in-law laughed at לוט because he used ד's name which represents רחמים. Therefore, they argued that it cannot be true. Similarly, to understand the צדקות of לוט's daughters, see שו"ת אג"מ כרך ח, in the beginning of the ספר, in the section מאן מלכי רבנן pg. 15, starting with [ד"ה בליובאן היו]

⁴ The ספר הקדמה speaks about this approach in the הקדמה to his ספר.

Panoramic view of חומש

This paper discusses the global, panoramic approach to חומש.

Part 1

Observation #1: There are 8 פרשיות which mention most of the מצות. They are: כי תצא, אמור, אחר מות, קדושים, שופטים, בהר, ראה, משפטים, אחר מות. These 8 פרשיות mention a little less than 400 מצות, which is two thirds of all the מצות.

There is a pattern. Look at the order from right to left:

אחר מות, קדושים, אמור, בהר, ראה, שופטים, כי תצא, משפטים

Putting משפטים aside, it is apparent that most of the מצות are concentrated in a sequential order in דברים and ויקרא. The four in order in ויקרא are: אחר מות ← קדושים ← אמור ← בהר. And the three in order in דברים are: ראה ← שופטים ← כי תצא.¹

Observation #2: Three out of the 5 חומשים have three things in common: they span many years, there are many movements and geographical changes, and they are written as a narrative. The 3 are: במדבר, שמות, בראשית.

ספר בראשית, the ספר היצירה, discusses the making of the universe, אדם's sin, the אבות, and the descent of the שבטים to מצרים. There are many movements: getting kicked out of גן עדן; מגדל; גן עדן; after which people are dispersed across the globe – דור הפלגה; the אבות are constantly moving; and eventually, שבטים leave א"י and descend to מצרים. This ספר spans 2000 years.

ספר שמות, which is also known as ספר הגאולה or ספר השני, discusses how כלל ישראל changes from slaves of מצרים to a state where the שכונה rests amongst them. רמב"ן explains that this is the summary of שמות. The ספר spans 200 years.

¹ שופטים has 55, ראה has 55, [28+51+63+24=166] בהר has 24, אמור has 63, קדושים has 51, אחר מות has 28, משפטים has 53. [55+41+74=170] כי תצא has 74, שמות has 41, and בראשית has 170. This is a little less than two thirds: 53+166+170=389

כלל explains that ספר במדבר is called ספר הפקודים because there are two countings: כלל ישראל are counted once when they leave from מצרים, and they are counted one more time when they are about to enter ארץ ישראל. In addition, it discusses the travels כלל ישראל traveled over the 38 years in the מדבר. The ספר spans a little less than 40 years.

The other 2 ספרים are more law oriented, less narrative, and are not so long in terms of days. ספר ויקרא is more or less laws. Depending on the מאן דאמרים mentioned in the גמרא,² this ספר either spans from the 5th of סיון till the הקמת המשכן (which is ר"ה ניסן), or solely ניסן.³ In short, the longest period of time ספר ויקרא spans is 10 months.

ספר דברים contains the three speeches משה addresses כלל ישראל on his last days on earth.⁴ This starts on ר"ה שבט and ends on ז' אדר when he dies.⁵ In other words, ספר דברים spans 37 days.

It is noteworthy that these 2 ספרים are referred to by the names: תורה and תורת כהנים. As been mentioned above, these 2 ספרים mention most of the מצות.⁶ In addition, out of all the times the word תורה is mentioned in תורה, most of the times are in these 2 ספרים. In ספר ויקרא it repeats the phrase: זאת תורה, and in ספר דברים it repeats the phrase: התורה הזאת. To make it more interesting, realize תורה has the word תורת repeated, while משנה תורה has the word תורה repeated. Last, it is probably no coincidence that after the concentrated מצות are mentioned, there are תוכחות. In ספר ויקרא, after קדושים/אמר/בהר, the תוכחות are mentioned in בחוקתי. And in ספר דברים, after ראה/שופטים/כי תצא, the תוכחות are mentioned in כי תבא.⁷

Part 2

The חמישה חומשי תורה – The הנהגה א – can be split into two parts. Part 1 is ספר בראשית, and part 2 is from ספר דברים through ספר שמות. There are three proofs:

² ע' סוטה לז:

³ This ר"ה ניסן is שיטה. He will for sure agree that it is referring to ר"ה ניסן. However, it is possible to suggest that he would even say that ספר ויקרא spans from י' תשרי to ר"ה ניסן. This will be explained more in detail later in the paper.

⁴ [Ed. note: If it is divided based on where ויקרא משה אל כל ישראל is mentioned, then the first 4 פרקים (middle of פרק כה thru פרק ה) which ends with the מצות – the main speech (ואתחנן) is an introduction to his speech of מצות. The next 2 פרקים is about תשובה. From (פרק לא) פרשת וילך and onwards the חומש concludes with its regular narrative.]

⁵ The third דברים in פסוק states:

ויהי בארבעים שנה בעשתי עשר חדש באחד לחדש דבר משה אל בני ישראל ככל אשר צוה ד' אתו אלהם.

⁶ [Ed. note: To be exact, the 2 combined mention 447 מצות.]

⁷ [Ed. note: רש"י (דברים כה, כג) points out that the קללות in בחוקתי were said by ד' (via משה), while the קללות said in כי תבא were said by משה from his own initiative.]

1. ספר האבות focuses on the אבות, hence its name. While דברים focuses on the שמות through שמות, which is תולדות, which is כלל ישראל. Similarly, the רמב"ן (בהקדמתו לשמות) points out that whatever happens to the אבות happens to כלל ישראל; מעשה אבות סימן לבנים.
2. At the conclusion of ספר בראשית in פרשת ויחי, יעקב blesses the שבטים. Similarly, at the conclusion of דברים, משה blesses כלל ישראל, וזאת הברכה. There are many parallels between the two.
3. משה's life spans from שמות till דברים. He is born in שמות and dies in דברים.

The second part, דברים till שמות, can be divided into 2 pairs. ספר שמות is connected to ספר ויקרא, as ספר במדבר is connected to ספר דברים. The laws that are in ויקרא are applicable to כלל ישראל after they left מצרים. And the laws in דברים, as explained by רמב"ן, applies to כלל ישראל that are about to enter ארץ ישראל.

What can we do with this information?

The תורה is a ברית between ד' and כלל ישראל. A ברית, a covenant, connects 2 separate parties. רש"י describes that the ceremony of a ברית is the symbolization of how two halves can be separate, yet add up to a cohesive whole. This is why by the אברהם, ברית בין הבתרים, cuts up one animal and puts the pieces on 2 sides. After which, he walks through the 2 parts. This symbolizes that although there are 2 halves in the ברית, the 2 halves are really one. Similarly, by מעמד הר סיני. In פרשת משפטים, משה slaughters an animal. After which, he puts half of the blood on כלל ישראל, and half of the blood on the מזבח. According to רש"י the ברית happens on the 5th day of מעמד הר סיני. Since the ברית is via the תורה, and the תורה is referred to as אש,⁸ the first word of the תורה is בראשית, which can be read as ברית אש, with the (אש) תורה connecting the two sides of the ברית. Along the same lines that כלל ישראל and ד' are two parties in a ברית, the גמרא (ברכות ו.) tells us that in our תפילין it says מי כעמד ישראל גוי אחד בארץ while in ד' it says שמע ישראל ד' אלקינו ד' אחד.

The תורה is a ברית, and depending on how we do our part, the same will be done by ד'. When כלל ישראל does what ד' wants and keep the מצות, He makes Himself more נגלה. On the other hand, if we do not keep the תורה, then ד' conceals Himself from us, and there is no התגלות of the שכינה.

ספר במדבר for ספר דברים, and ספר שמות for ספר ויקרא.

⁸ This is how the תורה is referred to in the second פסוק of וזאת הברכה.

There is a מחלוקת between רבי שמעון and רבי עקיבא.⁹ Both of them agree that there were 4 בריתות made between כלל ישראל and ד', and that one of the 4 בריתות was a repetition. The rest of this paper is going in accordance with רבי עקיבא's מהלך.

הר סיני, אהל מועד, ערבות מואב: רבי עקיבא explains that the 3 בריתות were:

The first ברית between כלל ישראל and הקב"ה happened at הר סיני. At this moment, we were at the same level as אדם הראשון קודם החטא. There are only 3 times in history that this level is reached: a) אדם הראשון קודם החטא; b) מתן תורה; c) ימות משיח. R' Ruderman explained that this is מרומז in the עמידות of שבת. At מעריב it states: ויכלו, which alludes to אדם הראשון קודם החטא; at שחרית it states: ישמח משה, which alludes to מ"ת; and at מנחה it states: אתה אחד, which alludes to ימות משיח. We have no understanding what it means to be on the מדרגה of אדם הראשון קודם החטא – there is no שכחה, there is no צער.

In פרשת יתרו, when כלל ישראל receives the לוחות at הר סיני, the consummation of the ברית between כלל ישראל and הקב"ה occurs. The ברית that happens in פרשת משפטים is like the חתן giving a ring to his כלה. It is in פרשת משפטים where כלל ישראל responds ונעשה ונשמע. And פרשת יתרו is the consummation – this is the יחוד.¹⁰ The לוחות העדות finalizes the ברית. At this ברית, we receive ואלה המשפטים. The ברית between כלל ישראל and הקב"ה is interrupted with these laws. The reason this is so is because our relationship, our ברית with ד', is dependent on keeping these laws. It is similar to other בריתות in that פרשת יתרו (the יחוד) is on one side and the end of משפטים (the קדושין) is on the other side – with the המשפטים ואלה connecting the two. ישראל ואורייתא וקב"ה חד הוא.

After כלל ישראל enters into this relationship with הקב"ה, they sin with the חטא העגל. The sin of the חטא העגל is akin to the sin of אדם הראשון. At this time, הקב"ה tells משה that He wants to destroy כלל ישראל. Since כלל ישראל broke the ברית, there is no reason for them to stay in existence. משה intercedes on behalf of כלל ישראל and undoes the decree. הקב"ה tells משה that he should write the second לוחות. The first ones were written באצבע אלקים; the second set is not. It is in regards to the second set that ד' says to משה → פסל לך – you yourself should write the second pair.¹¹ On יום כיפור, the second לוחות are brought down by משה.

⁹ סוטה לז:

¹⁰ Do not be bothered that יתרו is a later stage in the marriage. רש"י explains that some of משפטים is prior to יתרו.

¹¹ The (דרוש יח) points out that by the first לוחות there was no תורה שבעל פה aspect. This is only mentioned in regards to the 2nd one.

The second ברית is called ברית אהל מועד. This is the text of ספר ויקרא. This is not a new ברית; rather it is a renewal of the previous one. If ד' would have destroyed כלל ישראל (as He told משה before משה interceded), then a new ברית would have been made with משה; however, now that משה interceded, the second ברית is just a renewal of the first ברית. [The לוחות are not discarded; rather they are stored away.] This is why the phrase goes: תורה because that is where we swore on the תורה.

Without a doubt the ברית of the אהל מועד culminates on the day of the הקמת המשכן, which is ר"ח ניסן. The uncertainty is as to when it began. Rabbi believes that it may have begun as far back as the day the second לוחות הברית are brought down, which is י' תשרי. This is a strong possibility because by the ברית of מואב, the (פרק כח פסוק סט) says:

אלה דברי הברית אשר צוה ד' את משה לכרת את בני ישראל בארץ מואב מלבד הברית אשר כרת אתם בחרב. The פסוק explicitly states that there was another ברית aside from the one in מואב. Now, it makes sense that the third ברית is being compared to the one that it is similar to. The third ברית is more similar to the second ברית because both of them are after the חטא, as opposed to the first one which is pre-חטא.

It is noteworthy that from the time כלל ישראל sinned at the episode of the חטא העגל until the משכן was inaugurated, ד' rested His שכינה in משה's tent, which was also called the אהל מועד. This was outside the מחנות of כלל ישראל. At this time, משה was on such a high מדרגה that no one could look at him unless he wore a mask.

The last ברית happens at the end of the 40 years, right before כלל ישראל enters ארץ ישראל. The גמרא (ערכין טו.) says that there were 10 big sins כלל ישראל did in the מדבר. One of them was the חטא המרגלים.¹² Because of this חטא, a decree was issued that the entire nation that left from מצרים had to be wiped out before entering the land. In other words, after the second ברית, there was another major change in כלל ישראל that occurred. This is, that only the individuals born in the מדבר would be privileged to enter the land. Therefore, the third ברית, the one which took place at ערבות מואב, is with the new generation which is about to enter the land.

At the first ברית, ד' shows us His presence in a very real way with Him saying לא יהיה אנכי. The second ברית, a revelation like הר סיני, but instead it is in the form of a משכן. Just like הר סיני had boundaries, so too, the משכן has boundaries. רמב"ן speaks about this

¹² To quote: אמר ר' יהודה עשר נסיונות ניסו אבותינו להקב"ה שנים בים ושנים במים שנים במן שנים בשליו אחת בעגל ואחת במדבר (ד"ה במדבר פארן); and מעשה רגלים: עמוד ב' on רש"י (ד"ה במדבר פארן); פארן.

many times [see ויקרא ז, לח and הקדמה לספר ויקרא]. The third ברית is without a משכן because it is the ברית which is for גלות when שכינה ד' is not revealed.

It comes out that each ברית was a renewal of the previous one due to a major event which had occurred. After the first ברית, the חטא העגל happened. ד' wanted to destroy כלל ישראל, but משה interceded. After which, a second ברית occurred. However, in this ברית, there were קללות (curses) attached. The curses make sure that כלל ישראל are not annihilated. The קללות are a privilege; without them we would have been destroyed when we would have sinned again.¹³ After the second ברית, since כלל ישראל sinned again with the חטא המרגלים, and they were sentenced to be killed in the desert, a third ברית, a renewal of the last two, had to be made with the children. Once again, in this ברית, there are קללות attached.

The second ברית is the text of ספר ויקרא.¹⁴ The קללות are in פרשת בחוקתי. Similarly, the third ברית is the text of ספר דברים.¹⁵ The קללות are in פרשת כי תבא. Although the קללות are said by יהושע on the day after they conquer and divide the land, this is the fourth ברית mentioned above which is part of the third one.

הערה – Why is the episode of the מקלל in אמור if it is a story?

¹³ [Ed. note: מד"ר אגדה רש"י (נצבים כט, יב) expresses this idea from the אגדה.

Similarly, the צל"ח (ברכות ד: ד"ה מפני מה לא נאמר) writes:

שמעם זה נקראו הקללות והיסורים פורעניות, שהמה פרעון החוב, ונמצא שבזה הם קיום של ישראל, והקללות המה ברכות ולא קללות [Ed. note: This פסוק is written after the ספורנו writes:

כל המצות שנאמרו קודם שהתחיל פרשת אם בחוקתי, הם החוקים והמשפטים והתורות שעליהם נכרת הברית בברכות וקללות, וזה הוא הברית שהזכיר באמרו (דברים כח, סט) מלבד הברית אשר כרת אתם בחרב]

¹⁵ See (כט, יא-יג) which discusses the ברית; and כי תבא which discusses what is required because of the ברית. In (כח, סט) it says: אלה דברי הברית אשר צוה ד' את משה לכרת את בני ישראל בארץ מואב מלבד הברית אשר כרת אתם בחרב: כי תבא (כח, סט)

תורה / תורת

Ed. note: This was done to see Rabbi's words come to light. Some הערות are added at the end.

בראשית

עקב אשר שמע אברהם בקלי וישמר משמרתי מצותי חקותי ותורתי

תורת – 1

שמות

והיה לך לאות על ירך ולזכרון בין עיניך למען תהיה תורת ד' בפיו כי ביד חזקה הוצאך ד' ממצרים
ויאמר ד' אל משה הנני ממטיר לכם לחם מן השמים ויצא העם ולקטו דבר יום ביומו למען אנסנו הילך בתורתי אם לא

ויאמר ד' אל משה עד אנה מאנתם לשמר מצותי ותורתי

כי יהיה להם דבר בא אלי ושפטתי בין איש ובין רעהו והודעתי את חקי האלקים ואת תורתי
והזהרתה אתהם את החקים ואת התורה והודעת להם את הדרך ילכו בה ואת המעשה אשר יעשו

תורה אחת יהיה לאזרח ולגר הגר בתוכם

ויאמר ד' אל משה עלה אלי ההרה והיה שם ואתנה לך את לחת האבן והתורה והמצוה אשר כתבתי להורותם

תורת – 5

תורה – 2

ויקרא

צו את אהרן ואת בניו לאמר זאת תורה העלה הוא העלה על מוקדה על המזבח כל הלילה עד הבקר ואש המזבח תוקד בו
וזאת תורת המנחה הקרב אתה בני אהרן לפני ד' אל פני המזבח

דבר אל אהרן ואל בניו לאמר זאת תורה החטאת במקום אשר תשחט העלה תשחט החטאת לפני ד' קדש קדשים הוא

וזאת תורת האשם קדש קדשים הוא

וזאת תורת זבח השלמים אשר יקריב לד'

זאת תורת הבהמה והעוף וכל נפש החיה הרמשת במים ולכל נפש השרצת על הארץ

והקריבו לפני ד' וכפר עליה וטהרה ממקד דמיה זאת תורת הילדת לזכר או לנקבה

זאת תורת נגע צרעת בגד הצמר או הפשתים או השתי או הערב או כל כלי עור לטהרו או לטמאו

זאת תהיה תורת המצרע ביום טהרתו והובא אל הכה

זאת תורת אשר בו נגע צרעת אשר לא תשיג ידו בטהרתו

להורת ביום הטמא וביום הטהר זאת תורת הצרעת

זאת תורת הזב ואשר תצא ממנו שכבת זרע לטמאה בה

אלה החקים והמשפטים והתורות אשר נתן ד' בינו ובין בני ישראל בהר סיני ביד משה

This one does not count; it refers to 2.

כחטאת כאשם תורה אחת להם הכהן אשר יכפר בו לו יהיה

זאת התורה לעלה למנחה ולחטאת ולאשם ולמלוואים ולזבח השלמים

זאת התורה לכל נגע הצרעת ולנתק

תורת – 12

תורה – 3

במדבר

זאת תורת הקנאת אשר תשטה אשה תחת אישה ונטמאה

וזאת תורת הנזיר ביום מלאת ימי נזרו יביא אתו אל פתח אהל מועד

זאת תורת הנזיר אשר ידר קרבנו לד' על נזרו מלבד אשר תשיג ידו כפי נדרו אשר ידר כן יעשה על תורת נזרו

או איש אשר תעבר עליו רוח קנאה וקנא את אשתו והעמיד את האשה לפני ד' ועשה לה הכהן את כל התורה הזאת

תורה אחת ומשפט אחד יהיה לכם ולגר הגר אתכם

האזרח בבני ישראל ולגר הגר בתוכם תורה אחת יהיה לכם לעשה בשגגה

זאת חקת התורה אשר צוה ד' לאמר דבר אל בני ישראל ויקחו אליך פרה אדמה תמימה אשר אין בה מום אשר לא עלה

עליה על

זאת התורה אדם כי ימות באהל כל הבא אל האהל וכל אשר באהל יטמא שבעת ימים

ויאמר אלעזר הכהן אל אנשי הצבא הבאים למלחמה זאת חקת התורה אשר צוה ד' את משה

תורת – 4

תורה – 6

דברים

יורו משפטיך ליעקב ותורתך לישראל ישימו קטורה באפך וכליל על מזבחך

בעבר הירדן בארץ מואב הואיל משה באר את התורה הזאת לאמר

ומי גוי גדול אשר לו חקים ומשפטים צדיקם ככל התורה הזאת אשר אנכי נתן לפניכם היום

וזאת התורה אשר שם משה לפני בני ישראל

על פי התורה אשר יורוך ועל המשפט אשר יאמרו לך תעשה לא תסור מן הדבר אשר יגידו לך ימין ושמאל

והיה כשבתו על כסא ממלכתו וכתב לו את משנה התורה הזאת על ספר מלפני הכהנים הלויים

והיתה עמו וקרא בו כל ימי חייו למען ילמד ליראה את ד' אלקיו לשמר את כל דברי התורה הזאת ואת החקים האלה לעשותם

וכתבת עליהן את כל דברי התורה הזאת בעברך למען אשר תבא אל הארץ אשר ד' אלקיך נתן לך ארץ זבת חלב ודבש כאשר דבר ד' אלקי אבותיך לך

וכתבת על האבנים את כל דברי התורה הזאת באר היטב

ארור אשר לא יקים את דברי התורה הזאת לעשות אותם ואמר כל העם אמן

אם לא תשמר לעשות את כל דברי התורה הזאת הכתובים בספר הזה ליראה את השם הנכבד והנורא הזה את ד' אלקיך

גם כל חלי וכל מכה אשר לא כתוב בספר התורה הזאת יעלם ד' עליך עד השמדך

והבדילו ד' לרעה מכל שבטי ישראל ככל אלות הברית הכתובה בספר התורה הזה

הנסתרת לד' אלקינו והנגלת לנו ולבנינו עד עולם לעשות את כל דברי התורה הזאת

כי תשמע בקול ד' אלקיך לשמר מצותיו וחקתיו הכתובה בספר התורה הזה כי תשוב אל ד' אלקיך בכל לבבך ובכל נפשך

ויכתב משה את התורה הזאת ויתנה אל הכהנים בני לוי הנשאים את ארון ברית ד' ואל כל זקני ישראל

בבוא כל ישראל לראות את פני ד' אלקיך במקום אשר יבחר תקרא את התורה הזאת נגד כל ישראל באזניהם

הקהל את העם האנשים והנשים והטף וגרך אשר בשעריך למען ישמעו ולמען ילמדו ויראו את ד' אלקיכם ושמרו

לעשות את כל דברי התורה הזאת

ויהי ככלות משה לכתב את דברי התורה הזאת על ספר עד תמם

לקח את ספר התורה הזה ושמתם אתו מצד ארון ברית ד' אלקיכם והיה שם בך לעד

ויאמר אלהם שימו לבבכם לכל הדברים אשר אנכי מעיד בכם היום אשר תצום את בניכם לשמר לעשות את כל דברי

התורה הזאת

תורה צוה לנו משה מורשה קהלת יעקב

תורת – 1

תורה – 21

סיכום

תורה	זאת תורת	תורה	תורה הזאת/אחת / זאת התורה	
בראשית	1			
שמות	5		2	1 out of 2
ויקרא	12	All 12	3	All 3
במדבר	4	3 out of 4	6	All 6
דברים	1		21	16 out of 21

תורת is mentioned 12 times in תורה, תורה is mentioned 32 times, חומש, and תורה is mentioned 23 times in דברים. Out of the 55 times תורה and תורת is mentioned, 37 times is found in ויקרא and דברים.

Zooming in: תורה with זאת or אחת is mentioned 26 times, and 16 of them are mentioned in דברים. In addition, תורת with זאת is mentioned 15 times, and 12 of them are mentioned in ויקרא.

זאת התורה לעלה למנחה ולחטאת ולאשם ולמלוואים ולזבח השלמים (ויקרא ז, לז)

זאת התורה לכל נגע הצרעת ולנתק נה ולצרעת הבגד ולבית (ויקרא יד, נד)

זאת התורה אדם כי ימות באהל כל הבא אל האהל וכל אשר באהל יטמא שבעת ימים (במדבר יט, יד)

וזאת התורה אשר שם משה לפני בני ישראל (דברים ד, מד)

Leaving the פסוק in ספר דברים, for it is not referring to a specific הלכה, there are only 3 times it says וזאת התורה. Realize that the 2 times it is used in ספר ויקרא, it is used to signal the completion of a subject, announcing that now we can move on; yet in ספר במדבר it is used to introduce a new subject. Rav Moshe Eisenmann (*Beginnings*, p.86) suggests that this is why the ספרי (חקת) comments:

בא הכתוב ולימד על המת, טומאה חדשה שמטמא באהל

This טומאה is to be conveyed through אהל. A “new טומאה,” a “new תורה.” This appears to be ספרי’s understanding of וזאת התורה.

משה / Splitting תורה in 2 parts

Part 1

חומש can be divided into 2 parts: ספר בראשית is part one, ספר דברים through ספר שמות is part two.

Let us do some comparing:

1. כלל ישראל blesses משה – וזאת הברכה. And in שבטים blesses the יעקב – ויחי.
2. ספר, the D.N.A. of ספר היצירה and ספר האבות is also referred to by the names בראשית. And in שמות through דברים, it is focused on the מעשה אבות סימן לבנים – כלל ישראל is formed. תולדות, which is כלל ישראל.²
3. The most obvious and biggest ראייה is that משה's lifespan begins at the start of שמות and ends with his death at the end of דברים.³ This is like בראשית which begins with אברהם, hinted with the word בהבראם,⁴ and ends with the death of יוסף, the מעין אב.⁵

¹ רש"י (ווצאז הברכה לג. יג) writes that the ברכות of משה resembles the ברכות of יעקב.

² It is interesting to note that all the nonstandard weekly readings from the *torah* (i.e. שלש רגלים, and ראש חודש) are from ספר בראשית because it is appropriate to read from the ספר היצירה on the day that celebrates the יצירה.

³ [Ed. note: With this understanding we can explain a puzzling question asked by the גמרא (חולין קלט:). It asks: משה is asking: Where is the question – he is found throughout the תורה. Perhaps the גמרא answers with a פסוק (בראשית ו, ג) preceding מבל. To quote: בשגם בנימטריא כמו משה וכתב שם והיו ימיו מאה ועשרים שנה וכך היו ימי בשר [והיו ימיו מאה ועשרים שנה] And רש"י explains: בשר [והיו ימיו מאה ועשרים שנה] היי משה כלומר עתיד לבא בשגם משה מן הנולדים וכן ימיו is the 6th from the last פסוק of the תורה is the death of משה at 120 years. Both places mention death and the year 120, and it is this פסוק where we see משה from. (In a similar vein, R' Ezra once pointed out that מגילת חומשי is perceived as if it is another חלק of the תורה. The גמרא makes מגילת אסתר in דרשות אסתר as it does with חומשי. In addition, מגילת אסתר is the only חלק of נ"ך which will not be נתבטל. Accordingly, the גמרא which asks מנין about משה also asks on אסתר, המן, and מרדכי – because these 3 must be found somewhere in the חמשה חומשי תורה.)

⁴ אברהם is hinted in the passage of the creation of the world because he takes over the role of אדם.

⁵ [Ed. note: It says in (פרכי דרבי אליעזר פרק ט' and) ילקוט שמעוני (בראשית פרק מד אות קנא) that יוסף's life was cut short 10 years and therefore lived until 110 instead of 120 (like משה רבינו). To quote:

עשרה פעמים אמרו בני יעקב ליוסף עבדך אבינו ושמע יוסף את הדבר הזה ושתק ושתיקה כהודאה לפיכך נתקצרו משני חייו עשר שנים שנאמר וימת יוסף וכל אחיו

How does one perceive משה? Is he seen as the messenger of ד', or is he the leader of the people? To borrow the terminology used in the גמרא from (לה:) – נדרים – Is משה seen as שלוחי דידן or שלוחי דשמיא?

To a certain extent, משה has very little to do with כלל ישראל. He grows up in a palace. He then has his own מדין גלות. He only returns to מצרים when he is 80 to take כלל ישראל out of מצרים. After his first encounter with פרעה, and פרעה demands a heavier burden from the Jews, משה is not affected. Even after he takes out כלל ישראל from מצרים, he rarely lives with them. In short, most of his life is not with כלל ישראל. So, he seems to be closer to a messenger of ד'. On the other hand, he fights on behalf of כלל ישראל many times throughout the תורה. The conversations usually go back and forth; משה claiming that it is ד's nation, while ד' claiming that it is משה's nation. It seems that משה is neither a regular person who is the leader of the people, nor a messenger of ד'. He seems to be something else. Similarly, by the giving of the תורה, at first כלל ישראל wants to hear the דברות from ד', but once they realize that they could not, they appoint משה to transmit it.

משה is unique. There is no one like משה in history. In his first encounter with הקב"ה, he argues no less than 5 times. And after the 5th time, ד' becomes angry with משה, yet still sends him on the mission. He speaks פה אל פה. If we rethink these ideas that we have heard since we were little children – it should blow us away. He is the only one who has a conversation with הקב"ה on such a level that it seems that they are acquaintances.

בת פרעה, בת משה's birth there is not one name mentioned. It says לווי אחותו, and לווי אחותו. By משה the תורה is very strange. The מהר"ל explains that this is so because משה is unique.⁶ He lives without food nor drink for 40 days and nights. He lives חוץ למחנה. He keeps ascending in רוחניות. And depending on the level ב"י is on, that is how much שייכות they have with משה.⁷

No one compares to משה. יהושע is compared to משה, as a moon is to the sun.⁸ יהושע is like the moon reflecting the radiance of the sun. משה had to wear a mask so that ב"י could interact with him. Even בלעם was not on the same level as משה. משה is unique; there is no one that can be compared to him.

⁶ גבורות ה' (שמות פרק ב ד"ה ואמר וילך איש)

⁷ [Ed. note: רבי אלעזר states in (לב.) that הקב"ה told משה to descend from his greatness כלום נתתי לך גדולה אלא בשביל ישראל ועכשיו ישראל חטאו]

⁸ בבא בתרא עה ע"א

The תורה states: וייראו העם את ד'; ויאמינו בד' ובמשה עבדו. אז ישיר משה ובני ישראל את השירה הזאת: The תורה first writes that כלל ישראל believes in ד' and משה, and then writes that משה leads the שירה of כלל ישראל. It is evident that משה plays a dual role. He is part of כלל ישראל, but at the same time not part of it.

Part 2 (Reiterating part 1)

Who is the most important person in history? This is not a fair question, but what would the answer be?

נח saves the world.

אברהם is the catalyst to the production of כלל ישראל.

יצחק is responsible for the גאולה.

יעקב finishes the formation of כלל ישראל.

משה gives the תורה.

א"י brings כלל ישראל to יהושע.

משיח is responsible for דוד.

It seems that משה is the most important figure. Two of the י"ג עיקרים are about משה. תורה was given through משה. We have all מצוות because of משה, including ברית מילה.⁹ We believe in משה because of משה. We left מצרים because of משה. He can be compared to a person who delivers a baby. משה removed us from the כור ברזל and as a result we became a nation. משה is a very important figure in world history. However, at the same time, the אבות play a role which is just as crucial. We are the children of the אבות. They are in the D.N.A. of כלל ישראל. The only reason we left מצרים is because ד' remembered the ברית He made with the אבות. The אבות and משה are both necessary for כלל ישראל.

Accordingly, a question arises. Why do we not say משה ... יעקב ... יצחק ... אברהם ... אתה ד'? Why did משה not make it to the ש"ע while the אבות did?¹⁰

משה gave the תורה and that is it. משה was part of כלל ישראל, but at the same time, not part of כלל ישראל. He is the connection so that הוא חד הוא בריך וקדשה could be true. משה connects כלל ישראל to ד'. He is the middle man. הוא חד הוא בריך וקדשה only happens because of משה. It was his responsibility to remove כלל ישראל from מצרים and give them the תורה.

⁹ [Ed note: פירוש המשניות להרמב"ם (חולין, פרק גיד הנשה) says this]

¹⁰ [Ed. note: In (קז.) asks ד' why he is not part of the ש"ע:]

אמר רב יהודה אמר רב לעולם אל יביא אדם עצמו לידי נסיון שהרי דוד מלך ישראל הביא עצמו לידי נסיון ונכשל אמר לפניו רבש"ע מפני מה אומרים אלקי אברהם אלקי יצחק ואלקי יעקב ואין אומרים אלקי דוד]

explains that by מתן תורה, משה had already reached a level of not having ספרים (שמות ויקרא) משה within the first few ספר דברים. However, by ספר דברים, he is totally removed. The entire דברים is said from משה's perspective¹² – he is commanding כלל ישראל to do the מצות. Until ספר דברים, when he says אנכי, he is saying it as an intermediary of ד'. However, in דברים when he says ראה אנכי and the like, it is משה speaking. The only reason he could do this, and be responsible for תורת משה, is because of his humility. Due to his extreme humility, to the point that he almost lacked his own identity, the תורה could be named after him. משה is to a certain extent a person who gets forgotten about. We cannot say משה in davening because as a person he is not there. True we are the תלמידים of משה, but since he is so humble, we cannot attach significance to the person משה.¹³

משה is unique – he is just for תורה. The privilege/audacity to say אתה in ש"ע comes from our יחוס. We can say אתה because of our אבות. The אבות lived a חקי חיים life. They did not need the תורה to know what to do. משה's mission was to help כלל ישראל have a connection to ד' similar to that of the אבות. He helped כלל ישראל connect to ד', which otherwise would not have happened.

In short, the אבות are for יחוס, and משה is for תורה.¹⁴

ו"ל: ועל כרחין, שהשי"ת שלל ממנו הבחירה לגמרי, ונשאר מוכרח כמלאכים... וכן אמרו בנדרים (כב, ב): אלמלא חטאו ישראל לא ניתן להם אלא ספר תורה וספר יהושע בלבד וכו'. לכן גם ממנו שלל השי"ת הבחירה לגמרי כמו משה שלא ישלול חלילה דבר מתורת משה... וכיון שליהושע נסתלק ג"כ הבחירה, לכן משה ויהושע היו ביכולתם לצוות להעמיד חמה, כי החמה וירח המה משכילים, ומוכרחים לעשות רצון קונם לא מצד הכרח רק מה שמשיגים רצון השי"ת, ומצד זה סיבת השגתם היא הכרחיותם... כי גדול ממעלת משה בנבואה גם משיח לא היה, כמו שפירש רבינו, שזה לנצחיות התורה שלא ישונה על ידי שום אדם, כי אם ישונה אז הוא נגד נבואת משה חוקת עולם, ואין חילוף ושנוי ידיעה אצל הבורא. לכן משה היה יכול לשבור הלוחות (שמות לב, יט) ולקבל על ידו לוחות אחרות (שם לד, א), והים נקרע מפני ישראל. לא כן אחרי מות משה, תו' אין נביא רשאי לחדש דבר', והתורה קיימת כולה לדורות, והלוחות הם קיימין לדורות. והירדן נקרע מפני הארון, כי ארון הוא ברית ד' לדורות, ולא יהיו עוד לוחות אחרים, והתורה כבר מסורה בידינו בשלימותה.

¹² There is a מחלוקת in (טו, ב) as to who wrote the last 8 פסוקים.

¹³ Similarly, משה is only mentioned once in the הגדה [Ed. note: To quote,

רבי יוסי הגלילי אומר מניין אתה אומר שלקו המצרים במצרים עשר מכות ועל הים לקו חמשים מכות... ויאמינו בד' ובמשה עבדו]. This is because it is all ד', and to a certain extent, משה plays no role, which is true due to his humility.

¹⁴ [Ed note: See (כה, כז) וחקת (כ, כה) In addition, the צ"ח (ברכות ב. ד"ה עוד) writes:

נ"ל שרבינו הקדוש רצה לעשות נחת רוח למשה רבינו, והתחיל תורה שבעל פה במשנת ר' אליעזר, דאיתא במדרש הובא בילקוט [שמעוני] פרשת חקת [רמז תשנ"ט] שמשה רבינו בשעה שעלה למרום שמע שהקב"ה אמר אליעזר בני אומר פרה בת שתים, והתפלל משה רבינו יהי רצון שיצא זה מחלצני, ואמר לו הקב"ה חייך שיצא זה מחלצני. ולכן נתכוין רבינו הקדוש להתחיל תורה שבעל פה במשנת ר"א שיצא מיוצאי חלציו של משה רבינו]



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הקדמה לספר שמות הרב עזרא נוברגר

The Ramban, in the beginning of *Sefer Shemos*, describes the difference between it and *Sefer Bereishis*. He first defines what *Sefer Bereishis* is, how it is the Book of Creation for the universe and everything in it; as well as being the *sefer* of the *Avos* and their histories. He calls this latter aspect as the *sefer yetzirah* for their descendants, the creation of Klal Yisroel. All that will happen to Klal Yisroel is *nichlal* in the events which happened to the *Avos*, as we know מעשה אבות סימן לבנים.

He then goes on to describe how *Sefer Shemos* is a new *sefer* which describes the *toldos* and extends the *Avos* by showing the follow-through of that which they created—how Bnei Yisroel developed into what the *Avos* led them to be.

While Ramban focuses *b'ikur* on the *chiluk* between *Sifrei Bereishis* and *Shemos*, it seems to me that if we really hear his *yesod* well, it is really the *chiluk* between *Sefer Bereishis* and the subsequent four *seforim* of the Torah, *Sefer Shemos* all the way through *Sefer Devorim*. *Sefer Bereishis* is the *sefer hayetzirah*, the *sefer ha'avos*, and *sefer ma'aseh avos siman l'bonim*, the DNA of Klal Yisroel. *Sefer Shemos* through *Sefer Devorim* is the “*sefer*” of Klal Yisroel, where the *toldos* and *zar'om* of the *Avos* develop and evolve.

There is an interesting parallel in that *Sefer Bereishis* ends with *Birchas Yaakov* followed by *Misas Yaakov Avinu*, and *Sefer Devorim* ends with *Birchas Moshe*, which itself mirrors *Birchas Yaakov*, and Moshe's *petirah*. I think this reflects the truth which the Ramban describes.

Another facet to this is that “*Sefer Klal Yisroel*,” the last four *seforim*, is really the *sefer* of Moshe Rabbeinu. This is why *Sefer Shemos* begins with *Leidas Moshe* and *Sefer Devorim* ends with *Misas Moshe*. These four *seforim* are all the lifetime of Moshe Rabbeinu. He is the vehicle through which the development of Klal Yisroel, the children of the *Avos*, takes place.

I believe these two realities which divide חמשי חומשי תורה between *Bereishis* and the rest, between *Sefer haAvos* and *Sefer Klal Yisroel*, reflects two realities that are mutually essential to the *metzius* of what Klal Yisroel is. On the one hand, we are from the *Avos* and on the other hand, the lives we lead are totally that of Moshe Rabbeinu, of Torah. Moshe Rabbeinu is the vehicle with which the Torah comes to Klal Yisroel. Torah defines every aspect of our lives: what we do, what we don't do, and לימוד התורה which is the greatest דביקות we have with קודשא בריך הוא. Living with the Torah which קודש בריך הוא gave us through Moshe Rabbeinu is the experience of Klal Yisroel itself.

We stand in front of the עולם של רבונו and talk to Him *b'lashon nochach*, as we say, "אתה" and "אלקינו," and continue with, יצחק ויעקב, אלקי אבותינו אלקי אברהם יצחק ויעקב. At the same time, everything we do is follows the dictates of the Torah which we received exclusively as Klal Yisroel through Moshe Rabbeinu.

I feel that this dichotomy is eloquently expressed in the גמי פסחים נ. on the *inyan* of ברוך "The שם כבוד מלכותו לעולם ועד" discusses how the *halacha* of reciting it quietly came to be. It describes the dilemma as follows: How can we say the *posuk* if Moshe Rabbeinu did not say it in *Qerit* שמע? On the other hand, how can we not say it when Yaakov Avinu did say it when he gathered the *Shevatim* to his bed when he was *karov lamus*? The solution in the גמי is it to say it quietly, which is our way of being *mekayem* this dichotomy.

I think this also reflects the lives of the *Avos* as having lived with the *Shechinah* in their *ohel, mamash*. This is a דרגא which we have no שייכות to. We have aspiration for it, but we cannot really achieve it. This is articulated by תנא דבי אליהו (אליהו רבא פרק כ"ה) as "לעולם חייב אדם לומר: מתו יגיעו מעשי למעשה אברהם יצחק ויעקב". A *Yid* should always look at the מעשה אבות as something he aspires to. But the life which we actually lead follows the Torah and *mitzvos* which Moshe presented to us from הקדוש ברוך הוא.

I think we also say these two ideas in the ברכת "אהבה רבה". We start by invoking the *Avos*, "ותלמדם חוקי חיים", and we want to be *zoche* to that *hasoga*- "כן תחנו ותלמדנו". Then we switch to asking "אבינו אב הרחמן" for complete understanding and subservience to תלמוד תורתך "את כל דברי תלמוד תורתך". Our *shaychis* to the עולם של רבונו is built upon His relationship to the *Avos*, however, our lives are defined and shaped by the Torah given through Moshe Rabbeinu.

To frame this dual relationship, I would like to say that the *Avos* give us our *metzius*. We are "בני בכורי ישראל" and "בנים אתם לה' אלקיכם". The עולם של רבונו will be *go'el* us because of "זוהר חסדי אבות ומביא גואל לבני בניהם". We are *eineklach* of the *Avos* and we stand in front of הקדוש ברוך הוא as such. However, the lives we lead is within the framework of the Torah given to us from the עולם של רבונו through Moshe Rabbeinu.

The Rambam articulates this *yesod* in פירוש המשניות חולין at the end of הנשה פרק גיד. In the *Mishnah* which discusses the *gid hanosheh*, he says to pay attention to the fact that all of the *mitzvos* we keep, every aspect of our lives, are purely because of the *mitzvos* which Hashem gave Moshe Rabbeinu. This includes *bris milah*. We do not perform *bris milah* because Avrohom Avinu gave himself and his entire household *milah*, rather we do it because הקדוש ברוך הוא, through Moshe Rabbeinu, commanded us to at Har Sinai. Yet, the command is to perform the *milah* of Avrohom Avinu. We recite the *bracha*, "להכניסו בבריתו של אברהם אבינו". We enter into the *bris* of Avrohom Avinu based upon the *tzivuy* of Moshe Rabbeinu.

Moshe gives us the Torah, but it is the מורה משה לנו "תורה צוה לנו משה מורה קהילת יעקב" *morasha* for *Kehilas Yaakov*. Both are simultaneously true. We are the inheritors of the *Avos* and therefore are *zoche* to the תורה צויה delivered through Moshe Rabbeinu.

ספר בראשית

ספר בראשית Splitting up

People divide ספר בראשית in one of two ways: either based on the סדרה, or based on the פ and ס. There is another way to split up ספר בראשית.

The ספר בראשית is called ספר האבות. מדקתני אבות מכלל דאיכא תולדות גמרא (ב"ק ב.). The word "תולדות" appears 11 times,¹ each time starting a new thought / episode / chapter.

- The חומש begins בראשית ברא אלקים את השמים ואת הארץ. He creates a world where He is the only one in the universe. This section finishes with ויכלו.
- The חומש continues: אלה תולדות השמים והארץ בהבראם ביום עשות ד' אלקים ארץ ושמים (ב, ד). In this section, ד' allows אדם to be the מלך בתחתונים in the creation of the world. אדם sins, and gets kicked out of עדן. הבל kills קין. This section concludes with the birth of אנוש.
- The חומש continues: זה ספר תולדות אדם (ה, א).² This section spells out the 10 generations that did not fulfill the mission of bringing שמים to earth.
- The חומש continues: אלה תולדות נח (ו, ט). This section describes how the world is destroyed via the מבול; and ד' gives another chance to the world to fulfill the mission. It concludes with the death of נח.
- The חומש continues: ואלה תולדות בני נח (י, א). The 70 nations are spelled out clearly. It concludes with the הפלגה.
- The חומש continues: אלה תולדת שם (יא, י). This section spells out the 10 generations from נח to אברהם. They did not fulfill the mission of bringing שמים to earth.

¹ The word תולדות is only written in 2 other places in תנ"ך [במדבר (ג, א) ורות (ד, יח)]. [Ed. note: states: רבה (ל:ג).] אתה מוצא כל תולדות שבמקרא חסרים חוץ משנים אלה תולדות השמים והארץ, ואלה תולדות פרץ (רות ד, יח). וטעם גדול יש להם למה אמר אלה תולדות השמים והארץ מלא מפני שברא הקב"ה את עולמו ולא היה מלאך המות בעולם ובשביל כך הוא מלא וכיון שחטא אדם וחווה חסר הקב"ה כל תולדות שבמקרא, וכיון שעמד פרץ נעשה תולדות שלו מלא שהמשיח עומד הימנו ובימיו הקב"ה מבליע המות שנאמר בלע המות לנצח]

² [Ed. note: The ואלה תולדות בני נח and the ואלה תולדות בני נח explain why it says זה ספר תולדות אדם instead of זה ספר תולדות נח.]

- The חומש continues: (יא, כז) ואלה תולדת תרח. This section deals with אברהם. He takes over the role of bringing כבוד שמים to earth. It concludes with the death of אברהם.
- The חומש continues: (יב, כה) ואלה תולדת ישמעאל. This section focuses on the lineage of ישמעאל. It concludes with the death of ישמעאל.
- The חומש continues: (יט, כה) ואלה תולדת יצחק. It concludes with the death of יצחק.
- The חומש continues: (לו, א) ואלה תולדות עשו. This section focuses on the lineage of עשו.
- The חומש continues: (לז, ב) אלה תולדות יעקב. This section finishes with the death of יוסף – the מעין – יעקב of אב.

In short, the sections are divided as follows: First, ד' is by Himself. Second, אדם is created and removed from גן עדן. Third, first set of 10 generations fail their mission. Fourth, the מבול. Fifth, the 70 nations are formed. Sixth, the second set of 10 generations. Seventh, אברהם. Eighth, ישמעאל. Ninth, יצחק. Tenth, עשו. Eleventh, יעקב, which concludes with the death of יוסף.

This מהלך would work if it was not for three problems:

The smallest problem is that עשו is mentioned twice – (לו, ט) ואלה תולדות עשו and ואלה תולדות עשו (לו, א) עשו.

The second problem is that תרח is mentioned. Why is תרח mentioned for the section of אברהם?

The third problem, which is impossible, is that אברהם does not have his own ואלה תולדות. How can it be that אברהם, the person that is responsible for כלל ישראל, does not have his name as a start of a new chapter? After תרח dies, it should say (in the beginning of לך לך (פרשת לך לך) תרח אבי אברהם remarks נביא (יהושע כד, ב) As the תרח אברהם is still called תרח. How can it be that the person who went against the entire world is not mentioned? This is impossible!

The problem that תרח is mentioned is not such a problem. Three reasons:

First, the entire Jewish people comes from תרח. Every single one of the שבטים י"ב comes from him – even from the maternal side. Second, although אברהם is the one כלל ישראל trace themselves back to, אברהם is still called תרח. As the (יהושע כד, ב) תרח אבי אברהם remarks נביא. Third, the פסוק (יא, לא) states: ויצאו אתם מאור כשדים ללכת. ויקח תרח את אברהם בנו ואת לוט... ואת שרי... If one translates the פסוק word for word, the פשוט³ is that תרח initiated the leave from ארצה כנען to א"י to go to אור כשדים.

However, where is אברהם? How can it be?

³ פסוק change the translation of the רמב"ן and רש"י³.

One could say that it is not such a problem because how would the תורה write it? It could not have written ואלה תולדת אברהם because his name only became such later. Similarly, it could not have written אברם because his name changed to אברהם. But Rebbi still does not like this because it could have written it after he got the name אברהם.

Rebbi, after much thought, realized that there is a starting point.

אלה תולדות השמים והארץ בהבראם ביום עשות ד' אלקים ארץ⁴ that the word בהבראם, by אלקים ארץ, has the same letters as באברהם. The above פסוק is the start of the section that comes after ד' allows אדם to be the מלך בתחתונים; for him to have a שותפות in the creation of the world. After the two sets of 10 generations fail their mission of bringing שמים כבוד to the world, אברהם takes over and becomes the מלך בתחתונים and is the one that has a שותפות with ד'. In addition, it makes sense that אברהם is referred to in this פסוק because he came to the recognition of ד' through the בריאה. He came to realize ד' by seeing the שמים וארץ via his חקי חיים life.⁵ This section ends with the last words of the Torah – לעיני כל ישראל.

⁴ ב"ר: יב, ט

⁵ The פרשת האזינו on גר"א discusses this concept that אברהם connected to the תורה in a different manner.



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תולדות בספר בראשית

הרב עזרא נוברגר

Sefer Bereishis is the foundation of the entire בריאה. The first two *parshiyos*, of course, deal with the foundations of Klal Yisroel. The foundation of the world, both in its creation and of Klal Yisroel, comes in *Sefer Bereishis*. The second half of *Sefer Bereishis* is the beginning of אלהים תורה, defined by the *Avos*-אברהם, יצחק, and יעקב, and the מעשה אבות סימן לבנים that create the genetic makeup which defines the entire history of Klal Yisroel. *Sefer Bereishis* is very much the *Sefer HaAvos*.

I thought of the *אבות מכלל דאיכא תולדות*, which states, in a different context, "אבות מכלל דאיכא תולדות". If the *אבות נויקין* are called *avos* then there must be *toldos*. I wondered that the idea of *אבות* also implies the *toldos*, which of course is Klal Yisroel. I noticed that the word "תולדות" itself appears with uncanny frequency throughout *Sefer Bereishis*. Then, going a little further, I saw that the word in that specific conjugation ("תולדות") actually appears only two other times in תנ"ך after *Sefer Bereishis*. One is in *Parshas Bamidbar*, "אלה תולדות אהרן ומשח...", when it lists the sons of Aharon. From there Chazal learn an important *limmud*- "כל המלמד בן חבירו תורה כאילו ילדו". The other place "תולדות" appears outside *Sefer Bereishis* is at the end of *Sefer Rus* when it is מייחס, through Rus, Dovid HaMelech back to Yehuda- "אלה תולדות פרץ", to show the lineage of מלכות בית דוד as coming through Yehuda.

To focus now on the "תולדות" of *Sefer Bereishis*, it seemed to me another idea which might give us a window into a new way to look at this *sefer*. That is to divide the entire *sefer* based on the תולדות. Each time the Torah says the word "תולדות", it is introducing a new chapter, as it were, in the development of the world and of Klal Yisroel. The words "אלה תולדות" divide different sections of *Sefer Bereishis*.

Let us go through an overview of *Sefer Bereishis* with this perspective:

The first *parsha* of the Torah is the בראשית with שבת. That is not תולדות, that is the Ribono Shel Olam individually and unilaterally being בורא שמים וארץ. The second *parsha* is "אלה תולדות השמים והארץ", which includes the creation of חוה, the placement of אדם in גן עדן, the חטא of the הדעת, the חטא of קין killing אנוש, the birth of שת, and the advent of זרה. The next *parsha*, third in *Parshas Bereishis*, is "זוה" עשרה דורות מאדם עד נח. *Parshas Bereishis*, then, is broken into three parts. First, the Ribono Shel Olam creating the world; second, the חטאים of אדם, קין, אנוש and זרה; and third, the ten generations of אדם through נח as תולדות אדם. תולדות אדם; and third, the ten generations of אדם through נח as תולדות אדם.

This week's *parsha*, *Parshas Noach*, begins "אלה תולדות נח" which includes the מבול and its immediate aftermath and ends with מיתת נח. After that begins the second *parsha* of "תולדות" of *Parshas Noach*, which is "אלה תולדות בני נח". This is שם חם ויפת and the description of the שבעים אומות, how the world develops into "יצב גבולות עמים למספר בני ישראל", which includes the דור הפלגה. The third section of "תולדות" in *Parshas Noach* is "אלה תולדות שם" which essentially goes through the ten דורות from נח through אברהם. Just as in *Parshas Bereishis* we have three sections; the same pattern emerges in *Parshas Noach* as well.

For now, we shall skip the next "תולדות" found at the end of *Parshas Noach*, but we will come back to it soon.

Envision, as it were, that there was an "אלה תולדות אברהם". There is none, but if there would be, then the next three *parshiyos* (לך לך, וירא, and חיי שרה) would be the עשרה נסיונות and life of Avraham. Additionally, it would end with מיתת אברהם. Following מיתת אברהם, the end of *Parshas Chayei Soroh* is "אלה תולדות יצחק", after which begins "ואלה תולדות יצחק בן אברהם אברהם הוליד את יצחק". The three *parshiyos* לך לך,

and וירא, and מיתת שרה, עקידה of לך לך, the ארץ כנען to לך לך of "toldos Avraham" encompass the חיי שרה, and marrying off Yitzchok to Rivkah.

After Avraham, we have two sets of "תולדות" – the "תולדות" of Yishmael (which is very little, just a few *pesukim*) and the "תולדות" of Yitzchok. "תולדות יצחק" would cover, again, three *parshiyos* – ויצא, תולדות, and ויבא, and most of the way through וישלח. This would encompass ועשו יעקב as well as Yaakov receiving the בכורה, Yaakov going to Har Hamoriya; Yaakov running away to Lavan, then marrying Rochel and Leah, and having eleven of the שבטים; having to engage with Lavan; returning to the confrontation with Esav and עשו של עשו; מעשה שכם; then מיתת רבקה; then מיתת רחל/לידת בנימין which completes Klal Yisroel. Finally, מיתת יצחק, "תולדות יצחק". Following that, we have "אלה תולדות עשו", which interestingly enough is mentioned twice (הערה), and finally in וישב "אלה תולדות יעקב". Just like after מיתת אברהם we have Yishmael and Yitzchok, so too after מיתת יצחק we have Esav and Yaakov. "אלה תולדות יעקב יוסף" closes with מיתת יוסף which is how the *sefer* ends. This is how I am suggesting to break-up and view the entire *Sefer Bereishis*.

Of course, the glaring question on this presentation is that there is no "אלה תולדות אברהם", which is an astonishing omission. Now, there is one "תולדות" which I skipped and it is found at the end of "תולדות שם". At the end of this week's *parsha* we find "וואלה תולדות תרח" and the *parsha* ends with his passing. It sounds like Terach has his own "תולדות", yet we are "missing" a תולדת אברהם. Why do we have a "תולדת תרח"? Terach clearly plays a role in the background of Klal Yisroel because not only are the *Avos* מתייחס to Terach, but all the *Imahos* are as well. In the בריית בין הבתרים, the Ribono Shel Olam says, "וואתה תבא אל-אבתיך בשלום". It is a central enough idea that Terach did *teshuva* for it to appear in the בריית בין הבתרים.

Still, we have no "אלה תולדות אברהם" which is quite puzzling. Avraham Avinu is the founder of Klal Yisroel and the rebirth of the בריאה. He is the המילה, separating *Yidden* from the אומות העולם [צא] אומות העולם. At the same time, he retains a *kesher* with them, as his name אברהם stands for "אב המון גוים נתתיך" – "ונברכו בך כל משפחות האדמה". In fact, Avraham is the source for much of the world subscribing to monotheism. If Avraham is such a central figure, it is astounding why there is no "אלה תולדות אברהם".

It occurred to me, a minor detail, that at the point which we would have "אלה תולדות אברהם", his name was still "אברם" and we would really want it to be "אלה תולדות אברהם" with the "ה". That is a very micro-*teretz* to what seems to be a much more basic and global question.

Rather than abandoning my theory, I would like to be מציע that there is in fact a "תולדת אברהם". The first "אלה תולדות" in the Torah is "וואלה תולדות השמים והארץ בהבראם", which are the אותיות of אברהם. Interestingly, the "ה" is smaller because it is "וואלה תולדות השמים והארץ בהבראם" both with, and without the "ה". Of both אברם and אברהם. Why is Avraham all the way at the beginning of "אלה תולדות", whereas everyone else is more or less in the סדר of where they appear chronologically? The answer is directly because Avraham Avinu is the התחלה of the world anew. After חטא אדם הראשון and ten דורות of humanity not restoring itself to its potential. Then there was the מבול and *churban* of the world, and again humanity fails to achieve its תכלית. Then, the Ribono Shel Olam starts anew with Avraham Avinu. Avraham Avinu is the inception of a new world. This is the "וואלה תולדות השמים והארץ בהבראם". Like in the first world of תוהו אלפים there was עשרה מאמרות of Avraham, in this new world of תורה אלפים, אברהם, it is with עשרה נסיונות of Avraham.

On one level, "אלה תולדות השמים והארץ בהבראם" is the destruction of humanity – the חטא of אדם, of קין, of עובדה זרה (אנוש), but *lig* in that *parsha* is the *tikkun* of Avraham who will be the התחלה which will restart גילוי כבוד שכינה of תכלית of בריאה.

Themes in בראשית

There is a well-known theme called מעשה אבות סימן לבנים. This can be compared to a scientist in a lab creating D.N.A. Anything that the אבות experience in their lifetime is in the D.N.A. of כלל ישראל. As one goes through the פרשיות, the ראשונים deal with this issue.¹ אברהם goes down to מצרים because of a famine, so too his children go down to מצרים because of a famine. פרעה is smitten with גדלים נגעים, therefore there are 10 מכות. At the end, אברהם leaves with much wealth, therefore כלל ישראל exits מצרים with much wealth.

This is why some מפרשים do not count אור כשדים as one of the 10 נסיונות, because it is a test solely for אברהם. It was a test for his אמונה; not a test which helps כלל ישראל. However, the 10th test, the עקידה, is the test which gives כלל ישראל the courage to be able to מוטר נפש themselves.

There are two types of גלויות – one when in א"י and the other when in חוץ לארץ. The ספרים say that one can look at the episode of אברהם and אבימלך to know what to expect in the גלות of א"י, and look at the episode of אברהם and פרעה to know what to expect in the גלות of חו"ל.

Another theme to focus on during these פרשיות, as R' Ezra put it, is “racial purification.” Pay attention to how כלל ישראל is being formed. At each step of the making of כלל ישראל, the פסולת have to be dismissed. אברהם has two children: יצחק and ישמעאל. One of them, ישמעאל, is sent out of the house. He cannot be part of the new מציאות. The פסוק says: (כא, יב) and כי ביצחק יקרא לך זרע, and not יצחק. Afterwards, יצחק has two children: עשו and יעקב. Again, a child must be sent away. עשו is not privileged to be part of the makeup of כלל ישראל, and therefore has to be sent away.

This is the פשוט of the (פסחים נו.) גמרא when יעקב – חוט המשלש, the one who receives the שם ישראל – asks his children if his מטה is שלם.² He is wondering if he has a פגם in his מטה like

¹ כ' הרמב"ן (יב, ו) וז"ל: אומר לך כלל תבין אותו בכל הפרשיות הבאות בענין אברהם יצחק ויעקב והוא ענין גדול הזכירוהו רבותינו בדרך קצרה ואמרו (תנחומא ט) כל מה שאירע לאבות סימן לבנים

² וז"ל: ר' שמעון בן לקיש דאמר רשב"ל (בראשית מט, א) ויקרא יעקב אל בניו ויאמר האספו ואגידה לכם ביקש יעקב לגלות לבניו קץ הימין ונסתלקה ממנו שכינה אמר שמא חס ושלום יש במטתי פסול כאברהם שיצא ממנו ישמעאל ואבי יצחק שיצא ממנו עשו אמרו לו בניו שמע ישראל ה' אלקינו ה' אחד אמרו כשם שאין בלבך אלא אחד כך אין בלבנו אלא אחד

that of his forefathers. To which, the י"ב שבטים reply that they are all one – שמע ישראל ה' אלקינו ה' – אחד; there is no פגם. They are saying that the purification process has been successful, and that יעקב remains with his ישראל name – "שמע ישראל." After this, the 70 individuals go down to מצרים, and כלל ישראל then leaves as a nation of 600,000.

Even the ones that are not fit for כלל ישראל, and therefore must be kicked out during the purification process, are still responsible for spreading monotheism. ישמעאל is responsible for Islam, and עשו is responsible for Christianity.

בראשית – נח

- "בראשית ברא אלקים את השמים ואת הארץ" – The "שמים" refers to things that are not in the atmosphere; i.e. מלאכים, while the "ארץ" refers to everything that is in our atmosphere; i.e. stars, planets, and other celestial objects.
Later ד' calls the רקיע → שמים.¹ Hence, שמים in this פסוק cannot be what we call שמים.
- פרשיות – We are greatly handicapped from the understanding of these פרשיות, and thus miss a lot.
- sinned before the world reached the 7th day. If it would have made it to the 7th day, the world would have reached its total מנוחה forever. ד' tried to bring this complete מנוחה once again by הר סיני, but the חטא העגל ruined it.
- We have no השגה of "אדם הראשון קדם החטא". It is noteworthy that there are 3 times in Jewish history that the world comes to such a מציאות: a) אדם; b) מתן תורה; and c) ימות המשיח. These 3 times in history are referred to in the עמידה: a) ויכלו; b) (מ"ת) ישמח משה; and c) אתה אחד (משיח).²

Part 1

The world today, the way one sees it, came about through man. True, הקב"ה created the world מאין; nevertheless, the world at present is the way it is because of man. The רמב"ן points out that the world is constantly changing.³ אדם הראשון was on such a lofty מדרגה that he was the

¹ בראשית א, ח

² [Ed. note: The 3 עמידות (או"ח סי' רצב) compares the 3 שבתות in history – the שבת of creation, the שבת of the giving of the תורה, and the שבת of משיח.]

³ וז"ל (פרק ה פסוק ד): והסבה באריכות ימיהם כי אדם הראשון מעשה ידיו של הקב"ה נעשה בתכלית השלימות בנוי בכח בקומה. וגם אחרי שנקנס עליו שיהיה בן מות היה בטבעו לחיות זמן רב. וכאשר בא המבול על הארץ נתקלקל עליהם האויר, והלכו ימותם הלך וחסור, כי עד המבול היו ימיהם בארך ההוא, ויש מהם שחיו יותר מאדם. ושם שנולד קודם המבול חיה שש מאות הועיל לו החוזה שנולד בו והזיק לו האויר שנתקלקל. ובניו הנולדים אחר המבול נתקצרו ימותם ושבו לארבע מאות. ותראה שהיה זה בהם עד הפלגה, וכאשר משל עליהם שנוי האוירות בהפלגה נתקצרו עוד ימיהם, כי פלג, אשר בימיו נפלגה הארץ, שב לחצי ימיהם למאתים שנה. ונראה כי בדורות אברהם יצחק ויעקב היו הימים בעם שבעים ושמונים שנה כאשר הזכיר משה רבינו בתפלתו (תהלים צ) אבל הצדיקים בדורותם יראת ה' תוסיף בהם ימים כי פרעה תמה על יעקב והוא הפליג לו בימי אבותיו כמו שאמר ולא השיגו את ימי שני חיי אבותי בימי מגוריהם (בראשית מז, ט)

בחירה. He was the only one on earth that had the ⁴עליונים is in the הקב"ה just like, מלך התחתונים בקשו – explain that the מלאכים made a mistake and wanted to sing before him – חז"ל, Consequently, לומר לפניו קדוש.⁵

At first it was a perfect world. There was no need for clothing; the גוף itself was the covering. אדם was a real presence and being besides for the גוף. The טוב ורע was not within the human. In short, the world was perfect.

As a result of אדם's sin the world changed. Mankind became smaller physically⁶ and spiritually, and צער came into existence.⁷ Death and handicaps are present in the world because of the חטא of אדם.

In addition, seasons began to change. (ח.) states that when אדם experienced the change in daylight hours, in that it was getting darker earlier, he thought the world was going back to תהו. Furthermore, man became identified with his body as an expression of the self. Instead of flesh covering the internal identity, the body needs another layer to cover the "אני", which has moved a step away from his עצם.⁸ The אדם became more identified with his body. Hence, אדם needed clothing.

The next change is because of קין. Man used to be implanted and קבוע in his location, as seen from (ד, יב) פסוק, after קין sinned the (כ, יט) שופטים, which states עץ השדה. However, after קין states נע ונד תהיה בארץ. He went into exile. He had less of a connection to the ground. [In R' Ezra's imagination אדם עץ השדה means, that by every step אדם took, roots rooted from his feet into the

⁴ [Ed. note: אדם הראשון learns out from a פסוק in ירמיהו that mankind only dwells in places where אדם decreed (ברכות לא). The רבנן in (ג, יט) learn from the above פסוק that this was before the חטא. To quote: ותאמר האשה אל הנחש, והיכן היה אדם באותה שעה, אבא בר קורייא אמר נתעסק בדרך ארץ וישן לו. רבנן אמרי נטלו הקדוש ברוך הוא והחזירו בכל העולם כלו, אמר לו כאן בית נטע, כאן בית זרע, הדא הוא דכתיב (ירמיה ב, ו): בארץ לא עבר בה איש ולא ישב אדם שם, לא ישב אדם הראשון שם]

⁵ בראשית רבה ח, י

⁶ חגיגה יב.

⁷ [Ed. note: The מסילת ישרים (פרק א) writes:

ואם תעמיק עוד בענין תראה כי העולם נברא לשימוש האדם. אמנם הנה הוא עומד בשיקול גדול. כי אם האדם נמשך אחר העולם ומתרחק מבוראו, הנה הוא מתקלקל, ומקלקל העולם עמו. ואם הוא שולט בעצמו ונדבק בבוראו ומשתמש מן העולם רק להיות לו לסיוע לעבודת בוראו, הוא מתעלה והעולם עצמו מתעלה עמו... והנה על העיקר הזה העירונו זכרונם לברכה במדרש קהלת, שאמרו, זה לשונם: (קהלת רבה): ראה את מעשה האלקים וגו' (קהלת ז יג), בשעה שברא הקדוש ברוך הוא את אדם הראשון, נטלו והחזירו על כל אילני גן עדן ואמר לו, ראה מעשי כמה נאים ומשובחים הן, וכל מה שבראתי בשבילך בראתי, תן דעתך שלא תקלקל ותחריב את עולמי]

⁸ This fits with the יסוד that the more which exists outside a person, the true identity of one's self becomes less. This applies to things, such as technology, in that it does not let one express his deepest own כחות. The first "external identity" was clothing.

ground.] This sin changed all mankind. One should not mistakenly think that we do not come from קין and are therefore not affected, because נעמה, the wife of נח, was a descendant of קין.⁹

The next change happened due to דור אנוש 'ד flooded their dwelling places; it was a little מבול.¹⁰ Mediterranean means middle earth.¹¹ The flood reached as far as א"י. This is why the cities on the borders have their names. עד כה → עכו; and עד פה → יפו.

People did not get the hint and continued to sin. This caused 'ד to bring the מבול on the entire world. After the מבול man was permitted to eat meat. The מבי"ט explains that קין killed הבל because הבל killed an animal. Prior to the מבול animals were on a higher status. The מבול changed creation, and made animals lower, henceforth allowing man to eat them.¹²

In short, the world we live in currently came about because of the decisions made by people.¹³

Part 2

As the תחתונים מלך of the אדם הראשון קודם החטא was on a such a lofty level that he was the מלך of the תחתונים. To understand how much ורדו בדגת הים ובעוף השמים ובכל חית הארץ הרמשת על הארץ פסוק (א, כח) says: To understand how much אדם changed from before חטא to after חטא is unfathomable. As distant as we are from that of נביאים, the distance אדם dropped from before חטא to after חטא is that much more. We have no understanding who אדם הראשון was. The fact the holiest angels, who have the best understanding who 'ד is, wanted to sing שירה to אדם הראשון,¹⁴ starts to shed light who אדם הראשון before sin was. He was (and we are in a diminished form) a צלם אלקים that is מוגבל. This is what the מלאכים saw.

Since אדם הראשון was the מלך of the תחתונים, he had the power to change this world. 'ד only created good. However, within creation he created the potential to create bad. אדם הראשון actualized

⁹ [Ed. note: This is according to קין, חנוך, עירד, מחויאל, מתושאל, למך, נעמה: The genealogy is as follows: בראשית ד, יז-כב (ד, כב) רש"י (ד, יז) quoting בראשית רבה. See though the רמב"ן (ד, יז) and the (ה, א) אבן עזרא who say that there is no trace of "רמז מוסר לשכר הצדיקים ועונשים לרשעים מקין והבל" based on this מהלך. The (ד, כב) רמב"ן brings other מדרשים to explain who is נעמה.]

¹⁰ [Ed. note: The נביא (ישעיה מ, יב) writes (as explained by רש"י) that 'ד created the world into thirds – one third desert, one third habitation, and one third water. Presently, the ratio of water to earth is 70:30. It comes out that if a third of the world was flooded, that means at one point the ratio of water to earth was 36.7:63.3, which fits well with the נביא.]

¹¹ [Ed. note: Mediterranean: Latin mediterrāneus, inland : medius, middle; + terra, land. The American Heritage® Dictionary of the English Language, Fourth Edition copyright ©2000 by Houghton Mifflin Company.]

¹² [Ed. note: The (ו, ד) רש"י (ו, ד) וגם אחרי כן) וז"ל: שעלה אוקיינוס והציף שליש העולם (רש"י) that 'ד created the world into thirds – one third desert, one third habitation, and one third water. Presently, the ratio of water to earth is 70:30. It comes out that if a third of the world was flooded, that means at one point the ratio of water to earth was 36.7:63.3, which fits well with the נביא.]

¹³ [Ed. note: It says in (נו): שבת:

אמר רב יהודה אמר שמואל בשעה שנשא שלמה את בת פרעה ירד גבריאלי ונעץ קנה בים ועלה בו שירטון ועליו נבנה כרך גדול [של רומי] במתניתא תנא אותו היום שהכניס ירבעם שני עגלי זהב אחד בבית אל ואחד בדרום נבנה צריף אחד וזהו איטליאה של יון]

¹⁴ אמר רבי הושעיא, בשעה שברא הקדוש ברוך הוא אדם הראשון טעו מלאכי השרת ובקשו לומר לפניו קדוש – בראשית רבה (ה, י)

that potential when he ate from the tree עץ הדעת טוב ורע. Since אדם הראשון ate from the tree, he brought bad to the earth. Man used to not be identified by his body. The body was just his covering. It was the covering of the צלם אלקים that is מוגבל. After sin, the person became more identified with his body. Henceforth, a person needs clothing to cover the body. Now we say “I am tired.” But we should say “The body that the I am in is tired.” Our identity has become more identified with our body due to the sin of אדם הראשון.

Before sin there was no death nor sickness. Once again this changed because of אדם's sin. Even when כלל ישראל attains the level of החטא קודם הראשון אדם at הר סיני and then loses it due to the חטא העגל, it is not the same as החטא קודם הראשון אדם and then the sin. When כלל ישראל reached the level of החטא קודם הראשון אדם, it only applied to them – it was not on a worldly level. Therefore, when they sinned it was on a micro scale. On the other hand, when אדם הראשון sinned, he changed destiny for mankind. He had this power to change the world because he was the מלך of the תחתונים.

This is how one has to approach חומש. One has to realize that the cast of characters that are being dealt with are not on the same levels as us. The brotherly rivalry that happens in חומש is not the same that happens in today's world. Instead of putting our הנחות into the stories, we should instead leave it, and rather try to realize how great we are because we come from these giants.

We have to realize how great we are. We are still called אדם.¹⁵ We are to a certain extent still the מלך of the תחתונים. As the רמבם writes: Every action affects the world. We have to realize that we are a צלם אלקים that is מוגבל.

Part 3

A person asked Rabbi the following question: Why is there a concept of מטמם (plugging up) the לב? Why is it that if I eat *traif* it affects my נשמה? Why couldn't ד' create וחשבון using a tally sheet. If I do good, I get a check on the good side, and if I do bad, I get an “x” on the bad side. Why does the bad affect the entire person?

חז"ל say that the מלאכים mistakenly wanted to say קדוש to אדם. How can this be? How did they make such a mistake? ד' created מלאכים to say קדוש to Him. How did they mess up so badly and בקשו לומר לפניו קדוש.¹⁶ How did the מלאכים mistake a נברא with the בורא?

The answer is that אדם הראשון was the מלך התחתונים. Just like הקב"ה is the מלך in the עליונים, so too אדם הראשון was the מלך התחתונים. He was the only one on earth that had בחירה; he was higher

¹⁵ אתם קרויין אדם (יבמות סא.)

¹⁶ אמר רבי הושעיא, בשעה שברא הקדוש ברוך הוא אדם הראשון טעו מלאכי השרת ובקשו לומר לפניו קדוש – בראשית רבה (ח, י)

than all the animals. He was a צלם אלקים in a מוגבל form. Accordingly, the מלאכים mistakenly thought that just as they were supposed to sing before the מלך העליונים, so too they should sing before the מלך התחתונים.

Since אדם is the מלך התחתונים, he has the power to change earth. The actions and מחשבות of man have a real impact on earth. When one throws a rock at a window, the window breaks. When אדם does something on earth, it has ramifications. This applies to the physical world, and to the spiritual world.¹⁷ The sins man performs are real. When אדם הראשון ate from the עץ הדעת, he caused death, disabilities, and cancer to come into effect. When קין killed הבל, mankind became less attached to the ground – נע ונד. When חם sinned, he caused that now a certain sect of people have to be slaves. Animals became מותר to eat after the flood because the level of an animal became less. The actions of man, the מלך התחתונים, caused realities to occur. The choice made by man has consequences.

This is why when one eats *traif* it is מטמם the לב, because when one does something, he is causing something real to occur. When a person does a bad action, he causes a real change in the spiritual world as well as the physical world. We have to realize how great we are. We are still called אדם.¹⁸ We are to a certain extent still the מלך of the תחתונים. As the רמב"ם writes: Every action affects the world. We have to realize that we are a צלם אלקים that is מוגבל.

Part 4

The first 2 פרשיות of the תורה transverses a period of 2000 years, which is a third of the time given to mankind. תוהו states that the first 2000 years are referred to as תוהו:

תנא דבי אליהו ששת אלפים שנה הוי עלמא שני אלפים תוהו שני אלפים תורה שני אלפים ימות המשיח
How can this be? How is it that ד' created a world where a third of time would be תוהו – darkness, confusion, nothingness? רש"י defines תוהו in the second פסוק of בראשית as תמה ושממון (wonder and desolation). Why would ד' create a world where the first third of time has no meaning?

It is not possible to entertain such a thought. Therefore, it must be explained as follows:

It all begins with the חטא of אדם הראשון. By eating from the עץ הדעת he fails his mission of bringing כבוד שמים to earth. ד' waits patiently (ארך אפים) two sets of ten generations to fulfill the mission of bringing כבוד שמים to earth. The first time ד' waits is from אדם to נח. Seeing that humanity

¹⁷ [Ed. note: נפש החיים (א:יח) writes that a transgression involving speech causes more spiritual damage than one involving an action, while a transgression involving one's thoughts causes damage that reaches in an even higher spiritual realm (since one's thoughts derive from a higher place than one's speech or actions)].

¹⁸ אתם קרוין אדם (יבמות סא).

is not fulfilling their mission, 'ד takes a sliver of mankind – נח and his family – to make another attempt to fulfill the mission. 'ד waits another 10 generations – from נח to אברהם – for the mission to be fulfilled.¹⁹ However, both sets of 10 generations fail their mission. After which, 'ד gives over this mission to a new מציאות, named כלל ישראל. The rest of the world loses their chance to bring מציאות on earth for eternity; from this point on it is solely up to כלל ישראל.²⁰ This new מציאות begins with אברהם, and then continues with the other 2 אבות making a triple cord – החוט המשלש לא – הר סיני. The process of creating this new מציאות culminates by הר סיני.²¹ במהרה ינתק

Accordingly, this that תוהו refer to the first 2000 years of creation as תוהו, is not because in essence that is what it was. Rather it is the outcome of the failures. Because the people at that time failed their mission, the result was that כלל ישראל had to be formed. Looking back to that time, after the fact, תוהו say that it was תוהו. It was 2000 years of nothingness because of the failures. The people at that time could have recognized 'ד through the בריאה. Just as אברהם realized 'ד solely by looking at the בריאה; so too, the rest of the people should have done so. Not only that, but the connection to 'ד the אבות attained through the בריאה was more real than what one can attain nowadays through the תורה.

The straw that broke the camel's back is the דור הפלגה in 1996. The episode is recorded within 9 פסוקים which have much in them. The (ו-ז) say:

ויאמר ד' הן עם אחד ושפה אחת לכלם וזה החלם לעשות ועתה לא יבצר מהם כל אשר יזמו לעשות הבה נרדה ונבלה שם שפתם אשר לא ישמעו איש שפת רעהו

explains that the reason one did not understand his friend is because the common language that was between them disappeared. When one asked for one thing, the friend thought it was something else, and this caused turmoil.

Rebbi suggested that this is not where the 70 languages were created. Rather they were created before. The דור הפלגה articulates who the 70 nations were. When it does this, it says that each one had its own language.²² Nevertheless, there was one

¹⁹ [Ed. note: In truth there are 11 generations. The on רשב"ן (ה, ב) leaves out נח because he was already counted in the first set. The (שם) מאירי leaves out (שם).]

²⁰ [Ed. note: The רמח"ל writes in במדבר (p. 29) that until the time of אברהם, 'ד had not chosen any nation from among the nations; rather He wanted the entire world to rectify itself, in one stage.]

²¹ קהלת ד, יב

²² After the פסוקים writes the nations that came from יפת, it writes: למשפחתם בארצותם איש ללשנו למשפחתם (ה, ב). After it writes the nations which came from חם, the פסוק writes: למשפחתם בארצותם (י, ה). And the פסוק writes similarly by שם the following: למשפחתם בארצותם לגויהם (י, לא). (כ, ה).

common language which everyone understood. This was לשון הקודש.²³ When they all came together to rebel they spoke this common language. 'ד removed this common language, hence each one reverted back to his national language, thereby causing turmoil. The fact 'ד removed His language from the people caused that now the populace of earth could no longer fulfill the mission of bringing כבוד שמים to earth because the different nations could no longer communicate in a unified manner. Since this common language had been lost, the chance of bringing כבוד שמים to earth had also been lost.

²³ [Ed. note: רש"י (יא, א) explains the words שפה אחת to be referring to לשון הקודש]

לך-לך

Observation 1: The תהו ובהו stage ended with מגדל בבל in 1996. It was at this time that the 70 nations were dispersed throughout the land.

Observation 2: For the past 1500 years the main study of תורה was not תנ"ך nor משנה nor תלמוד, but rather בבלי. This is following the view of תוס' (קדושין ל.), who says that we fulfill learning everything by learning בבלי.¹

It is not a coincidence that the תורה which is learned comes from בבל, which is also where the episode happened which finished the era of תהו ובהו. For whatever reason, it seems that תלמוד בבלי is a כפרה for מגדל בבל.

Part 1

נח goes through 2 sets of 10 generations. It commences with אדם, who is supposed to bring כבוד שמים to earth by being מדמה to הקב"ה.² He is the מלך התחתונים just like ד' is the מלך העליונים. He is the only one on earth that has בחירה. The purpose of creation is for him – סוף מעשה במחשבה תחלה. However, אדם fails his mission. ד' waits 10 generations for the task of bringing כבוד שמים to earth to be fulfilled – but they fail, and the מבול wipes them out. The second set also fails this mission, and it concludes with the הפלגה. דור הפלגה, which was led by אברהם, is the only one that could complete this mission. This process takes 450 years. The סדר העולם says that אברהם is 52 when the process begins. This starts with ואת הנפש אשר עשו בחרן, and culminates by מתן תורה (יב, ה),³ therefore the only people that could bring כבוד שמים to earth is כלל ישראל. At that moment, ישראל also takes effect.

¹ אמר רב ספרא משום רבי יהושע בן חנניא: לעולם ישלש אדם שנותיו, שליש במקרא, שליש במשנה, שליש בתלמוד. ור"ת כ' שאנו סומכין אהא דאמרינן בסנהדרין (כד.) בבל בלולה במקרא במשנה ובגמרא דגמרת בבל בלול מכולם.

² Rebbi pointed out that although אדם was in גן עדן and all his physical needs were provided for, he still had to work hard to serve ד', as the פסוק (ב, טו) says: לעבדה ולשמרה.

³ יבמות סא.

The (ע"ז דף ט.) explains that the world will be around for 6000 years. Within this time, the world will have 3 eras, each consisting of 2000 years. There were 2000 years of תהו ובהו, then 2000 years of תורה, and the era that the world is presently in is the final stage, which is 2000 years of משיח. אברהם was born in 1948, and when he was 52, the world entered the 2nd era of 2000 years – the 2000 years of תורה.

At the same time אברהם begins the process of taking over the אדם role, the world leaves the time period which is referred to as the 2000 years of תהו ובהו, and enters the 2000 years of תורה. From the 2000 year mark – the beginning of the תורה stage – until the day משה fights with the מלאכים⁴ and presents the תורה to כלל ישראל, some 450 years later, is like בין השמשות. Although it is the תורה stage, there is no תורה on earth. Similarly, אברהם יצחק ויעקב, although they were Jewish, they were not במצות חיוב. The חיוב in מצות does not come until מתן תורה.⁵ It is true that אברהם is the first Jew, and that he is responsible for כלל ישראל; nevertheless, it is not until 450 years later that כלל ישראל is formed, henceforth being במצות חיוב.

אברהם is unique. He is the first one to recognize ד' through the בריאה. It may be true that there were other great צדיקים at that time, but they were not like אברהם. The other ones, i.e. יפת, שם, and אבר had people to learn from. On the other hand, אברהם came to the recognition on his own, without being taught. In a similar vein, יעקב, יצחק, and the שבטים were taught by אברהם about הקב"ה. They did not come to this recognition on their own. Consequently, אברהם is unique.

מתן תורה were Jewish but not במצות חיוב. The חיוב in מצות does not come until מתן תורה. It is true that אברהם is the first Jew, and that he is responsible for כלל ישראל; nevertheless, it is not until 450 years later that כלל ישראל is formed, henceforth being במצות חיוב.

When משה fights with ד's assistance against the מלאכים and takes the תורה from them, משה alters reality. Until that point, the concept לא בשמים היא did not apply. Rather it was very much in שמים. The תורה was written על גבי אש לבנה.⁶ This is why שבועות is called זמן מתן תורתנו. Until it was given, it was not given. In other words, the תורה was not on earth.

Accordingly, a question arises. How were all the individuals in the תהו ובהו stage supposed to connect to ד'? How did people connect to ד' from day 1 to the day משה fought with the מלאכים to bring the תורה to כלל ישראל? How were they supposed to realize that there is הקב"ה if there was no

⁴ שבת פח:-פט.

⁵ [Ed. note: See (שער א פרק כא) and (בראשית לז, לה) נפש החיים (שער א פרק כא)]

⁶ מדרש תנחומא (פרשת בראשית א)

עירוב⁸ such as דרבנן's, and keep מס' ע"ז⁷ in his פרקים 400 אברהם have, Furthermore, how did תורה? תבשילין in addition to the דאורייתא's?⁹ Similarly, the משנה למלך¹⁰ writes that all the שבטים believed that they had all the דינים of ישראל; and the debate between יוסף והשבטים was in regard to being מחמיר and also keeping the מצות בני נח aside for just the regular מצות.¹¹ So how did they keep the מצות?

The answer is that they connected through the בריאה (creation). If one wanted to, he was able to connect to הקב"ה by paying attention to the בריאה. During the תהו ובהו era, nature brought a person to the realization that there is a creator. It was through nature that a person reached extreme heights. By looking outside and paying attention to the plants, trees etc. one grew tremendously. The world was created through the תורה. The תורה was the blueprint of the world.¹² Therefore, in that era, when one recognized הקב"ה through creation, he automatically knew the תורה, and its ordinances. The order is: Hashem → תורה → world. Hence, if one connected to ד' through creation, that means he must have passed the תורה on the way. Therefore, if one wanted to, he was able to look at the בריאה and understand the מצות. If one looked at a tree, he was able to see הלכות ערלה. If one looked at an animal, he was able to see הלכות אבר מן החי. The בריאה had the תורה within it. The אבות learned the תורה by looking at the בריאה. Just like nowadays כלל ישראל needs the אוריינתא to connect to הקב"ה; before מתן תורה, the בריאה connected a person to הקב"ה. [To bring out his point, Rebbi said that it goes so far that they knew every Brisker Rav.]

Since the בריאה was the conduit to recognize 'רצון ד', the individuals that did accomplish this task were living a more real life. (הל' ע"ז). רמב"ם writes that there were many individuals that realized הקב"ה existed and followed His ways. Nevertheless, אברהם was the only individual that tried to convince others. 'ד wanted an individual to spread the idea to the world that of ממלך מלכות. Finally, אברהם took it upon himself to spread that idea.

This all changed when משה received the תורה. At that moment, reality was altered. A real

⁷ ע"ז יד; Rebbi suggested that there is no coincidence that the מסכת recorded is ע"ז since אברהם battled ע"ז.

⁸ [Ed. note: (בראשית לג, יח) explains why עירוב תבשילין is responsible for אברהם, while יעקב is responsible for עירוב תחומין.]

הטור הארוך. For answers, see ברית מילה אברהם waited to perform [Ed. note: ראשונים are bothered as to why יומא כח: 9 circumvent the question by saying that the שמך (א, יז) and משך הכמה (יז, ג) The. חזקוני (שמ) and (בראשית יז, כו) answers like the above mentioned גרי"ז (פרשת לך-לך) The. ערל until he was commanded. The. אברהם and with this יסוד answers how יעקב married sisters.]

¹⁰ פרשת דרכים (דרך האתרים דרוש ראשון)

וזה לשונו: **השבתים** היו **סוברים** שיצאו מכלל בני נח אף להקל... אך יוסף מרוב חסידותו סובר דלא יצאו מכלל בני נח להקל ולעולם תיביבם בחומרות בני נח ובחומרות ישראל

אסתכל באוריתא וברא עלמא (זוהר, פרשת תרומה) ¹²

change occurred. One cannot connect to 'ד nowadays by looking at the בריאה. In order to connect to 'ד one must learn תורה.¹³ At the בריאה changed – it became less. Similarly, at that moment, the concept לא בשמים היא came into effect.

To explain by contrasting the different time periods: From the time the תורה was given, one could only connect to 'ד via the תורה. One lives his day-to-day life, and then has the תורה impose the laws on him. The תורה is an outside feature of one's day to day life. However, before the תורה was given, when one lived his life, he connected to 'ד. When one did his regular day to day activity, he connected to 'ד. There was no outside factor needed to connect to 'ד. Accordingly, the life was more real.

To bring out the point more: When one went to the בהמ"ק, one saw the היכל which had 3 things present: a) קטורת, b) מנורה, and c) לחם הפנים. Not all individuals were privileged to enter there. Furthermore, even those that did see this sight, they only sensed it when they were there. On the other hand, the אבות were living in the היכל. Their daily lives were in the presence of הקב"ה.¹⁴ The רמב"ן בהקדמה לשמות explains that the 3 things which were in the homes of the אבות [a cloud which was stationed over the tent, הדלקות נרות, and חלה which stayed fresh] were there because they were living with the שכינה. The בהמ"ק, which had the same three things, replicated the life of the אבות. The אבות were living with the שכינה; as opposed to the future generations, who were not on such a high level. The future generations needed to travel to the בית המקדש to see the same three things which were in the homes of the אבות.

In שמע, the paragraph preceding שחרית, states:

אבינו מלכנו בעבור אבותינו שבטחו בך, ותלמדם חקי חיים כן תחנונו ותלמדנו: אבינו האב הרחמן, המרחם, רחם עלינו, ותן בלבנו להבין ולהשכיל, לשמע, ללמד וללמד, לשמר ולעשות ולקיים את כל דברי תלמוד תורתך באהבה והאר עינינו בתורתך

“Our Father, our King, for the sake of our forefathers who trusted in you, and whom you taught חקי חיים; so too, be gracious to us and teach us. Our Father, the merciful Father, Who acts with compassion, have compassion and put into our hearts... תלמוד תורתך.”

In this paragraph, we are asking the הקב"ה to help us learn תורה. When doing so we compare our learning to that of the אבות – the ones that trusted in Him – בעבור אבותינו שבטחו בך. We plead

¹³ [Ed. note: The גמרא (עירובין ק:) says:

אמר רבי יוחנן אילמלא לא ניתנה תורה היינו למידין צניעות מחתול וגזל מנמלה ועריות מיונה דרך ארץ מתרגגול שמפייס ואחר כך בועל [משך חכמה (שמות לב, טז) Also see עכשיו דנתנה תורה אין לנו ללמוד מאלו that מדייק is בן יהודה and the

¹⁴ [Ed. note: (שבת נה: ד"ה חללת) writes: רש"י (שבת נה: ד"ה חללת) writes: עד שלא נבנה אהל מועד היתה שכינה מצויה באהלי צדיקים]

with 'ד that just as He had taught our forefathers חיי חק, so too He should teach us תורה. Rebbe suggests that the פשוט of חיי חק is what was described above. It is learning the תורה via the בריאה, תורה. The אבות had learned the תורה via חק חיי, while we learn it through the תורה.¹⁵

Part 2

אדם was not a Jew; he was the first man. אברהם was the first Jew.¹⁶ All beginnings have the #10 play a role in one way or another. The world came into being via the 10 מאמרות; our forefather, אברהם, began the formation of כלל ישראל with the 10 tests; and כלל ישראל became an עם after the 10 מכות.

All those prior to אברהם may have been great צדיקים, but they were not Jewish.¹⁷ אברהם is the first Jew. This happens when he is 70 by the ברית בין הבתרים.¹⁸ Until אברהם, the mission to bring כבוד שנים to earth was on a global level.¹⁹ There are three names provided when the mission was on a global level – a) אדם, b) בני אדם, and c) בני נח. However, once it changed from a global level to a distinguished sect, the term Jew could be used.²⁰ The first one to be distinguished for this role is אברהם, hence making him the first Jew. Accordingly, it is no coincidence that when the תורה (ב), אברהם, it uses the word בהבראם, which is the same letters as באברהם. Although אברהם is the first Jew, the שם ישראל is not given until יעקב, חוט המשולש. And the process of taking over this role is only complete when 'ד takes one nation from another by יציאת מצרים.²¹ Although כלל ישראל is born at this time, it is not for another 50 days that the process comes to a culmination. It becomes a nation at this time, but the process is not complete until כלל ישראל receives the תורה. In short, from פרשת לך-לך to פרשת יתרו one topic is discussed – the making of כלל ישראל into a nation.

From פרשת לך-לך to פרשת יתרו is the development of כלל ישראל into a nation. סימן מעשה אבות starts with אברהם and ends with יעקב. The 10 tests of אברהם corresponds to the 10 מכות. And the fact that יעקב bowed down to פרעה (when he went down to מצרים during the famine) corresponds to the enslavement of בני ישראל in מצרים.

¹⁵ The גר"א on פרשת האזינו discusses this concept that אברהם connected to the תורה in a different manner.

¹⁶ It is not clear when he got this שם; nevertheless, it makes sense that it began at the ברית בין הבתרים.

¹⁷ [Ed. note: See ערוה גוים which learns from נח that the ערוה is called גוים.]

¹⁸ אברהם calculates that אברהם is 70 by the ברית בין הבתרים.

¹⁹ [Ed. note: The רמח"ל writes in אדיר במרום (p.29) that until the time of אברהם, 'ד had not chosen any nation from among the nations; rather He wanted the entire world to rectify itself, in one stage.]

²⁰ The term, Jew, changed again after הר סיני. From the then on the definition is: A nation governed by rules which were received at הר סיני.

²¹ The לקחת לו גוי מקרב גוי says: פסוק (דברים ד, לד)

There are 2 pillars in the foundation of כלל ישראל: A) ברית בין הבתרים and B) ברית מילה. These 2 brought כלל ישראל to a new level. In other words, there are 5 levels of mass on earth: Starting with the lowest: דומם (rock), צומח (flower), חי (animal), דבר (people), and the highest is כלל ישראל. A ברית is a covenant which connects 2 separate parties. A ברית is made by dividing one item and then doing something which connects the two. Therefore, by the ברית בין הבתרים, Avraham cuts up one animal and puts it on 2 sides. After which, he walks through the 2 parts. This symbolizes that although there are 2 halves in the ברית, the 2 halves are really one. רמב"ן explains that ברית is from the word ברא (creation) because you are creating something new.²² Similarly, the תורה is the ברית between כלל ישראל and הקב"ה. The תורה combines the two parties – ישראל ואורייתא – since the ברית is via the תורה, and the תורה is referred to as אש,²³ the first word of the תורה is בראשית, which can be read as ברית אש, with the אש (תורה) connecting the two sides of the ברית.

ערלה: Every Jewish male has to enter into a covenant with ד'. The removal of the ערלה completes the body, which also enables a covenant to take place. There is a covenant taking place between that Jew and הקב"ה. Just like אברהם entered a covenant with ד', so too, every individual of כלל ישראל enters a covenant with ד'. One of the ברכות by the ברית is "להכניסו בבריתו של אברהם" – because at this ceremony the ברית is being reenacted. The משנה (לא:) states that every Jew is considered circumcised, even if an individual did not actually go through the ceremony. This is in contrast to a גוי, who is always coined as an ערל, even if he had gone through the ceremony.²⁴ The reason is because a ברית only means something if one is entering into an agreement/covenant with someone else.²⁵

It was only done once in history. סדר הדורות explains that אברהם was 70 years old at the time of this event.²⁶ This commences the 430 years of גלות. Why was it only done once? Why is it not done in every generation?

²² To quote: והמלה נגזרת מן בראשית ברא אלקים, והנה בריתי כמו ברייתי (נח, יח). The word ברייתי means "My creation."

²³ This is how the תורה is referred to in the second פסוק of וזאת הברכה.

²⁴ וז"ל: קונם שאני נהנה לערלים – מותר בערלי ישראל, ואסור במולי נוכרים. שאני נהנה למולים – אסור בערלי ישראל, ומותר במולי נוכרים שאין הערלה קרויה אלא לשם נוכרים

²⁵ [Ed. note: מ"ע שיש בה כרת and ברית מילה are both קרבן פסח. It is interesting, based on ספר החינוך, that the first מצוה given to a Jew has כרת, and the first מצוה given to כלל ישראל has כרת. (Although קרבן פסח is the 2nd מצוה given to כלל ישראל, it could be seen as the first because כלל ישראל needs to first be קובע זמן.)]

²⁶ According to this, one has to say that אברהם traveled to א"י twice. To explain: the ברית בין הבתרים is recorded at the end of פרשת לך-לך, while ד' commands אברהם to travel to א"י in the beginning of פרשת לך-לך. When ד' commands אברהם to leave his home town, the פסוק says that אברהם is 75. Accordingly, if the ברית בין הבתרים happens when אברהם is 70, it must have happened prior to the commandment of לך מארצך, which happens when אברהם is 75.

Let us go through the (פרק ט"ו) פסוקים:

I cannot have children. אברהם and שרה did not have the organs to procreate.

Everyone has a ²⁷אין מזל לישראל – You will have children; you are not controlled by nature – שר on their behalf to communicate with Me. כלל ישראל will communicate with Me without an intermediary. Rebbe suggests that this is where אברהם becomes a Jew.

A question is posed by אברהם. To quote: "Whereby shall I know that I am to inherit it?"

אברהם goes to sleep. [תרגום] responds by saying to cut the animals and do the procedure. גליות 4 to מעשה אבות סימן לבנים is אימה, חשכה, גדולה, נפלת ירושלמי explains that

The answer begins with ידע תדע, which answers the question that אברהם had posed in פסוק ח'. The answer begins with ידע תדע, which is like the question, במה אדע. They will be enslaved for 400 years and then leave with much wealth. In addition, they will return to א"י after 4 generations.

Why should כלל ישראל be enslaved for 400 years? What did אברהם ask for that we deserve to get such a גלות? Why is the punishment so harsh for the inquiry? What did he say that was so terrible?

Let us take another look at the פסוקים:

He had full trust in ד'. He was not lacking any אמונה.

אור כשדים, "I, הקב"ה, took you out of – ז'

The question is posed: "במה אדע כי אירשנה" ח'.

אברהם had full אמונה. He did not doubt ד' one iota. He believed that ד' would keep His promise. So, what was his question?

He was asking ד' as follows: Very good that you are promising ארץ ישראל. But how will I know that כלל ישראל will stay alive even after they sin? How do I know that this promise will be a ירושה, in that it will be everlasting without any conditions attached ("כי אירשנה")? I am on a high level; I am living a "חקי חיים" life. Therefore, the ירושה is only for those that are like me. What about those that are not on the same level?²⁸ What about those that do עבירות and do not have full אמונה?²⁹

²⁷ שבת קנו.

²⁸ [Ed. note: The רמב"ן writes: במקש אברהם שידע ידיעה אמיתית שיירשנה ולא יגרום חטאו או חטא זרעו למנעה מהם]

²⁹ [Ed. note: תענית (כז:) explains the question as follows: אמר אברהם רבש"ע שמא ישראל חוטאין לפניך אתה עושה להם כדור המבול וכדור הפלגה, א"ל לאו, אמר לפני רבש"ע הודיענו במה אירשנה? א"ל קחה לי עגלה משולשת ועז משולשת וגו']

To this הקב"ה responds: "They will go down to מצרים, and I will eventually take them out." Just like אנכי ד' אלקיך אשר הוצאתיך מארץ מצרים, so too, אשר הוצאתיך מאור כשדים will happen to them.³⁰

אברהם was removed from טבע. The first time that anybody was removed from טבע was אברהם by אור כשדים. He wanted to know that כלל ישראל will be above טבע even after they sin. He wanted an assurance for כלל ישראל even after they sin – ישראל הוא – True,³¹ כלל ישראל can trace their ancestry back to אברהם, but one can also trace it back to תרה. Accordingly, אברהם wanted an assurance for the future generations that they will be privileged to the land. To this, הקב"ה responds, that if they go down for 400 years and have their own exiting from אור כשדים, their own above טבע occurrence on a nationwide level – this will be an assurance for you (ידע תדע) that they will stay alive even after they sin, and even after they are kicked out of א"י.³²

Part 3

The world was created in 7 days with 10 מאמרות. However, when it came to ישראל כלל taking over the אדם role, it took over 450 years and with 3 sets of 10. First, אברהם had 10 tests; second, there were 10 מכות, which formed the nation when ד' took one nation out of another nation (from the ברזל); third, there were 10 דברות said by סיני הר.

This stark contrast of 3 sets of 10 instead of 1 set of 10 is because now we could only connect to ד' via the תורה. Each one of the three 10's completes the link between us and Hashem – To elaborate:

ישראל (י' נסיונות של אברהם) ואורייתא (י' דברות) וקדשה בריך הוא (י' מכות) חד הוא.

On the other hand, before the תורה was given they connected via the בריאה, therefore all that was needed was one set of 10.

³⁰ [Ed. note: The פסוקים 2 compares רמב"ן (בראשית יא, כח ד"ה וזהו שאמר) to the phrase אשר הוצאתיך is only found by these פסוקים.]

³¹ [Ed. note: אמר רבי אבא בר זבדא: אף על פי שחטא – ישראל הוא (סנהדרין מד).]

³² The following question was asked: How can Rebbi explain that גלות מצרים is not a punishment (עונש) if the גמ' (עונש) says explicitly otherwise. To quote: "מפני מה נענש אברהם", and שמואל answers that it is because אברהם asked במה אדע. To this, Rebbi replied: אונקלוס, twice (כב, יט and שמות כא, כב), translates עונש as גבייה (collection). Therefore, the question does not start. The word עונש does not mean punishment, rather it means collection. Hence, ד' made us go down to מצרים for 400 years because this is the collection for the promise.



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הקדמה לספר בראשית הרב עזרא נברגר

As this week is *Parshas Bereishis*, we will discuss a *hakdomo* to the whole *Sefer Bereishis*.

I would like to suggest that *Sefer Bereishis* is separate from the other four *Seforim* that make up the rest of the Torah. *Sefer Shemos* through *Sefer Devorim* is the *leidas* Moshe until *misas* Moshe and covers the *hispat'chus*, development, of *Klal Yisroel*.

Sefer Bereishis, on the other hand, is not Moshe Rabbeinu nor is it *Klal Yisroel*. There are two main parts to *Sefer Bereishis*. One is *Brias HaOlam* until *Dor Haflaga*, which is known as the *alpayim shel tohu*. Then there is the development of the *Avos* up through the *misa* of Yosef HaTzaddik. The former is primarily the *briah*, *chet Adam haRishon*, the *chet* of Kayin, the *chet* of *Dor HaMabul*, *Enosh*, and then the *Dor HaFlaga* in year 1996 which ended the *tekufas alpayim shel tohu*.

Following that is the *alpayim shel Torah* and the development of the *Avos* and *Klal Yisroel*. Avraham Avinu, as the *gemara* in *Avoda Zara* says, at age fifty-two went to *Canan* with "*es hanefesh asher asu b'Charan*." He separated from Terach and subsequently from Lot. Then Yishmael is not part of *Klal Yisroel*, only Yitzchok is. Even from Yitzchok, Esav is not part of *Klal Yisroel*, only Yaakov. Yaakov Avinu becomes *Yisroel* and is *mitaso shelaymuh* which culminates in the "*Shema Yisroel Hashem Elokeinu Hashem Echad*" with which all the *Shevatim* are able to tell Yaakov that they are unified in their recognition of the *Ribono Shel Olam* being *Echad*.

Interestingly, both sets of *Seforim* end with the *brachos* to *Klal Yisroel*. *Sefer Bereishis* ends with *Birchas Yaakov*, and as *Rashi* points out numerous times is *Parshas Vezos HaBracha*, Moshe's *brachos* to *Klal Yisroel* parallel them somewhat. This is because these are the two *chalokim* of Torah.

A question could be asked, what is the connection between the two parts of *Sefer Bereishis*? The *Ramban*, in his *hakdomo* to *Sefer Shemos* where he describes how *Shemos* is a continuation of *Sefer Bereishis*, describes *Sefer Bereishis* and explains the connection between its two parts. He says that just like the first two *parshiyos* are the *yetzira* (formation) of the universe, the rest of *Sefer Bereishis* about the *Avos* is the *yetzira* for the children, for *Klal Yisroel's* future. This is because all of the events of the *Avos* hint and inform us of everything that happens to *Klal Yisroel*. This is *maaseh avos siman labonim*. Therefore, both halves of *Bereishis* are *sefer yetzira*.

I would like to suggest that the idea of the *Ramban* is deeper still. The entire *tachlis* of the *briah* is to bring about *kevod shomayim*. The *Chochmas HaBorei* was that the greatest *kevod shomayim* will come through *Adam* who is a mixture of *ruchni* and *gashmi*, *neshama* forged to *guf*, and that he is *Tzelem Elokim*. On the one hand, he is "*ma enosh ki sizkirenu, u'ven adam ki sifkidenu*," not so *chashuv*, but on the other hand he is "*me'at michasreihu mei'Elokim*," just a little bit less than the *Ribono Shel Olam* Himself. The entire *briah* is under *Adam*. Through his *Tzelem Elokim* and his *bechira*, he is supposed to bring about *kevod shomayim*.

This was and is the mission of *Adam*. *Adam HaRishon* committed his *chet* in *Gan Eden* and received *galus* from *Gan Eden*. Then the ten *doros* until the *Mabul* brought the world to the point that it needed to be destroyed, leaving only a small *cheilek* of *Adam*, that being *Noach* and his sons. Still, in the next ten *doros* from *Noach* until *Avraham*, *Adam* does not achieve the goal, the *tachlis* of the *briah*, of bringing *kevod shomayim* into the world from the *Tzelem Elokim*. This is what the

they experienced the revelation of the *Shechinah* at חצות הלילה. Klal Yisroel saw clearly that the Ribono Shel Olam had chosen us as His *bechor*, separate from the אומות, and that is "לקחת לו גוי מקרב גוי". That is the pinnacle of the *geula*.

This is what is being described in the *posuk* which brings together the two unique events in the history of the world, where there was a pure השכינה to Klal Yisroel at Har Sinai similar to that which occurred at the התגלות of *Geulas Mitzrayim*. The *pesukim* in *Parshas Va'es'chanan* describe this juxtaposition: "חשמע" (דברים ד, לג) עם קול אלקים מדבר מתוך האש כאשר שמעת אתה ויחי" (דברים ד, לג) a reference to *Ma'amad Har Sinai*, followed by, "או הנסה אלקים לבוא לקחת לו גוי מקרב גוי במסת באתת ובמפתים ובמלחמה וביד חזקה ובזרוע נטויה ובמוראים" (דברים ד, לג) גדולים ככל אשר עשה לכם ה' אלקיכם במצרים לעיניך". Klal Yisroel saw the השכינה during פסח. This is לילה פסח of the *shibud* turned into the brightness of the *geula*. In both these events of *Ma'amad Har Sinai* and *Geulas Mitzrayim* the next *posuk* concludes: "אתה הראת לדעת כי ה' הוא האלקים אין עוד מלבדו". The clear, matching השכינה of these two seminal events in history create the new *briya* of Klal Yisroel as the הנבחר עם and *keli* through which *Kevod Shamayim* comes to this world.

וירא

Part 1

Because כלל ישראל and ד' tells אברהם to have a ברית מילה so that there will be a ברית with ד'. Because of this ברית, a Jew is a Jew even if he is not circumcised, while a gentile is considered to be an ערל even if he is circumcised.¹ It is at this time that אברהם's name changes from אברם to אברהם.

What does אברהם mean?

The פסוק (יז, ה) explains that this name stands for אב המון גוים – he is the father of all nations. This is a dichotomy; this is ironic. At the same time אברהם is taking over the role of אדם, he is also becoming the father of all nations. He is known as אברם העברי (יד, יג), yet he is being named אברהם.

What is the reason for this? Why is he receiving this responsibility of being the father of all the nations at the same time as he is becoming secluded from the rest of the world?

The bulls brought as קרבנות on סוכות are for the sake of the nations. There are 70 bulls brought corresponding to the 70 nations. The גמרא (סוכה נה:) says that these קרבנות protect the nations. כלל ישראל, although separate, still want and need the other nations.

The last time mankind failed its mission, there was a מבול; total destruction. This time, however, everyone remains alive. True, כלל ישראל takes over the role of אדם and everyone else on earth becomes secondary; nevertheless, the עמים are still necessary. They are necessary to allow כלל ישראל to be ממלך הקב"ה. They are needed to be the recipients. This is why they are still around, as opposed to the מבול where everyone was destroyed. The people by the מבול had no more purpose; however, nowadays gentiles have a purpose.² As it says in the ראש השנה davening: וישתחוּ לפניך כל ויהיה ד' למלך על כל הארץ and הברואים. Without the nations, כלל ישראל cannot fulfill its task of being ממלך הקב"ה. This is why יצחק must be born after the ברית. He needed to be born to a father who is

גדרים (לא:) – קונם שאני נהנה לערלים – מותר בערלי ישראל, ואסור במולי נוכרים. שאני נהנה למולים – אסור בערלי ישראל, ומותר מולי נוכרים. שאין הערלה קרויה אלא לשם נוכרים

² [Ed. note: ע' דרך ד' ח"ב פ"ד אות ג-ו]

אברהם. The only person who could take over the next step in the racial purification is a child born from a person who is אב המון גוים.

Accordingly, when one walks on the street, he must be careful how he acts. He should not have a mindset of "I can do whatever I want without being concerned of what others think of me." On the contrary, he should be very concerned of his actions. He must make sure that the rest of the population perceive him as a representative of the Jewish people.

Part 2

Who is לוט? He is an interesting person. לוט plays a major role in אברהם's life. When אברהם leaves from חרן the (יב, ד) פסוק says: וילך אתו לוט. When אברהם goes down to מצרים, he has לוט accompany him. When אברהם leaves מצרים with much wealth, לוט receives the same treatment.³ When לוט is captured by the kings, אברהם saves him. After the מלאכים speak to אברהם, they go to סדום to save לוט.

In addition, the incident with לוט and his daughters is bizarre.⁴ There is no other description aside for bizarre. Any answer suggested still admits that the incident is bizarre. There is no way to circumvent it.

The following answer is not dismissing that the episode is bizarre. However, it is worthy to know the following: The גמרא⁵ explains that when כלל ישראל conquers the land in the beginning of יהושע, they only conquer 7 out of the 10 lands mentioned in the בריית בין הבתרים. There are 3 lands which are not touched. They are מואב, עמון, and אדום.⁶ In other words, the ברית with כלל ישראל will only be fulfilled after כלל ישראל gets the last 3 pieces of land. עשו and לוט are a necessary component for כלל ישראל. ועלו מושיעים בהר ציון לשפט את הר עשו והיתה לד' המלוכה – We need them.

The nations of עמון and מואב are not allowed to convert to Judaism. However, via תורה שבעל פה we know that this דין does not apply to the females – (יבמות עז). It is only through a דרשה that we know that they could enter. We need מואב and רות the נעמה to help bring the משיח. The אדם role can only be complete with דוד and משיח. This is why אדם had to give up 70 years of his life, and give it to דוד.⁷ The acronym of אדם is אדם ← דוד ← משיח.

³ ע' יג, ה ורש"י שם

⁴ The daughters were able to act with הפקרות because לוט offered them to the men in סדום (ה' יט, ה). [Ed. note: מדרש תנחומא (וירא יב) – בנהג שבעולם אדם מוסר עצמו להרג על בנותיו ועל אשתו והורג או נהרג, וזה מוסר בנותיו להתעולל בהן. אמר לו הקב"ה, חייך, לעצמך את משמרן]

⁵ The information provided is like one מאן דאמר. This is the פשוט of דברים.

⁶ ע' טו, יט ורש"י שם

⁷ במדבר רבה (יד, יב); וילקוט שמעוני (בראשית מא)

משיח who is responsible for לוט.

All episodes of bringing משיח are done in a bizarre manner. For example: לוט and his daughters; יהודה and תמר; and בועז ורות. The only way to bring the משיח is to get around the שטן. If משיח would come about in a normal manner, the שטן would stop it. The only way to thwart the שטן is by circumventing him. Therefore, the only way that עמון ומואב are allowed to join כלל ישראל is via a דרשה. The only way the children are created to bring the משיח is via bizarre manners.⁸ לוט isn't a זרע of אברהם, hence, he can't be part of כלל ישראל.⁹ However, his children play a role in the completion of the "אדם" at the end of days. This is why לוט has an important role, like that of שרה, in the episodes of אברהם, because לוט is needed for the משיח.

⁸ Rav Ezra suggested that perhaps the bizarre area must be in תאוה because חטא had only entered mankind because of the תאוה the נחש had for תאוה.

⁹ [Ed. note: רש"י (דברים ב, ה) says that since לוט remained silent when אברהם said that שרה is his sister, לוט made ד' like his own son and gave him 2 of the 10 lands.]

חיי שרה

Part 1

Why is it called **אב** and **בנין** – **רי"ף** (שו"ת סי' א') – why is it referred to by **אם** and **אברהם**? Similarly, why is it called **קול** and **בת ק"ו**?

Rebbi – The **אבות** overlap. **יעקב** is 15 when **אברהם** passes away. The math is as follows: **אברהם** is 100 when he has **יצחק**. And **יצחק** is 60 when he has **יעקב**. Accordingly, when **אברהם** passes away at the age of 175, **יעקב** is 15. The **אבות** live together for 15 years.

On the other hand, the **אמהות** do not overlap. **שרה** does not see **רבקה**, and **רבקה** does not see **רחל**. As for **שרה** not seeing **רבקה**, **רש"י** (סז, כד) says that **רבקה** brings back all the qualities to the tent which were present before **שרה** died. Similarly, **רבקה** did not see **רחל** because the **פסוק** (לה), **רבקה** explains that this is an allusion to the death of **רבקה**. This happens when **יעקב** and his family are on their way to **חברון**. After **דבורה** dies, **רחל** dies on the road. Therefore, by the time **לאה** arrives to “the tent,” **רבקה** has already passed away.¹

The reason for this contrast is because each set has a different purpose. The purpose of the **אבות** is for the future of **ישראל**, for the **יהוס**.² We say “**אלקי אברהם... יצחק... יעקב**.” However, the purpose of the **אמהות** is for the present.³ **שרה** kicks out **ישמעאל** from the home so that **יצחק** would

¹ [Ed. note: Another contrast seen in **חומש** is the rationale of the names provided. By the **אבות ושבטים**, the rationale for the names is provided. Yet, by the **אמהות ודינה** the name is mentioned with no explanation.]

² [Ed. note: The **רשב"ץ** (אבות פרק ו) writes: **מציינו לשון בנינים שהוא מלשון בניין**]

³ [Ed. note: A similar idea is found by **אדם** and **חיה** when it comes to naming **שת**. The first time (**ד**, **כה**) **חיה** names him: **ויקרא את שמו שת כי שת לי אלקים זרע אחר תחת הבל כי הרגו קין**. The second time (**ה**, **ג**) **אדם** names him:

ויחי אדם שלשים ומאת שנה ויולד בדמותו כצלמו ויקרא את שמו שת
Realize that **חיה** names him **שת** “for **ד** has put another child into place for me to make up for whom **קין** killed.” She sees what this new child means to her as an individual. On the other hand, **נח**, as explained by **יד**, **במדבר רבה** (**יד**), **נח** names him **שת** because this individual is the father of all mankind (via **נח**); as in **שתת** – to lay down a foundation:

ויחי אדם שלשים ומאת שנה ויולד בדמותו כצלמו ויקרא את שמו שת, שממנו השתת העולם, לפי שהבל וקין נטרדו מן העולם
It is evident that the **חיה** is focusing on the present, while **אדם** is focusing on the future of the world.]

not be affected. ברכות makes sure that יעקב receives the ברכות. Last, רחל ולא, raise the שבטים. Therefore, יעקב asks his wives permission before leaving the house of לבן.⁴ The role of each אם is to make sure that כלל ישראל would exist based on what was necessary at that time.

based on Rabbi's understanding – A בנין אב keeps going. The idea that is learned in a certain place keeps going; it is infinite. The לימוד is “bequeathed” to the entire תורה. It is an אב – it applies to the rest of the תורה. On the other hand, למסורה\למקרא יש אם is a specific דרשה that is learned from the פסוק. It is finite. Therefore, it is described by אם which is finite. Similarly, בת קול is for that moment – there are no long-lasting consequences. On the other hand, ק"ו בן בנו של ק"ו rolls over – it keeps going.

Part 2

Lineage goes after the father, not the mother. Whoever says otherwise is wrong. If one wants to argue by saying that when a mother is Jewish the child is Jewish – the response is that this is the תוצאה, not the real thing.

To elaborate: (ישעיה לג, ו) חסן in the חסן זה סדר נשים גמרא שבת (לא). refers to פסוק (ישעיה לג, ו) חסן. רש"י is pointing out that the חסן is "לשון יורשין ועל ידי אשה נולדו יורשין". רש"י comments that חסן is יורשין his father because she is giving birth. She is the means so that a יורש can be born.

There are 4 parts to the משנה in (פ"ג, מ"ב) קדושין. Part 1 explains that by a כשר marriage the lineage goes after the father. Part 2 and 3 discusses a case where it would have been a כשר marriage if these two individuals would have married different people. Since there is a פגם in the connection between the husband and the wife, the פגם now rolls over to the son. The ירושה is messed up. Part 4 states that if there is no חלות קדושין it is as if the father does not exist. As a result – if the mother is Jewish, the child is Jewish; and if the mother is not Jewish, the child is not Jewish.

Part 3

Summary of this weeks סדרה is: שרה replaces רבקה.

When שרה dies the 3 things that were in the tent – [a) a cloud stationed over the tent, b) נר דלוק, and c) חלה] – departed. The 3 things return when רבקה arrives [כד, סז].

The אבות and the אמהות lived a "חקי חיים" life. The "חקי חיים" life that they lived was the real ordeal. ⁵ מתי יגיעו מעשי למעשה אבותי. There were 3 things in their home: a) a cloud would be stationed over the tent, b) נר דלוק מערב שבת לערב שבת, and c) חלה. Similarly, the בהמ"ק had a קטורת (represents

⁴ [Ed. note: See מאמר פג אות ג יצחק פחד מאמר פג אות ג]

⁵ תנא דבי אליהו (סדר אליהו רבא פרק כה)

the cloud), b) מנורה (represents the הדלקות נרות) and c) לחם הפנים (represents the חלה). The fact that the אבות ואמהות had the same thing as the בהמ"ק is not because they were foreseeing the future. Rather, the רמב"ן copied what the אבות ואמהות had.⁶ This is explicit in (רמב"ן בהקדמה לשמות) ⁷. The רמב"ן continues and writes that מצרים follows בראשית because בני" even after they leave מצרים are not considered to be redeemed until they reach the same level to that of the אבות ואמהות. They only reach redemption when "אז שבו אל מעלת אבותם" – like that of their forefathers – "והשרה שכינתו ביניהם".

The אבות ואמהות were living with the שכינה. The אבות ואמהות had the 3 things amongst them. On the other hand, the copy was on a much lower level. The בית המקדש was surrounded by the camp, then לויים, and then ישראלים. The 3 things were not part of their life like that of the אבות ואמהות. In short, the אבות ואמהות were living the "real" life, and we are just copying them. The חקי חיים life, connecting to ד' through the בריאה, is the life that is much more "real".

The above יסוד is found in (כד, מב) quoting רש"י (ה, ס, ב"ר):

אמר רבי אחא, יפה שיחתן של עבדי אבות מתורתן של בנים

It is astonishing that the שיחה of אליעזר is more חביב to הקב"ה than our learning. The word שיחה is used to describe the lowest level of speech – the day-to-day affairs. To this, רבי אחא says, that it is more חביב to הקב"ה than that of our learning! The שיחה of אליעזר; the עבד of אברהם!

True, the אבות knew the מצות by looking at the בריאה, and therefore fulfilled them; nevertheless, it was not on the same level as when they were commanded. (כד, ב) רש"י comments that the reason אברהם made אליעזר swear via the mechanics of נא ידך תחת ירכי is because one needs to grab a מצוה של הפץ at the time of pronouncing the שבועה. The question is: Why did אברהם not use another מצוה? רש"י continues: והיתה חביבה עליו ... Since this מצוה was the first מצוה that he was commanded in, he used it. It was the most precious one because he was commanded in it.

Part 4

Rebbi had a חברותה who was a math genius. He became religious at a later age. When he learned how old the אבות were when they passed away, he realized that there was a pattern in their deaths. Now, אברהם died at 175, יצחק died at 180, and יעקב died at 147.

⁶ [Ed. note: (כא, יא) states: ויקרא רבה (כא, יא):

בפר בן בקר זה אברהם, על שום ואל הבקר רץ אברהם. ואיל לעולה, זה יצחק, על שום והנה איל אחר נאחו בסבך. עז, בזכותו של יעקב, דכתיב וקח לי משם שני גדיי עזים

The מפרשים explain that the יום כיפור were brought on בזכות of the אבות who brought them.]

⁷ וכשבאו אל הר סיני ועשו המשכן ושב הקב"ה והשרה שכינתו ביניהם אז שבו אל מעלת אבותם

Do you see a pattern?

The pattern is as follows: $5^2 * 7$, $6^2 * 5$, $7^2 * 3$. In other words, one up and minus two.

Here it is spelled out:

$$5*5*7 = 175$$

$$6*6*5 = 180$$

$$7*7*3 = 147$$

Rebbi does not know if this shows the depth of the תורה; but it is interesting.

Part 5

Outlined below is the family tree of תרה.⁸ The next generation is based on the paternal side (e.g. although רבקה has יעקב, it is not mentioned because it is already mentioned on the paternal side – יצחק.)

Some background knowledge:

מלכה שרה ולוט: הרן has 3 children

שרה marries אברהם

מלכה marries נחור

עמון ומואב has לוט

רחל לאה בלהה וזלפה: לבן has 4 children. יעקב marries These 4

Generation 1		תר	
Generation 2	נחור	הרן	אברהם
Generation 3	בתואל	מלכה שרה ולוט	יצחק
Generation 4	רבקה ולבן	עמון ומואב	יעקב
Generation 5	רחל לאה בלהה וזלפה		יב שבטים
Generation 6	יב שבטים		

⁸ [Ed. note: Each one of his son's names is an allusion to his parents. אברהם – contraction of אב רם – “father is elevated”; הרן – the הרש is הורה – “parents”; and נחור is תרה's father, see כב, בראשית יא. See Rabbi Jonathan Taub's book, The tools and methods of Torah investigation – color war, chapter 11]

⁹ לבן says that בלהה and זלפה were also from (לא, ג)

If one looks at the genes of the **שבטים**, it comes out that **הרן**, **אברהם** and **נחור** each provide an eighth of the genes. To explain:

A child has half of the genes of each parent (because there are 2 parents). When compared to his grandparents, each grandparent provides a fourth (because he has 4 grandparents). When compared to his great grandparents, each great grandparent provides an eighth (because he has 8 great grandparents). When compared to his great great grandparents, each great great grandparent provides a sixteenth.

אברהם is a great grandparent of the **שבטים**, therefore he provides an eighth of his genes.

נחור is a great great grandparent of the **שבטים** two times (**רבקה** and **לבן**). Therefore, **נחור** provides a sixteenth of his genes twice. Simple math tells us that he provides an eighth: $1/16 + 1/16 = 2/16 = 1/8$

הרן provides an eighth of his genes because **מלכה** married **נחור**, while **שרה** married **אברהם**. In other words, on **שרה**'s side he provides $1/16$, and on **מלכה**'s side he provides $1/32$ twice. $1/16 + 1/32 + 1/32 = 4/32 = 1/8$

Realize that everyone traces back to **תר**. In addition, **לוט**, a grandson of **תר**, is necessary for the **משיח**.

From the family tree above, it is evident that although **אברהם** is the main figure (and only figure) in the creation of **ישראל**; nevertheless, the other two brothers – **נחור** and **הרן** – are a necessary component.

This pattern presents itself once again in the **מדבר**.

אהרן is the main figure; yet, **מרים** and **אהרן** are a necessary component. **משה** supplies the **מן**, supplies the **ענני הכבוד**, and **מרים** supplies the **באר**. In a similar vein, when **משה** davens when in war, the individuals that are supporting his hands are **אהרן** and **חור** (the son of **מרים**).¹⁰ Last, the **כהנים** and **לויים**, who are from **אהרן**, perform in the **משכן**, while the construction of the **משכן** was done by **בצלאל**, who can be traced back to **מרים**.¹¹ In addition, **מרים** contributes **מלכות**.

Rebbi therefore thought that it is interesting that **משה**'s helpers – **חור** and **אהרן** have the same letters as **אברהם**'s helpers – **נחור** (minus the **נ**) and **הרן** (plus the **א**).¹²

¹⁰ See שמות יז, יב

¹¹ ראה קראתי בשם בצלאל בן אורי בן חור למטה יהודה (שמות לא, ב)

¹² [Ed. note: The שרש of אהרן is הרן. See מ"ב ס' קמב ס"ק ד who explains that if one says הרן in place of אהרן, he is יוצא.]

תולדות

The last פסוק of every עליה is a ברכה. There is one other סדרה in חומש that has this set up.

Part 1

Very little is known about the life of יצחק. He is only discussed in פרשת תולדות, and once again by his death. אברהם begins the process of taking over the אדם role, and יעקב has the שבטים. On the other hand, יצחק seems to be passive. He does not leave א"י. He does not seek a wife. Throughout the entire episode of seeking a wife, the תורה refers to אליעזר as עבד אברהם. When something is wrong with his wife's pregnancy, she is the one that seeks the advice; not him. The עקידה is a test for אברהם; and יצחק only speaks up once. Last, when he digs the wells, it is mostly the same ones that his father had dug up once before. Why is all of this so?

In addition, אברהם changes to אברהם, and יעקב changes to ישראל. However, יצחק stays the same because ד' is the One Who names him (בראשית יז, יט). The name יצחק means that there will be laughter. It is in the future.

However, יצחק represents גבורה/דין. It is ironic that יצחק (laughter, שחוק) out of all the אבות represents דין. states: מיכה (ז, כ) תתן אמת ליעקב, חסד לאברהם.

The גמרא (שבת פט:) explains that ד' goes to the אבות and tells them that כלל ישראל sinned. Both אברהם and יעקב respond that כלל ישראל should be punished – "רבש"ע ימחו על קדושת שמך".¹ The only אב who argues on behalf of כלל ישראל is יצחק. Again, it is funny (שחוק/יצחק) that יצחק is the אב who saves כלל ישראל when he is מדת הדין.

When the מדה of אברהם, the מדה of חסד, is used to the nth degree, the result is ישמעאל. He fulfills his own תאוה. He is overly kind to himself. In a similar manner, when the מדה of יצחק, the

¹ וז"ל: א"ר שמואל בר נחמני א"ר יונתן מ"ד (ישעיה סג, טז) "כי אתה אבינו כי אברהם לא ידענו וישראל לא יכירנו אתה ה' אבינו גואלנו מעולם שמך" לעתיד לבא יאמר לו הקב"ה לאברהם בניך חטאו לי אמר לפניו רבש"ע ימחו על קדושת שמך אמר אימר ליה ליעקב דהוה ליה צער גידול בנים אפשר דבעי רחמי עלייהו אמר ליה בניך חטאו אמר לפניו רבש"ע ימחו על קדושת שמך אמר לא בסבי טעמא ולא בדרדקי עצה

of מדה, is used to the nth degree, the result is רציחה. This is why עשו/אדם is known for killing.

We must understand that יצחק was an אב. To name just a few things that we do know about him: He could not leave א"י because he had the דין of an עולה. He saw ד' at the time of the עקידה and therefore had to become blind.² When יצחק fights for ישראל, his זכות from the עקידה still remains.³ The עקידה was a test for אברהם, yet we call it יצחק. He knows that יוסף is alive, but he is not allowed to tell his son יעקב because of the חרם the brothers created.⁴

We became a nation at הצות during בכורות. ד' said "let My בכור go, or else your בכור will be smitten." בכר consists of letters that follow the single entity: 2, 20, 200 all follow 1.⁵ These numbers are the closest to the original thing. We personify ד' by being His בכר. We resemble ד' among the גוים.⁶ Similarly, יצחק was the בכור. As the פסוק says (כ"א, י"ב) כי ביצחק יקרא לך זרע. He is the only child of אברהם when it comes to the lineage of ישראל. Accordingly, he is the ממשיך of אברהם. His role as an אב is to do the same as his father – and that is what he does.⁷ Therefore, יצחק is the first one that fulfills the ברית between ד' and אברהם in the appropriate time (on the 8th day). It is the ברית made with אברהם, but יצחק is the one that fulfills it because he is the ממשיך. When רבקה takes שרה's place (and the 3 things return to the אהל), concurrently, יצחק takes אברהם's place.⁸

² פרקי דרבי אליעזר (פרק לב); וז"ל: ר' שמעון אומ' בשעה שנעקד יצחק נשא עיניו למעלה וראה כבוד השכינה וכתוב "כי לא יראני האדם וחי" תחת המיתה כהו עיניו בזקנותו שנ' "ויהי כי זקן יצחק ותכהן עיניו מראות" מכאן אתה למד שהסומא חשוב כמת שנ' אל נא תהי כמת

ע' שבת פט:

⁴ רש"י: לו, לג, See

⁵ In each column it follows one: The "ones" column (2), "tens" column (20), and "hundreds" column (200). [Ed. note: כתב בבעל הטורים (דברים כא, יז), וז"ל: בשביל שהוא נוטל פי שנים יש באותיות "בכור" ענין כפילות. הבי"ת כפולה על האל"ף שלפניה. וכן הכ"ף כפולה על הו"ד שלפניה וכן הרי"ש כפולה על הקו"ף שלפניה]

⁶ When a father dies, the בכר steps into his father's place; he replaces his father's name. The בכר should inherit everything. It is a חידוש that he only receives שנים.

⁷ [Ed. note: writes: תוספות השלם (בראשית כה, יט) (ט):

וכי עד עתה לא ידענו שבן אברהם הוא נ"ל תולדות מאורעות שהיה יצחק דומה לאביו שכל מה שארע לזה ארע לזה. זה נתנסה וזה נתנסה בעקידה, זה נלקחה אשתו וזה נלקחה אשתו, זה חפר בארות וזה חפר בארות, זה אשתו עקרה ונפקדה וזה אשתו עקרה ונפקדה, זה נשבע לאבימלך וזה נשבע לאבימלך, זה נקרא זקן שנאמר ואברהם זקן וזה נקרא זקן שנאמר ויהי כי זקן יצחק, זה בנה מזבח וזה בנה מזבח, זה היתה מריבה בין רועים שלו לרועים אחרים שנאמר ויהי ריב בין רעי מקנה אברהם וגו' וכן יצחק ויריבו רעי גרר, זה בניו אחד צדיק ואחד רשע וזה בניו אחד צדיק ואחד רשע, זה בנו צד ציד שנאמר ויהי רבה קשת וזה בנו צד ציד שנאמר הצד ציד, זה ראש לנימולים וזה ראש לנימולים לשמונה, זה בא רעב בימיו וזה בא רעב בימיו, זה ניצל מן האש מאור כשדים וזה ניצל מן האש מן העקידה שנאמר האש והעצים וגו' זה ברכו ה' וזה ברכו ה']

⁸ Someone asked: Why don't we find that לאה takes רבקה's place? Rabbi answered that the reason רבקה takes שרה's place is because יצחק takes אברהם's place. And since יעקב does not take over יצחק, there is no reason for לאה to take over רבקה.

As his job of being the ממשיך of אברהם, he is also the ממשיך of כלל ישראל and defends them. He is the one responsible to keep כלל ישראל alive. Therefore, he is the one that argues on behalf of כלל ישראל.⁹

יצחק was born to a mother who was barren for 90 years. It was not in her biological make-up to procreate.¹⁰ When יצחק was born, this caused everyone to laugh because this is not part of the norms. One does not expect such a thing. Similarly, פרקי דרבי אליעזר (פרק לא) says that יצחק had עקידה at the תחית המתים. From the fact he continued living when he should not have – is שחוק.¹¹ In the future, אז ימלא שחוק פינו. Just like everyone laughed when יצחק was born, so too, in the future there will be laughter – יצחק – the name which is in the future tense.

Part 2

אדם before חטא was on a lofty level. The מלאכים had wanted to sing his praise. His purpose was to be on earth. The earthly body was supposed to be used for רוחניות – to be uplifted for the service of ד'. However, אדם sinned. ד' waited 10 generations for an individual to take over the "אדם" role. נח took that role. He saved the world, but he did not spread the עול מלכות. ד' waited another 10 generations. אברהם took over the "אדם" role.

ספר היצירה is called בראשית because it tells us everything up until the creation of אדם, and then continues to explain how one nation is formed, with the privilege to inherit the land. There are 2 stages in the making of the nation that takes the responsibility of the "אדם" role:

Stage 1 starts with אברהם making the 2 ברייתות with ד', and concludes with יעקב fathering 12 sons, and having his name switched to ישראל. Furthermore, the רמב"ן (יב, ח) explains that by אברהם and יצחק the תורה says ד' ויקרא בשם ד' as opposed to יעקב, because their purpose was to spread the idea of ד', while יעקב's mission was to complete the קהל.

Stage 2 is the entering of the 70 individuals into מצרים,¹² being inflicted, and exiting with a nation wide מאור כשדים instead of an individual אנכי ד' אלקיך.

וז"ל: אמר לו ליצחק בנך חטא לי אמר לפניו רבש"ע בני ולא בנך בשעה שהקדימו לפניך נעשה לנשמע קראת להם (שמות ד, כב) בני כ"ה דלילותא בכורי עכשיו בני ולא בנך ועוד כמה חטאו כמה שנותיו של אדם שבעים שנה דל עשרין דלא ענשת עליהו פשו להו חמשין דל כ"ה דלילותא פשו להו כ"ה דל תרתי סרי ופלא דצלווי ומיכל ודבית הכסא פשו להו תרתי סרי ופלא אם אתה סובל את כולם מוטב ואם לאו פלא עלי ופלא עליך ואת"ל כולם עלי הא קריבית נפשי קמך פתחו ואמרו (כי) אתה אבינו אמר להם יצחק עד שאתם מקלסין לי קלסו להקב"ה ומחוי להו יצחק הקב"ה בעינייהו מיד נשאו עיניהם למרום ואומרים (ישעיה סג, טז) אתה ה' אבינו גואלנו מעולם שמך

ע' יבמות סד: וז"ל אמר רב נחמן אמר רבה בר אבוב שרה אמנו אילונית היתה שנאמר ותהי שרי עקרה אין לה ולד אפי' בית ולד אין לה¹⁰ וז"ל: ר' יהודה אומ' כיון שהגיע החרב על צוארו פרחו ויצאה נפשו של יצחק וכיון שהשמיע קולו מבין הכרובים ואמ' לו אל תשלח ידך¹¹

נפשו חזרה לגופו וקם ועמד יצחק על רגליו וידע יצחק שכך המתים עתידים להחיות ופתח ואמ' ברוך אתה ה' מחיה המתים
states: (ל"ב, ח') in פסוק. מצרים. The 70 who went down to correspond to the 70 made by ד' ¹² בהנחל עליון גוים בהפרידו בני אדם יצב גבלת עמים למספר בני ישראל

has a special connection with 'ד – without a שר as an intermediary. In addition, at this time in history, כלל ישראל has attained the קודם החטא level.¹³ They lose it with the sin of the העגל.

¹⁴ He is named אברהם prior to יצחק's conception. אב is an acronym for אב המון גוים. He is the אב to אדם. נתגלה שם שמים to אברהם – he is the אב of all nations. The formation of "אדם" is a pillar of אברהם → יצחק → יעקב, going from 3 → 12 → 70, which eventually results into the making of a nation. Since אברהם is the אב המון גוים, it is upon him to spread 'ד's → כבוד to the entire world. The day ישמעאל and עשו (the 70 nations) are משועבד to יעקב ("ב"), then 'ד's → כבוד will be revealed. אברהם, the אב המון גוים will have done his job.

and (ישמעאל not) יצחק will be established through כלל ישראל → כי ביצחק יקרא לך זרע (כא, יב) However, אברהם thought that ישמעאל would be the medium by which כלל ישראל would be built – לו ישמעאל יחיה לפניך (יז, יח). That is why he was notified otherwise. The only one that is everlasting is יעקב. He is the one that will build כלל ישראל.

What happened to everyone else?

They were the ones that had spread monotheism. – נפש אשר עשו בחרן

Why were so many of אברהם's tests around לוט? לוט isn't a זרע of אברהם, hence, he can't be part of כלל ישראל. However, his children play a role in the completion of the "אדם" at the end of days. עמוני ולא עמונית מואבי ולא מואבית is a דרשה that is needed, because part of לוט is needed in כלל ישראל. The אדם can only be complete with לוט's family: אדם is an acronym for: דוד, משיח, אדם. It is משיח that is responsible for לוט.

By the פסוקים ברית בין הבתרים (פרק טו) אברהם and עשו – are from אברהם. The most part make sense; ד' is telling אברהם that he will come a nation. But why is פסוק ט"ו mentioned? It says: ואתה תבוא אל אבותך בשלום תקבר בשיבה טובה. Why is it speaking about burial? רש"י explains that this is telling us, that עשו and ישמעאל will be religious before אברהם passes away. We see, that עשו and ישמעאל are part of the ברית. Furthermore, מבי"ט explains that the 70 nations get infused into them the כחות of ישמעאל and עשו. Half (35) from ישמעאל, and half (35) from עשו. Since ישמעאל and עשו are part of the pillar in the formation of the אדם coming complete, therefore, all the other nations are בטל to them to help כלל ישראל accomplish the goal of שמים on earth.

¹³ [Ed. note: I think that a different time Rabbi said that 49 days were needed to reach the level.]

¹⁴ ע' פרק יז, פסוק ד

The marriage of עשו to ישמעאל¹⁵ resembles the nations combining for the war of גוג ומגוג. It will be through this war that the כבוד שמים will be revealed to the world.

Part 3

First, this part is not coming to say that עשו was not a רשע. Rather he was very much a רשע.¹⁶ Second, this part is not answering how עשו had בחירה to turn out the way he did.¹⁷ Last, one must realize that the השגות of עשו were extremely great. He lived with אברהם for 15 years.¹⁸ He lived in a household which was living with the שכינה. A house which had 3 things in it – which is the prototype for the בהמ"ק to copy. A story is told about R' Ruderman and R' Grozovsky at a convention. A Rebba of a *chassidus* said something about how עשו was a low life. R' Grozovsky said to the Rebba: "The Ba'al Shem Tov and all the different Rebbas combined do not have the same השגה that עשו had." He was not what we think of when we hear the term רשע. He was not a low life hanging out on the streets smoking a cigarette. This goes back to not putting our own הנחות into חומש. On the contrary, עשו understood the deepest concepts. This is why כשמע עשו את דברי אביו – because he understood the power of a ברכה. Furthermore, the ספרים¹⁹ say, that he did not have ד's name בגור because it was common for him to be in places that were מקום מטונף, and it is אסור to say ד's name in such places. He therefore made sure to never say ד's name even at home. This is who עשו הרשע was. He was judged on a דקות דיק level.

The מלבי"ם (כ"ז, א') asks: Why did יצחק want to give the ברכות to עשו? In other words, there were גדולים in the last hundred years which were able to sense what kind of person someone was when the גדול met them. Now, יצחק was much greater than these גדולים, yet יצחק wanted to give the ברכות to עשו. Why was there a ה"א to give the ברכות to עשו?

¹⁵ ע' פרק כח, פסוק ט

¹⁶ [Ed. note: חמש עבירות עבר אותו רשע באותו היום בבא בתרא (טז): רבי יוחנן says in:]

¹⁷ On the צד that he had בחירה, then we come on to the obscure topic of ידיעה ('ד knows the future) vs. בחירה. The אור שמח explains that this topic is like a blanket that can only fit over one person, and two people need it. If one pulls it towards himself, that means the blanket is not on the other guy; and vice versa. ידיעה and בחירה are the different persons. Whatever the case may be, from the fact we call him רשע, this means he had בחירה because otherwise he cannot be called this.

¹⁸ [Ed. note: חומש implies that יצחק lives in the same house as אברהם. This is seen because the (כד, טז) פסוק says that רבקה lives in שרה's tent. If אברהם remains in his own tent, it comes out that אברהם lives with his children and grandchildren.]

¹⁹ [Ed. note: רמב"ן says this idea, but from יצחק's perspective.]

²⁰ ע' רש"י: כז, כא

ישמעאל and עשו are similar:

- A) מב"ט – Of the 70 nations, 35 get ישמעאל's character traits and 35 get עשו's.
- B) The אמהות force them out of the house.

ישמעאל and עשו are different:

- A) The (כ"א, י"ב) says: כי ביצחק יקרא לך זרע – It says straight out that ישמעאל is not the זרע of אברהם. However, עשו is only excluded via a דרשה. It says ביצחק, but not all of יצחק.²¹
- B) עשו is from רבקה, while ישמעאל is from a פילגש.
- C) ישמעאל has no connection to ישראל, as opposed to עשו, who does. He is called a ישראל מומר.

ובזה כבר הכיר יצחק כי עשו אינו ראוי לברכת אברהם וידע כי יעקב לבדו הן מצד answers: מלבי"ם. שלקח את הבכורה. Of course, יצחק knew who עשו was; however, יצחק wanted to help him. He thought that עשו still had potential. He thought that if עשו would receive the ברכות, then עשו would still become great.

The מלבי"ם continues and points out that רבקה, via רוח הקודש, knew that there was no hope for עשו; he was too entrenched in קליפות. She understood what יצחק wanted – “וישמע רבקה”.

The relationship between עשו and יעקב was supposed to be a שותפות.²² He had the potential to share the אב role with יעקב, and the both of them together were supposed to be called ישראל.

Proofs:

- 1. בית מדרש – יעקב; עשו – man of field;²³
- 2. קול יעקב is יעקב; עשו of ידים; davening.²⁴

It is much easier to live a life of complete רוחניות. It is harder to change גשמיות into רוחניות. This is why יצחק wanted עשו to receive the ברכות; because it would be an aid to fulfill his hard mission.

כלל ישראל needs in its make-up a physical aspect and a spiritual aspect. Both are equally important. Each one – עשו and יעקב – was supposed to share his qualities for this make-up.

This is why עשו had gotten hold of the בגד which was made by ד', because he was the person that was supposed to contribute the גשמיות qualities necessary for the ingredients of כלל ישראל.

²¹ ע' רש"י: כח, טו

²² [Ed. note: This idea can be found in (תולדות יא)]

²³ ע' רש"י: כח, כז

²⁴ ע' פרק כז, פסוק כב

However, רבקה had a נבואה which told her otherwise. The only reason she did this trick is because she knew that השגחה was not supposed to be like this. Yet, without the נבואה, she would not have known. This is why יצחק was mistaken.

The simple reason רבקה did not tell יצחק her נבואה is because הלכה does not allow a person who receives a נבואה to relate it to others.

יצחק thought that עשו would provide the physical and יעקב would provide the spiritual. However, רבקה knew that יעקב needed to take over עשו's role, and receive his ברכות. This is why it was crucial for יעקב to receive the ברכות through this manner of deception, so that the ברכות would be those meant specifically for עשו, thereby imbuing in יעקב those qualities יצחק saw in עשו. It was necessary for יעקב to receive עשו's blessings – because that is the only way יעקב would be successful to complete כלל ישראל's formation. רבקה forces the רוחניות/גשמיות combo on יעקב. This is a necessity to complete the אדם role. יעקב had to take upon himself another identity – עשו's – the גשמיות role. This is why יצחק did not receive the נבואה, because he had to give over עשו's blessings unadulterated. רבי אליעזר (פרק לב) explains that the blessings of עשו which יצחק blessed יעקב had 10 ברכות within them, resembling the 10 מאמרות.²⁵

רבקה had gotten her נבואה when the children were in her womb – שני גיים בבטן ושני לאמים. ממעיך יפרדו ולאם מלאם יאמץ ורב יעבד צעיר כלל. She was told that עשו's role will be to make sure that כלל ישראל stays straight. If they start to deviate, עשו will be there to put them back in their place [i.e. holocaust]. The longest גלות אדום is גלות גלות.

יצחק enters with the בגדים of עשו, and יעקב uses the גשמיות cloak, and uplifts it to make it רוחניות. The lineage of this בגד is: אדם → נמרוד → עשו → ד'. ד' gave the בגד to אדם to help him use it for רוחניות. After which it was bequeathed to נמרוד who used it for גשמיות.²⁷

רבקה and אברהם both understood הקב"ה. However, נמרוד did everything in his power to rebel against הקב"ה,²⁸ while אברהם did the opposite. אברהם and נמרוד were antithesis of each other, and both died on the same day.

זיוג "her" – It was not a סתם statement. Rather "her" בנין לרבקה ושני בנות ללבן...²⁹ was supposed to marry עשו. When יעקב received the ברכות, he received עשו's "that one". לא.

²⁵ וז"ל: ר' יהודה אומר עשרה ברכות בירך יצחק את יעקב על טלי השמים ועל דגן הארץ כנגד עשרה מאמרות שבהם נברא העולם שנ' "ויתן לך האלקים מטל השמים יעבדוך עמים" (בראשית כז כח)

²⁶ ע' רש"י: כז, כז

²⁷ פסחים (נד:) in רש"י (ד"ה בגדו של אדם הראשון) also see; פדר"א פרק כד

²⁸ נמרוד יודע את רבונו ומתכוין למרוד בו; ספרא, בחוקתי ב

²⁹ ע' רש"י: כט, יז

entire portion. Therefore, לאה, who was supposed to go to עשו, now became a זיוג of יעקב. The אחרונים explain that יעקב did יבום to “the wife of עשו” because a רשע while alive is considered dead. Since לאה is the “wife of the בכור”, she gets a double portion. If one looks at the set up of mother to child, the result is a 2:1 ratio of לאה to רחל. In other words, לאה וזלפה equals 8, while רחל ובלהה equals 4.

Since the qualities of עשו are a necessary component to כלל ישראל, his head rolled into the מערת המכפלה. This was not a coincidence that his head rolled in; rather it was necessary. The taking over of the אדם role can only be complete if all 4 couples are buried together in the מערת המכפלה. This is why עשו, who is a מומר ישראל, has his head buried there.

ויצא

הערות

- What significance is there to mentioning rocks 3x times in ויצא?¹ The 3 times are: 1st – 12 stones turn into 1 rock (12 שבטים under one ruler); 2nd – יעקב removes the rock from the well; 3rd – the treaty with לבן.²
- The fact that the 12 stones which were protecting יעקב turned into one is מרמז to the שבטים responding collectively אחד אלקינו ד'.
- לבן is told about יעקב's escape on the 3rd day. לבן catches up to יעקב on the 7th day. Before לבן meets יעקב, he has a dream and ד' tells him: השמר לך פן תדבר עם יעקב משוב עד רע.³ A similar occurrence happens when כלל ישראל leaves מצרים. The (יד, ה) פסוק says כי ברח העם מצרים. This happens on the 4th day of כלל ישראל's escape. פרעה catches up on the 7th day.⁵ However, פרעה is not able to hurt כלל ישראל because he is prevented the עמוד הענן.⁶

Part 1

בהר, the המקדש, is referred to differently, depending on the אב that davens there: בית אלקים יעקב calls it שדה (כד, סג) פסוק יצחק. בהר (כב, יד) פסוק אברהם.

¹ [Ed. note: Rabbi Jonathan Taub, in his book *The tools and method of Torah investigation – color war* (Ch. 6,7), explains that אבן – a contraction of אב and בן represents continuity. On the other hand, לבן – a contraction of לא and בן (no sons) is a threat to this. Therefore, אבן is mentioned around the episode of לבן.]

² [Ed. note: סוטה לה: says that כלל ישראל had set up 12 stones thrice – הר עיבל.]

³ פרק לא פסוקים כא-כד: ויברח הוא וכל אשר לו ויקם ויעבר את הנהר וישם את פניו הר הגלעד. ויגד ללבן ביום השלישי כי ברח יעקב. ויקח את אחיו עמו וירדף אחריו דרך שבעת ימים וידבק אתו בהר הגלעד. ויבא אלקים אל לבן הארמי בחלום הלילה ויאמר לו השמר לך פן תדבר עם יעקב משוב עד רע

⁴ [Ed. note: This phrase כי ברח is only used twice in חומש: Here and by יעקב; see כב, כב (although it also says this phrase in כ, פסוק כ, נקודות are different).]

⁵ רש"י (שם) כתב: איקטורין שלח עמהם וכיון שהגיעו לשלשת ימים שקבעו לילך ולשוב וראו שאינן חוזרין למצרים באו והגידו לפרעה ביום ד' (מכילתא) ובחמישי ובששי רדפו אחריהם וליל שביעי ירדו לים (פ"ק דסוטה) בשחרית אמרו שירה והוא יום שביעי של פסח לכן אנו קורין השירה ביום השביעי

⁶ פרק יד פסוקים יט-כ: ויסע מלאך האלקים ההלך לפני מחנה ישראל וילך מאחריהם ויסע עמוד הענן מפניהם ויעמד מאחריהם ויבא בין מחנה מצרים ובין מחנה ישראל ויהי הענן והחשך ויאר את הלילה ולא קרב זה אל זה כל הלילה

עמד שם (יט), By אברהם it says differently: Ab refers to the תפילה of each אב (כח, יז).⁷ And by יעקב it says (כח, יא) שיחה (כד, סג) יצחק it says (כו).⁷

The פסוק refers to יעקב's davening as ויפגע – it was a meeting. When one davens, he must realize that he is meeting with הקב"ה. The focus must be that one's words are traveling horizontally to the area of the קדש הקדשים and then traveling upwards to הקב"ה.⁸ The direction one faces is not as important as the thought that his words are traveling in the correct direction. In addition, if one focuses on translating the words and forgets that he is in a meeting with ד', he is pushing aside the main idea for the secondary one. The main thought one should have during ש"ע is that he is speaking to הקב"ה.⁹

Part 2

יעקב goes to sleep and has a dream. In his dream, he sees מלאכים ascending and descending a ladder. The גמרא explains that the מלאכים realized that one of the images on the כסא הכבוד is יעקב, and they wanted to kill יעקב. As a result, ד' had to protect him – נצב עליו.¹⁰

This idea is echoed when משה tries to take the תורה away from the מלאכים. The גמרא explains that משה tells ד' that he fears the מלאכים. To which, ד' responds to משה that he should hold on to the כסא הכבוד.¹¹

Part 3

This פרשה is the birth of ישראל. This week's פרשה can be summed up with a פסוק from next weeks סדרה. The פסוק (לב, יא) states: "... כי במקלי עברתי את הירדן הזה ועתה הייתי לשני מחנות". יעקב comes to לבן with nothing – solo and with no money, for אליפז took all of יעקב's belongings,¹² yet returns with 2 מחנות – a family, flocks and servants. The last פסוק (לב, ג) says: ויקרא שם המקום: והוא מחנים, alluding to his two camps.

⁷ ברכות כו: – אברהם תקן תפלת שחרית שנא' (בראשית יט, כז) וישכם אברהם בבקר אל המקום אשר עמד שם ואין עמידה אלא תפלה שנאמר (תהלים קו, ל) ויעמד פינחס ויפלל יצחק תקן תפלת מנחה שנאמר (בראשית כד, סג) ויצא יצחק לשוה בשדה לפנות ערב ואין שיחה אלא תפלה שנאמר (תהלים קב, א) תפלה לעני כי יעטף ולפני ה' ישפוך שיחו יעקב תקן תפלת ערבית שנאמר (בראשית כח, יא) ויפגע במקום וילן שם ואין פגיעה אלא תפלה שנאמר (ירמיהו ז, טז) ואתה אל תתפלל בעד העם הזה ואל תשא בעדם רנה ותפלה ואל תפגע בי
⁸ [Ed. note: See שו"ע סימן צד סע' א' Also see Rav Schwab on Prayer (in the introduction) on how the order of the תפילות follows the architecture of the בהמ"ק; starting with the עזרת נשים and ending with the קדש קדשים.]
⁹ [Ed. note: See שו"ע סימן צח סע' א' וסע' ג']

¹⁰ חולין (צא:) – תנא עולין ומסתכלין בדיוקנו של מעלה ויורדין ומסתכלין בדיוקנו של מטה בעו לסכוניה מיד (בראשית כח, יג) והנה ה' נצב עליו; ופירוש רש"י: בדיוקנו של מעלה – פרצוף אדם שבארבע חיות בדמות יעקב: בעו לסכוניה – מחמת קנאה: נצב עליו – לשמר שבת (פח:) – ואריב"ל בשעה שעלה משה למרום אמרו מלאכי השרת לפני הקב"ה רבש"ע מה לילוד אשה בינינו אמר להן לקבל תורה בא אמרו לפניו חמודה גנוזה שגנוזה לך תשע מאות ושבעים וארבעה דורות קודם שנברא העולם אתה מבקש ליתנה לבשר ודם (תהלים ה, ה) מה אנוש כי תזכרנו ובן אדם כי תפקדנו ה' אדונינו מה אדיר שמך בכל הארץ אשר תנה הודך על השמים אמר לו הקב"ה למשה החזיר להן תשובה אמר לפניו רבש"ע מתיירא אני שמא ישרפוני בהבל שבפיהם אמר לו אחוז בכסא כבודי וחזור להן תשובה

¹² See רש"י כט, י

On תשעה באב (כז) one of the explains how כלל ישראל formed into a nation, as such: $1 \rightarrow 3 \rightarrow 12 \rightarrow 600,000$. In this פרשה the formation of the 12 שבטים begins, and when completed ישראל acquires the name יעקב.

עשו plays a major role in this weeks סדרה but is not mentioned once. יעקב travels to חרן for no reason other than that he is a גרדף. He is running away from עשו because he stole the ברכות. Furthermore, the only reason יעקב leaves חרן is to confront עשו. יעקב survives this confrontation because יוסף is alive.¹³

When יעקב flees from עשו and has his own גלות אדום, he falls asleep and has a dream. In it he sees the 4 גליות. He sees an end to the first three גליות. However, he does not see an end to the 4th one – גלות אדום.¹⁴

יעקב and עשו were supposed to be in a שותפות in the make up of כלל ישראל. Each one would have contributed a crucial component: יעקב would have contributed איש תם qualities, while עשו would have contributed איש שדה qualities. Even when יעקב assumes עשו's role, the parts that are attributed to עשו are still evidently עשו's. To elaborate:

The שבטים that play the main roles in כלל ישראל's leadership, the איש שדה part, are the children of לאה, the "עשו of זיוג." For example: בכור לוי serves in the בהמ"ק, יהודה is the מלך.¹⁵ The אדם role will only be complete through the descendants of יהודה. The word אדם is an acronym for משיח, דוד, אדם.¹⁶

The (פסחים נו.) גמרא tells us that יעקב wanted to reveal the קץ to the שבטים, but the שכינה departed from him. יעקב said that perhaps he had a flaw in his מטה, just like אברהם (with ישמעאל) and יצחק (with עשו). To this, the שבטים responded, "שמע ישראל...אחד". The word אחד is comprised of 3 letters: א – we are together, ח – is the number of שבטים from לאה (and זלפה her שפחה); and ד – is the number of שבטים from רחל (and בלהה her שפחה). They were saying that all 12 of us serve ד' together. Most of the שבטים come from לאה, a 2:1 ratio, because she is the זיוג of the פי שנים בכור who receives.

¹³ See ויהי כאשר. The פסוק says: עשו יעקב to fight יוסף is the one that enables יעקב to fight עשו. רש"י: ל, כה. It is מפורש from the פסוק that יוסף is the one that enables יעקב to fight עשו. The פסוק says: ויהי כאשר ילדה רחל את יוסף ויאמר יעקב אל לבן שלחני ואלכה אל מקומי ולא רצי only asks to leave after יוסף is born.

¹⁴ מדרש תנחומא (ויצא, ב), ויקרא רבה (כט, ב)

¹⁵ [Ed. note: The children from לאה possessed many of עשו's characteristics. For example: לוי and שמעון were involved in shedding blood, and were admonished by יעקב for having used עשו's craft (רש"י מט, ה). Similarly, יהודה is praised for perfecting character flaws that his uncle עשו displayed (רש"י כט, לב).]

¹⁶ It is noteworthy that יוסף (בן רחל) is the king in גלות, while יהודה is the king after גלות. The משכן/שילה, which was temporary, is ruled by שאול, who is from שבט בנימין. However, once the בהמ"ק was built, דוד, who is from שבט יהודה, rules. In addition, first comes יוסף בן משיח, and then comes דוד בן משיח.

The מדרש says that the morning after the wedding of יעקב and לאה, לאה asks יעקב why she tricked him. לאה responds that she learned it from יעקב when he stole the ברכות.¹⁷ At the time יעקב received the ברכות he assumed the role of עשו. Accordingly, לאה tells יעקב that she had to marry him.¹⁸

A common theme throughout ספר בראשית is the restating of the purchase of מערת המכפלה.¹⁹ The מערת המכפלה is where אדם is buried. Since the אבות are the ones that take over the אדם role, they are buried in the same spot as אדם. The one that is buried with יעקב in the מערת המכפלה is not רחל,²⁰ but rather לאה – the “עשו וזיוג.” In addition, the גמרא (סוטה יג.) says that עשו's head rolled in to the מערת המכפלה. This cannot be a coincidence.

הקב"ה says that His כסא is not complete until עמלק's name is obliterated.²¹ It is a wonderment that עמלק comes from the אבות ואמהות. To explain: עמלק comes from אליפז who comes from עשו. How can it be that עמלק comes from none other than the אבות ואמהות?

After יעקב received the ברכות and assumed the role of עשו, the role of עשו changed. The purpose of עשו is to keep כלל ישראל straight. If כלל ישראל deviates, עשו is there to put כלל ישראל back in its place. עשו is there to help כלל ישראל complete its mission.

Before the חטא הדעת, the רע was not within אדם; it was an external force. Once אדם ingested the עץ הדעת טוב ורע, the רע became part of the אדם. The only way כלל ישראל can complete its mission of התגלות כבוד שמים is if the רע that is within each person is obliterated, and thus make the אדם on the same level as pre-חטא. This process can come about when עמלק is destroyed because עמלק has all the bad in the world concentrated inside of them. Therefore, when כלל ישראל obliterates עמלק, the bad that is within each person is also be obliterated. עמלק, a descendant of עשו, is needed to help כלל ישראל complete its mission. In the אבות/כלל ישראל role of replacing אדם, the רע had to be concentrated in עמלק, so that אדם can eventually reach the level of pre-חטא.

בראשית רבה (ע, ט) וז"ל: יאמר לה מה רמיצא בת רמאה, לאו בליליא הוא קרינא רחל ואת ענית לי. אמרה ליה אית ספר דלית ליה ¹⁷ תלמידים. לא כך היה צוות לך אבוך. עשו. ואת עני ליה

¹⁸ [Ed. note: In יעקב's eyes רחל is always seen as the main wife; see (רמב"ן (מד, כז) and רש"י (מו, יט)]

¹⁹ For שרה see ט-כ; כג, ט-כ. For אברהם see ט-יא. For יעקב see ל-לב and יג, ט-יג.

²⁰ רחל is buried on the road so that the Jews who are exiled after the destruction of the 1st Temple have somewhere to daven. רחל is the אמה of גלות. R' Ruderman and Rebbi went to א"י for a short trip. R' Ruderman opposed going to מערת המכפלה; was indifferent about the כותל; but wanted to go to קבר רחל. For the גלות we have קבר רחל; for the future we have מערת המכפלה

²¹ רש"י: שמות יז, טז

Part 4

רש"י (כב, כ). בני אמהות to בני שפחות needs an 8 to 4 set up of בני שפחות in כלל ישראל
 מה אברהם שנים עשר שבטים שיצאו מיעקב שמונה בני הגבירות וארבעה בני שפחות אף אלו... (ע"ש) writes:
 This pattern is seen again by the descent to מצרים. There are 14 to רחל, but 7 to בלהה; and 33 to לאה,
 but 16 to זלפה. This 2:1 ratio can be broken down in the word אחד, which was responded by the יב
 בני שפחות and the 4 children from בני אמהות. They were saying that the 8 children from בני אמהות and the 4 children from the בני שפחות
 are in unison in the service of ה'.²²

We see that this 2:1 ratio is needed, but why are בלעה and זלפה usually referred to by the term שפחה?²³ Why don't we refer to them as אמהות? For example: when it states the 12 sons of יעקב, the (לה, כה-כו) פסוק says: ובני זלפה שפחת לאה: בני בלעה שפחת רחל... Moreover, as they ended up as יעקב's wives, perhaps they should be called פילגשים which presumably would connote a higher status in the family. Why do we degrade them?

כתובה (כה, ו) points out that a פילגש is someone without a

נשים בכתובה, פילגשים בלא כתובה.

The husband does not need to give his פילגש a גט, rather he could just send her out.

(שם) explains that all the women that אברהם married after שרה were considered פילגשים because ד' had promised אברהם that זרע לך יקרא ביצחק יקרא. Since the other children would not be his יורשים, all the wives aside for שרה were called פילגשים instead of נשים.

The son takes over the father's role. Therefore, the תוצאה is that he goes into his father's shoes. This is why the son gets the land²⁴ and the חובין of his father.

After פרעה saw the נסים that happened on behalf of שרה, he said מוטב שתהא בתי שפחה בבית שרה, he said. ²⁵ It is better that הגר be a שפחה of the אמהות than to be the lady of a household. We see that שפחה is lower than a regular wife.

If the different types of woman relationships were ranked, it would have נשים first and שפחות last, as shown: נשים → פילגשים → שפחות. Accordingly, why did הקב"ה make it that a third of כלל ישראל comes from שפחות?

²² The word אחד is comprised of 3 letters: א – we are together; ה – is the number of שבטים born from the אמהות; and ד – is the number of שבטים born from the שפחות. [Ed. note: See (גור אריה (פרק כט, מכון ירושלים, הערה 61)]

[illegible]

²⁴ [Ed. note: נחלה means inheritance. The שרש is נחל (a river) because it flows from one generation to the next.]

25 רש"י: טז. א

Since רחל is barren, she tells יעקב the following: "ואבנה גם אנכי ממנה" (ל, ג). She is saying that she will be built through her שפחה. And לאה is also built through her שפחה. When רחל and לאה got married, they made the שפחות have a proper קדושין.²⁶ Technically speaking, if the אמהות would have gotten divorced, the שפחות would have been dragged along, and be divorced. The שפחה shares the same קדושין as that of the אם. The levels are: אמהות/שפחות → פילגשים. The children are named by רחל and לאה. The children are considered theirs. A שפחה is connected to the wife, while a פילגש is connected to the husband.

רחל learned this concept from שרה. The (טז, ב) פסוק states that שרה said ממנה. If this is true, a question arises. Why aren't הגר and ישמעאל part of the lineage of אברהם? Why isn't הגר part of the אמהות/שפחות category?

The answer can be brought out with a question. Why did שרה kick הגר out of the house? It is not because she got upset. Rather the reason is found in the תורה. The (טז, ד) פסוק says 3 words: ותקל גברתה בעיניה. These words are telling us that הגר did not remain a שפחה. She became a self; she considered herself to be better than שרה. She could have been part of the אמהות/שפחות, but she messed up. As a result, ישמעאל could no longer be part of אברהם to continue the mission. ישמעאל couldn't be an אב anymore because he was from a פילגש, and not from a שפחה.²⁷ However, בלהה and זלפה remained loyal and subservient. When the 70 individuals were going down to מצרים, the (מו, ח) פסוק states: בני זלפה אשר נתן לבן ללאה. And a similar לשון is used by רחל. The שפחות are always named together with the אמהות; they do not go solo.²⁸

²⁶ [Ed. note: דיני אישות explains that the אמהות made the שפחות have אישות אור החיים.]

²⁷ [Ed. note: R' Dovid Feinstein, in קול דודי פרפראות לחכמה, notes that the numerical value of הגר and that of יצחק are the same - 208]

²⁸ Rebbi finished with a הערה: Realize that עמלק comes from a פילגש, as the פסוק says:

ותמנע היתה פילגש לאליפז בן עשו ותלד לאליפז את עמלק (לו, יב).

וישלה

Part 1

1 הקדמה – Every גדול understood this idea. This idea was פשוט to all of them. Every year, on פרשת וישלה, R' Ruderman spoke about this idea.

2 הקדמה – We have a hard time to accept this idea for one of 3 reasons:

A) דעת תורה – One must understand that although the advice that a גדול provides is not flawless, his understanding as to how to deal with that scenario is better than that of the masses.

B) מסורה – is something passed down in כלל ישראל. If it is 100 years old, it is not מסורה. It may be correct, it may be nice, but it is not correct to use the term מסורה. Nowadays, people misuse the word מסורה in their daily life.

C) American – We have American idealism ingrained within us. We are living in גלות אדום. This גלות (approximately 2000 years) is longer than the other 3 combined.

In this week פרשה יעקב, finalizes the purification process in taking over the "אדם" role. One of the requirements יעקב must do to complete this task is to confront his brother, עשו. This needs to be done, or else כלל ישראל would be lacking an attribute needed to be an עם. When יעקב accepted the ברכות from יצחק, the עשו role came along with it. The עשו role was forced upon יעקב. The only way יעקב could complete the purification process (אברהם → יצחק → יעקב) is if he confronts עשו, and receives the attributes which עשו would have contributed to כלל ישראל if he would have been an אב. Hence, this confrontation must happen.

יעקב and עשו are prepared for hand to hand combat. The 400 men that are with עשו are there to battle יעקב's family; not יעקב himself. יעקב is reserved for עשו. The anger that is burning within עשו is at its max.

The (לג, ד) פסוק states that עשו runs towards יעקב, hugs him, kisses him, and then invites יעקב to live with him. יעקב responds (in פסוק יד) as follows: עד אשר אבא אל אדני שעירה ואני אתנהלה...

גליות 4 "I will make my way... until I come to my lord at שעיר." I will meet you there, after the 4 when 'ד's → מלכות will be complete; when everyone will come to the recognition that הקב"ה is one. This will happen at the time of משיח.¹ We are still on the journey to שעיר; we are living in גלות אדום.

What exactly happened? How did the hate instantaneously vanish? (פסוק ד') answers that it was because יעקב had humbled himself before עשו; he had used the term "my master",² and bowed seven times.³

ספורנו continues with a גמרא. There was a siege around ירושלים during the time of the 2nd בהמ"ק. The great leader, ר' יוחנן בן זכאי, told the people to surrender, while the young leaders argued to fight. The ספורנו says, that if everyone would have listened to ריב"ז, the בהמ"ק would not have been destroyed during that time period. It may have been destroyed later; but not as soon as it did.⁴

This יסוד is found earlier than the ספורנו. The גמרא (יבמות קכא.) brings a story. רבי עקיבא was on a boat and it sunk. רבי עקיבא explained that he made it to shore safely because he found a plank of wood which he used as a raft, and כל גל וגל שבא עלי נענעתי לו ראשי – every wave that came upon me, I bowed my head, so that the wave could pass by me. From this story the חכמים said: "If רשעים come upon a person, let him bow his head before [them]".

We have a מסורה dating back to אבינו יעקב how to deal with the world when we are in גלות אדום. We must humble ourselves before the גוים. Those people that say that the ghetto rebellion is our proudest success, are telling a lie.⁵ Rather, those people that went to the gas chambers, to the fires, while humbling themselves, are *our proudest success and our role models*.⁶ R' Elchonon and his תלמידים, who prepared themselves to be the קרבנות for כלל ישראל before entering the gas chambers, should not be viewed as less heroic than those that fought back. The mantra "never again" adopted by many as a declaration of Jewish pride is a corruption by western idealism. When עשו is ruling, יעקב must humble himself.

¹ רש"י לג, יד ד"ה עד אשר אבא

² This is referring to the gifts יעקב had sent ahead of time. [Ed. note: See (עה, ה) בראשית רבה for a similar point.]

³ The וישתחו ארצה שבע פעמים: פסוק (לג, ג)

⁴ Although ריב"ז was granted 3 things from the king; nevertheless, since he was not representing the עם he was not able to stop the destruction

⁵ Rebbe made sure to clarify that those that fought were not wrong. Rather, the people that are learning from the past, should not see that as the ideal method.

⁶ A Holocaust survivor once answered the following question: In אבינו מלכינו, why does it say עשה למען הרוגים על שם? What is the difference between the 2? The Holocaust survivor answered that הרוגים refers to those that did not finish the פסוק שמע. They only reached ד' name – קדוש. On the other hand, יהודית של אחד refers to those that did finish the פסוק with יחודך.

There are 2 confrontations between עשו and יעקב. The 1st is with the מלאך of עשו, in which יעקב fights.⁷ The 2nd time is with עשו himself, where יעקב humbles himself. By רוחניות we fight; by גשמיות we do not. The world has it backwards. This is the idea that every גדול understood.

In the aftermath of the חבון massacre, the גדולים observed that it was no coincidence that although the Jews had been living in total peace with their Arab neighbors for many years, the Arabs felt a need to attack in that time period. The Arabs “happened” to only attack after two incidents, whereby Jewish pride and resilience in attempt of strict and seemingly מהודר Torah observance caused only to incite and provoke their neighbor's anger.

6 months before: During that time period Jews in general did not go to the כותל. Additionally, that year the Arabs requested that there be no תקיעת שופר by the כותל. A group of individuals felt they need not heed the Arabs request and decided that they were going to blow מוצאי ראש השנה on שופר at the כותל. When the גדולים heard of their plan, they had sent them messages to stop them – but it was of no avail.

3 months before: A European Jew, whom some considered of great stature, took a stand, and davened at מערת המכפלה, even though that site was off limits.

These people went against דעת תורה, they went against מסורה – they did the opposite of humbling themselves.

Part 2

יעקב starts off with nothing and then declares that he has everything (בכל). אליפו steals everything from יעקב, making him dead להלכה; and 20 years later he has 2 camps. Although he has all this wealth, he goes back for a little jug. It happens that when he is alone, he fights with the מלאך, and the מלאך at the conclusion names him ישראל.⁸ יעקב only becomes ישראל after being לבדו. יעקב only becomes something after being לבדו.

With so much we have so little. What we have nowadays – indoor plumbing, heating, lighting – the kings a few hundred years ago were lacking. With all this good, there is so much depression. The reason for this is because people base their self-worth on what they have. One needs to separate himself from all the different gadgets we have nowadays. Occasionally a person needs to be לבדו. Everyone thinks that the world is so much faster. It is not true! Nowadays with

⁷ See לב, פסוקים כה-ל

⁸ He only receives the full שם ישראל after he has בנימין, and it is ד' who names him.

all the extra time, people are always going somewhere; they are always on the move. Occasionally one needs to stop and separate from the gadgets; he must be לבדו.⁹

What is attained by being לבדו?

The search for the אני.

The אני cannot be defined. Just like ד' cannot be defined, so too the אני cannot be defined. This is because the אני is a spark of ד'; it is the צלם אלקים. We can know that it is there, but we cannot pin point it. It is a long journey to try to familiarize oneself with as much as he can to the אני.

One must realize that the אדם is not dependent on what he has. It is not based on money, looks, nor talents – these do not define the person. If someone's hand needs to be amputated, he would not consider himself less of an individual because of this; rather he will say that he has a handicap. One is not more nor less of a person because of his intellect or talents.

Base yourself on the אני. The אדם has many imperfections. Focus on how you are a growing person. Focus on the אני. This focus comes about by being לבדו.

⁹ [Ed. note: The (ח"א, שער ג, פ"ה, דף קעט) mentions this idea by saying that stars only shine when the sun sets.]

וישב

Do not attempt to understand the people in the תורה from our perspective. We cannot begin to understand who these people are. To extract מוסר from the פרשה is acceptable. But to understand their calculations to the things that they did – has to be left for the ראשונים.

R' Ruderman was מקפיד on how people spoke about previous אחרונים, and all the more so, ראשונים. He would say that we cannot compare ourselves to them in any way. ק"ו בן ק"ו, when one speaks about the אבות, how careful one has to be. They were living the real life.¹ עשו lived with אברהם for 15 years. One cannot begin to comprehend who these people were.

In this פרשה, two strange episodes are recorded: יוסף ואחיו and יהודה ותמר. These episodes needed to happen. Leaving the whys on the side, let us study the whats. יוסף needed to go down to מצרים so that יעקב would follow and bow down to פרעה (which represents ב"י being משועבד). This was the catalyst to the אנכי ד' which followed the שיעבוד, so that אברהם's תדע במה would be fulfilled.

יוסף is mean to his brothers for no other reason than to fulfill the נבואות that were shown to him. The פסוק (מ"ב, ט') states: ויזכר יוסף את החלומות. He knew that he needed his brothers to bow down to him once by themselves, and once with יעקב. He needed to figure out how to make the dreams a reality.

ויגש אליו יהודה, the two powerful forces come together, which ends off with all the brothers saying הקב"ה – שמע ישראל... אחד.

The common denominator in the making of the משיח is that everything is backwards. לוט and his daughters; יהודה ותמר; דוד ובת שבע. For whatever the reason is, פרטות, ד' wants משיח to have a strange ancestry line. We should not ask why, rather we should try to understand what we see.

¹ See לך-לך for more details

When משיח comes, the world will be back to the way it was before the חטא of אדם. This is why דוד, who is משיח, lives for 70 years – to complete the 930 years of אדם.

ויגש

Quick recap: אדם was supposed to show 'd's glory on earth, but messed up. אברהם took over the role. He asked אדע במה אדע, to which 'd responded, ידע תדע – you will go down to גלות for 4 generations and come out. יעקב goes down in this פרשה, and leaves in the next פרשה. This is מעשה אבות סימן לבנים that כלל ישראל will eventually leave. Since 70 people went down to גלות, Hashem made it that there should be 70 nations to correspond to that number. We are coming to the end of ספר אבות; the purification process is concluding with the י"ב שבטים. At this time, יעקב wants to reveal the קץ, but the שכינה leaves him. He thinks that there is a פגם in his children, to which they respond שמע ישראל.

Part 1

Looking at the פרשה of יוסף and his brothers from a broader perspective – from ויחי to וישב – there are two themes occurring: a) בני ישראל are going down to מצרים so that they can be enslaved and purified in the כור ברזל. b) The brothers are becoming united. At the end of the day, all the brothers can say in unison שמע ישראל to יעקב at the time of his death. The brothers are אחד.

There are three encounters in this week's סדרה: One, פרעה meets יעקב and bows down to him. This is the מעשה אבות סימן לבנים that enables מצרים to enslave כלל ישראל. Two, יוסף and יעקב. This is the confirmation that יוסף is the מעין אב in גלות. Last, יהודה and יוסף. This meeting is very peculiar. Is יהודה approaching in a nice and pleasant demeanor while pleading, or is it with harshness? It seems that it keeps switching off. Furthermore, what is יהודה discussing? We must realize that these are deep concepts that are taking place.

Part 2

יוסף, אבות 3 says that there are only 3 (ברכות טז:).¹ Although the יעקב of מעין אב is a יוסף could be a מעין אב. He is the אב of גלות. There are many ראיות that יוסף is a מעין אב. First, he fathers 2; second, starting with פרשת וישב, the ספר האבות of פרשיות are focused on יוסף in גלות; third, יוסף's death ends ספר האבות – the section of תולדות יעקב;² and last, יוסף is with ב"י during מצרים, and leaves with them by יצ"מ. Hashem promised (ד, מו) that He will go down to מצרים with יעקב and come back up. ב"י stays with ב"י throughout the גלות, and fulfills His promise to יעקב when He leaves with יוסף, the מעין אב of יעקב, by יצ"מ.³

יוסף is the אב הגלות. A recurring theme in יוסף's life is that of dreams.⁴ He is the החלומות, and Yaakov runs away from גלות is compared to a dream – שיר המעלות בשוב ד' את שיבת ציון היינו כחלמים – עשו. Once יוסף is born, יעקב is ready to confront עשו, who represents גלות. Yosef is the flame of יעקב to burn down עשו (the straw).

יוסף is the king in גלות, while יהודה is the king after גלות. The משכן/שילה, which was temporary, was ruled by שאול, who is from בנימין. However, once the בהמ"ק was built, דוד, who is from שבט יהודה, ruled. בנימין and יהודה is a combo of מרדכי.

A significant confrontation in this week's פרשה is יהודה's confrontation with יוסף. This represents the clash of the two kings of Israel, and also is an expression of the dynamic that exists between the two of them. יוסף is always defined as the king of גלות. However, יהודה is always defined as the מלך of גאולה (יוסף leads to the גאולה of משיח בן דוד – David and Shaul⁵). This confrontation was in essence יהודה challenging יוסף, as is his (יהודה) role as the leader of the brothers and the leader of the Jews. At the same time, יוסף informs him that he is יוסף, and therefore is in

¹ In שבת, there are 39 מלאכות, אב, and many more מלאכות that are מעין אב. For example: אב מלאכה is אופה, while מעין אב is בישול. The difference between the two is that אופה is mentioned in the תורה because it was used for baking the bread. Nevertheless, the same concept applies to cooking food. Similarly, אב מלאכה is זורע, while מעין אב is נטיעה. The difference between the two is that זורע is the term used to plant seeds, while נטיעה is the term used for planting trees.

² In a previous פרשה, Rebbi had split up בראשית into themes. The last section is יעקב, yet ends with the death of יוסף.

³ [Ed. note: The אור החיים (בראשית מה, ו) writes:

יש לדעת מאמרם ז"ל (זוהר ח"א קפב, ב) כי יוסף הוא בחינת נפש יעקב. והוא שרמז הכתוב באומרו אלה תולדות יעקב יוסף. והוא אומרו (תהלים עז) בני יעקב ויוסף, ורמזו חכמי אמת כי הוא בחינת מילוי הוא"ו שהמילוי כאות עצמו. ועל פי הקדמה זו יתיישבו כל הדקדוקים, כי יוסף הוא בחינת יעקב ובמדרגת אב לשבטים יקרא כרשום גם כן באומרו בני יעקב ויוסף, וכפי זה כשאמר ה' ליעקב שיצאו ממנו עוד בנים זה יעקב זה יוסף ולזה לא הלביש הנבואה בשאר בניו, ולזה דקדק לומר ב' בניך וגו' לי הם פירוש במדרגת בני יעקב לא במדרגת בני בניו ולזה הוסיף לבאר ואמר כראובן ושמעון, ומעתה הרי יוסף במדרגת אב כיעקב ואין האב נמנה עם הבנים בגדר אחד כמו שאין יעקב נמנה עם השבטים]

⁴ It is noteworthy that a reoccurring theme in יעקב's life is that of building מצבות.

⁵ [Ed. note: See *BeMasegei Yosher* (Rav Y. S. Rothschild, p.98) for how the first step to attaining perfection will be led by משיח בן דוד, while the second step will be led by יוסף.]

The answer starts by going back to אדם and his חטא. His purpose on earth was to התגלות כבוד שמים. He failed his mission. The רע is no longer separate from the אדם; rather it becomes part

of him. 2 sets of 10 generations passed whereby ד' waits for someone to fulfill this mission. Finally, אברהם begins the process so that the new מציאות, called כלל ישראל, could become the אדם. After which, אברהם asks אדע – במה אדע – How do I know that כלל ישראל will remain above טבע even after they sin. ד' responds, ידע תדע – they will go down to גלות for 4 generations and then leave. The response reveals the assurance. By כלל ישראל having their "אשר הוצאתיך מאור כשדים" on a national level, this will be their assurance. ד' tells אברהם that יצחק (and not ישמעאל) is the child through which כלל ישראל will be established. יצחק fathers עשו and יעקב. Now, כלל ישראל needs in it's make up the ingredients of איש שדה and איש תם. These two components are equally important. יצחק thought (and the thought was correct if השגחה did not say otherwise) that עשו should be the one to attribute the ingredients of איש שדה. Hence, יצחק mistakenly gives the ברכות to יעקב which are specified for the איש שדה son. יעקב needs to receive these ברכות because he assumes the role of עשו. And since he assumes the role of עשו he also marries לאה, the זיוג of עשו.

לאה, the זיוג of עשו, has the איש שדה children: בכור is the ראובן; כהונה is לוי; and מלכות is יהודה. It makes sense that יהודה is מלכות because he is “the child of עשו”, who attributes the איש שדה ingredients.

Rebbi had mentioned this parenthetically:

Although ראובן is the בכור, he lost his privileges.⁶ יוסף (מנשה ואפרים) went to פי שנים; the כהונה went to לוי; and מלכות went to יהודה. The תורה counts the שבטים fifteen times. There are basically two types of counting. Most of them work with the following יסוד. Type A: They are counted in a chronological order beginning with ראובן, in which יוסף and לוי are counted. Type B: יהודה is counted first, in which יוסף and מנשה replace יוסף, and לוי is not counted. יהודה the מלך is counted first; יוסף and מנשה are the פי שנים of יוסף; and לוי is not counted because he is separate – representing the כהונה. [See the chart on the next page, and some added הערות.]

⁶ See מ"ט, ג'

	פרשה	1	2	3	4	5	6	7	8	9	10	11	12
1	יצא	ראובן	שמעון	לוי	יהודה	דן	נפטלי	גד	אשר	יששכר	זבולן	יוסף	בנימין ⁷
2	ישלח	ראובן	שמעון	לוי	יהודה	יששכר	זבולן	יוסף	בנימין	דן	נפטלי	גד	אשר
3	ויגש	ראובן	שמעון	לוי	יהודה	יששכר	זבולן	גד	אשר	יוסף	בנימין	דן	נפטלי
4	ויחי	ראובן	שמעון	לוי	יהודה	זבולן	יששכר	דן	גד	אשר	נפטלי	יוסף	בנימין
5	שמות	ראובן	שמעון	לוי	יהודה	יששכר	זבולן	בנימין	דן	נפטלי	גד	אשר	יוסף
6 ⁸	במדבר	ראובן	שמעון	יהודה	יששכר	זבולן	אפרים	מנשה	בנימין	דן	אשר	גד	נפטלי
7 ²⁷	במדבר	ראובן	שמעון	גד	יהודה	יששכר	זבולן	אפרים	מנשה	בנימין	דן	אשר	נפטלי
8 ²⁸	במדבר (דגלים)	יהודה	יששכר	זבולן	ראובן	שמעון	גד	אפרים	מנשה	בנימין	דן	אשר	נפטלי
9 ⁹	נשא	יהודה	יששכר	זבולן	ראובן	שמעון	גד	אפרים	מנשה	בנימין	דן	אשר	נפטלי
10	בהעלתך	יהודה	יששכר	זבולן	ראובן	שמעון	גד	אפרים	מנשה	בנימין	דן	אשר	נפטלי
11	שלח ¹⁰	ראובן	שמעון	יהודה	יששכר	אפרים	בנימין	זבולן	מנשה	דן	אשר	נפטלי	גד
12	פנחס	ראובן	שמעון	גד	יהודה	יששכר	זבולן	אפרים	מנשה	בנימין	דן	אשר	נפטלי
13	מסעי	יהודה	שמעון	בנימין	דן	מנשה	אפרים	זבולן	יששכר	אשר	נפטלי		
14	כי תבא	שמעון	לוי	יהודה	יששכר	יוסף	בנימין	ראובן	גד	אשר	זבולן	דן	נפטלי
15	וזאת הברכה	ראובן	יהודה	לוי	בנימין	יוסף	זבולן	יששכר	גד	דן	נפטלי	אשר	
	Summary	10 - ראובן	10 - שמעון	6 - לוי	יהודה - 7	5 - יששכר	זבולן - 6	4 - אפרים	מנשה - 5	בנימין - 5	דן - 5	אשר - 7	8 - נפטלי

According to the above numbers, the results are the following: 1 – 6 is the order of birth; 7 – 12 is the set up of the מחנות.

רמב"ן (ויגש מו, יח) – דרך הכתוב למנות בני הגבירות יחד בתחילה... אבל ככאן מפני שבא למנות מספרם כי בשבעים נפש ירדו מצרימה הקדים המרובה בנפשות

בעל הטורים (ויחי מח, יט) – ששה מקומות הקדים אפרים למנשה

אבן עזרא (ויחי מט, יג) – והזכיר בתחילה השבטים כאשר גולדו, רק הקדים זבולן על יששכר, בעבור נפול נחלתו בין זבולן ובין דן בעל הטורים (במדבר ב, יח) – יעקב הקדים בד' מקומות אפרים לפני מנשה וכנגדו קודם בד' מקומות אפרים למנשה, בדגלים ובנשיאים ובקרבנות ובשבטים

משך חכמה (במדבר ב, כ) – ... במספר בסוף הארבעים פ' פנחס היה מספר בני אפרים מעט ממספר הראשון וכמספר בני מנשה בפעם הראשון, ובני מנשה רבו עד כי היו שנים וחמשים אלף, ולכן בפ' פנחס הקדים מנין מנשה למנין אפרים

רבינו בחיי (כי תבא כז, יב) – והיו על הברכה ששה מבני הגבירות ועל הקללה היו בני השפחות, ולפי שלא היו אלא דן ונפטלי גד ואשר הצרך לטל מבני לאה שתיים, ראובן הבכור וזבולון הקטן כדי שישלמו ליששה [וכן כ' בחזקוני]

Realize that children בני לאה/זלפה bracket in the זבולון וראובן.

אזנים לתורה (כי תבא כז, יב) – שאלני איש א', למה חשב את יוסף בחד שבטא ולא את אפרים ומנשה בתרתי, אחרי שנחלקו ע"י צוואת יעקב

⁷ וישלח (לה, יח) is born in בנימין

⁸ In these 3 places, לוי is mentioned separately.

⁹ Instead of bringing בנימין by the חנוכה הנשיאים the שבט of לוי lit the מנורה in the משך. [The question which remains is: Why did they not bring בנימין with the other שבטים? The words of חזקוני are משמע that 'ד' told them that they should not bring it.]

¹⁰ The אך משבט לוי לא הושלח מרגל, לפי שלא היה להם חלק בארץ writes: דעת זקנים מבעלי תוס' (שלח יג, ב) The

לב' שבטים? ואמרתי בזה, שלענין ברכה תמיד הם נחשבים לשבט א'. ויעקב בעצמו ברח לפני מתו את אפרים ומנשה תחת השם הכולל יוסף: "בן פרת יוסף... תהיין לראש יוסף..." (ברא' נ'). וכן משה שצוה לתת למנשה ולאפרים חלקים נפרדים בארץ וגם נשיא מיוחד לכאן"א מהם, כב' שבטיט ממש, משהגיע לברכה, כללם יחד תחת השם יוסף: "וליוסף אמר מברכת ה' ארצו... תבואתה לראש יוסף" ... ורק בסוף הברכה זכר רבבות אפרים ואלפי מנשה. והטעם לזה, שגם שבט לוי זקוק לברכה (וגם כאן עלה להר גרזים), ואם ימנה את אפרים לחוד ומנשה לחוד, יצאו י"ג שבטים, וזה א"א. אבל חלק בארץ לא לקח שבט לוי וגם נשיא לא היה לו, ולפיכך מנה בענינים אלה את אפרים ומנשה לב' שבטים. ומצינו רמז לזה בדברי יעקב: "ויברך את יוסף... המלאך הגואל... יברך את הנערים" (שם), ר"ל שאע"פ ש"אפרים ומנשה כראובן ושמעון יהי' לי", אבל מי שיאמר לברך את הנערים יברך את יוסף בכולל.

רש"י (וזאת הברכה לג, ז) – סמך יהודה לראובן מפני ששניהם הודו על קלקול שבידם שנאמר אשר חכמים יגידו וגו' להם לבדם וגו' ולא עבר זר בתוכם ועוד פירשו רבותינו שכל מ' שנה שהיו ישראל במדבר היו עצמות יהודה מתגלגלין בארון מפני נדוי שקבל עליו שנאמר וחטאתי לאבי כל הימים אמר משה מי גרם לראובן שיודה יהודה וכו' רש"י (וזאת הברכה לג, יב) – לפי שברכת לוי בעבודת הקרבנות ושל בנימין בבנין בית המקדש בחלקו סמכן זה לזה וסמך יוסף אחריו שאף הוא משכן שילה היה בנוי בחלקו שנאמר וימאס באהל יוסף וגו' ולפי שבית עולמים חביב משילה לכך הקדים בנימין ליוסף רש"י (וזאת הברכה לג, יח) – זבולון ויששכר עשו שותפות... לפיכך הקדים זבולון ליששכר שתורתו של יששכר ע"י זבולון היתה

ויחי

כלל – Rebbi wondered if the path בני ישראל traveled to bury יעקב in א"י was the same path כלל took 210 years later when they left מצרים. In other words, was it a straight path, or was it in a circuit route, passing the 42 destinations mentioned in מטות?

It was for sure not the straightest route because the פסוק (נ, י) states that they traveled בעבר הירדן, which is out of the way.

Later he found a ספר קבלה which says they traveled the same route as that of the future generations – via the 42 places. Since בני ישראל were taking such a circuit route, the עבדי פרעה asked the stargazers the reason for this. They replied that in the future this nation will leave Egypt. After hearing this, the פסוק says מספד גדול וכבד מאד – they cried out after hearing such terrible news.

Part 1

We are at the closing of ספר אבות/ יצירה.

A quick recap: אדם was created to bring כבוד שמים to earth. אדם sinned. ד' waited 2 sets of 10 generations to rectify the sin, and make the earth back to the way it was before the חטא. There was no hope on the worldly level. ד' told אברהם that (ב"מ קיד:): אתם קרויים אדם – you will take over the אדם role. אברהם made 2 בריתות with ד', making it that he has a special connection to ד' – that of above טבע. The purifying process began: חרן went to תרה. The sons – ישמעאל and עשו, were excluded. לויט, although he was excluded since he was not a child of אברהם, was needed for his daughters – עמון ומואב. We end off with יעקב and his complete מטה. On his deathbed, יעקב wanted to reveal the קץ to the שבטים, but could not. He was scared that perhaps his מטה was not complete, to which the שבטים responded: שמע ישראל. At which point, יעקב stated: בריך שום יקריה.

יעקב/ישראל יהי שמייה רבא מברך לעלם (תרגום ירושלמי),¹ or when translated, After which יעקב/ישראל blessed his children, surrounding him in their דגל formation set up.³

Part 2

Why did יעקב request to be buried immediately? Why was it so crucial for him to leave מצרים? Why could his burial not be the same as that of יוסף and stay in גלות with ישראל, and only be buried in א"י when ישראל leaves by יצ"מ? What is the reason for this difference?

יעקב has to be buried immediately in order to complete the אדם role. The אדם role can only be complete if all 4 couples are buried together.⁴ Since כלל ישראל is the new מציאות which is taking over the אדם role, the אבות have to be buried together with אדם for this to take fruition. The sooner יעקב is buried the sooner the אדם role is complete. This is why עשו, who is a מומר, has his head buried in the מערת המכפלה.

Another reason יעקב is buried immediately is to be a מעשה אבות סימן לבנים. Just like יעקב left מצרים, so will כלל ישראל.

It is noteworthy that by the death of each אב, the תורה retells the purchase of the מערת המכפלה from עפרון.

רחל is buried on the road so that the Jews who are exiled after the destruction of the 1st Temple have somewhere to daven. Rabbi explained by חנוכה that we are still in the גלות of the 1st Temple. גלות מעין אב, בני רחל, is the אמה of רחל. גלות יוסף, בני רחל, is the אמה of רחל.

R' Ruderman and Rabbi went to א"י for a short trip. R' Ruderman opposed going to מערת המכפלה; קבר רחל was indifferent about the כותל, but wanted to go to קבר רחל. For the גלות we have קבר רחל; for the future we have מערת המכפלה. The משנה (יומא ג, א) says that they look at חברון when they need to know if it is time to שחט the קרבן.

יוסף is with כלל ישראל during גלות מצרים, and leaves with them by יצ"מ. ד' makes a promise to יעקב that He will accompany יעקב when he goes down to מצרים and when he comes back up.⁶ ד' stays with כלל ישראל throughout the גלות, and fulfills His promise to יעקב when he leaves with יוסף, by יצ"מ, יעקב מעין אב.

¹ יונתן בן עוזיאל (דברים ו, ד)

² [Ed. note: In (ב, מט, ב) ויחי the תרגום ירושלמי writes יהא שמה רבא מברך לעלמי עלמין. (Also, the (סי' נו, ס"ק ב) writes: (יהא שמייה רבא וכו' הוא תרגום של יהא שמו הגדול מבורך לעולם ולעולמי עולמים [ב"י וכפ"י ר"י]. In addition, the גמרא explains that ד' laments over the גלות when these words are said.)]

³ [Ed. note: (ב, ב) ויחי and (ג, יג) in רש"י. Also see ע' מדרש תנחומא (פרשת במדבר, יב) ובמדבר רבה (ב, ח)]

⁴ אדם וחוה, אברהם ושרה, יצחק ורבקה, יעקב ולאה

⁵ [Ed. note: See שו"ת דברי יציב (יו"ד סי' מ) and שו"ת ציץ אליעזר (ח"י, סי' א, אות מד)]

⁶ פרק מו, פסוק ד

וד' פקד יפקד אתכם והעלה (נ, כד) tells his brothers יוסף. These words are basically the same words that משה uses to show his validity to ב"י that he is a true savior. When משה says these words, שרה tells everyone that משה is legitimate.

Part 3

The פסוק points out that it is explicit in the גמרא (תענית ה:) because the פסוק does not say the word מת.⁷

The גמרא asks: But the תורה says that they embalmed him?

The גמרא answers: מה זרעו בחיים אף הוא בחיים.

How did the גמרא answer the question?

A1. מהרש"א – offers 2 answers. For this discussion, only the first answer has been provided: His אברהם ויצחק is emphasized more than יעקב because he is the only one that can be מקיש to his זרע, as opposed to אברהם ויצחק who cannot. To quote:

משא"כ באברהם ויצחק משום זרעו ישמעאל ועשו ומייתי ליה מדכתיב אל תירא עבדי יעקב וגו' מקיש הוא בכמה כתובים קרי ליה לכלל יש' בשם יעקב.

A2. It will help if we understand the difference between the different terms – ויאסף אל, וימת, ויגוע, עמיו.

ויגוע וימת אברהם... ויאסף אל עמיו of פסוק defines the different terms in (כה, ח).

ויגוע – The body stops working. The physical body comes to a cessation; no heartbeat, no function of brain, etc...

וימת – The נשמה leaves the body. מיתה is the separation of the נשמה from the body. חיבור is the connection of the נשמה to the גוף.

(גוף). (a.k.a. The נשמות אוצר) – ויאסף אל עמיו

Rebbi, using the מלבי"ם's definitions, explained that יעקב never died. His נשמה is still connected to his body even after death. The נשמה is ויאסף אל עמיו, but still making his body קדוש. It is in 2 places at the same time. Similarly, הרב רבי חיים כהן claimed that if he was present when ר"ת died, he would have ignored the הלכה against a כהן becoming טמא,⁸ because a צדיק, even after he dies, is considered alive. The נשמה departs from the body when טומאה comes.⁹

⁷ The פסוק (מט, לג) says: ויכל יעקב לצות את בנו ויאסף רגליו אל המטה ויגוע ויאסף אל עמיו.

⁸ כתובות קג: תוס' ד"ה אותו

⁹ For example: People were מעיד that משה פנינשטיין who was buried 4 days after his פטירה, still had his freshness preserved on his face when he was finally buried.

Along these lines, Rebba suggested that חז"ל say that צדיקים have גויעה,¹⁰ they are teaching that since by צדיקים there is no מיתה, the תורה focuses on the lesser significant גויעה; whereas by רשעים, the גויעה is overshadowed by the tremendous upheaval of מיתה that occurs. In other words, by מיתה, since the נשמה leaves the body, it is much more dramatic than just having גויעה, which is solely a cessation of the workings of the body. In addition, the נשמה of a רשע on a certain scale, in a spiritual sense, is already detached during his lifetime. This is why רשעים are called מתים (dead) even when alive.¹¹

מלאכים (כח, יב) has an alternative explanation to that of רש"י as to who were the מלאכים that were עולים וירדים in the dream of יעקב. He explains that the מלאכים that destroyed סדום a few decades earlier were not able to return to שמים until יעקב had his dream. These are the ones that were עולים. When these מלאכים returned to שמים, they told the other מלאכים that the איקונין of יעקב is on the כסא הכבוד. After hearing this, the other מלאכים went down (וירדים) to see this person who has the image of his face on the כסא הכבוד.

Rebba suggested that יעקב only attained this level – where the image of his face can be on the כסא הכבוד – after he received the ברכות of עשו from יצחק. The reasoning is as follows: The components needed to make כלל ישראל the replacement of אדם are the characteristics of עשו and יעקב. However, השגחה had it that יעקב had to assume עשו's role. At the time יעקב, the שבאבות,¹² received the ברכות from יצחק, כלל ישראל had the components to become the replacement of אדם. In addition, יעקב, who receives the שם ישראל when he has the מטתו שלמה, is the one whose facial image is engraved on the כסא הכבוד, because the כסא הכבוד represents כלל ישראל and the central מדה of יעקב is יעקב. Therefore, יעקב is the one that is said to be מת.¹³ תתן אמת ליעקב, and נצח ישראל לא ישקר.

This is מעשה אבות סימן לבנים. Since יעקב אבינו לא מת, now כלל ישראל can live on. The רמב"ן points out that when they all go down to מצרים the תורה says יעקב, and not ישראל. This is so because יעקב is the name used when כלל ישראל is in גלות. This is why the name used is יעקב in the phrase יעקב אבינו לא מת.

¹⁰ ב"ב טז: – לא נאמרה גויעה אלא בצדיקים

¹¹ ברכות יח:

¹² Although יעקב is the choicest one of the אבות, this does not mean that he is better than יצחק. To explain via a story: שפת אמת became the Rebba at a young age. His חסידים asked him, how can he lead the community at such a young age. He responded with a משל. There was a certain town that had a gigantic mountain. People made it their life goal to climb this mountain. People trained for 20 years, and climbed it for another 20 years. When they made it to the top, they saw a child there. They asked the child how he overcame such a feat. He responded that he was born there. So too by יעקב. It is not that he is better than אברהם ויצחק, but rather they prepared the way for him.

¹³ Rebba said in passing that יעקב was born מהול; see (פרשת נח אות ה) and מדרש תנחומא (ב, ה).

Rebbi further suggested that there can be no coincidence that חז"ל blame the “imperfection” of the עשו who is a descendant of עמלק on הסתר פנים and גלות in our current state of כסא הכבוד.

ספר שמות

וארא

קבלת התורה and יציאת מצרים are not 2 separate events. Rather they are 2 parts to one event. In other words, the purpose of יצ"מ is to have a קבלת התורה. Therefore, we find that the time between פסח and שבועות (a.k.a. ימי ספירה) are a מועד. It is 7 weeks opposite 7 days of חול המועד.¹ At first, they were happy days. These days turned into sad days because of the tragedy of the 24,000 who died. In a similar vein, it is not by chance that ספירה begins on the 2nd day of פסח.

ד' tells משה at the סנה to go down to מצרים, take כלל ישראל out, and bring them to Me for קבלת התורה. The סנה is סיני הר. When משה וכלל ישראל arrive at סיני הר it is as if ד' has been waiting there the entire time. The fact that the יציאה is for קבלת התורה is said explicitly by ד':

אנכי ד' אלקיך אשר הוצאתיך מארץ מצרים.

There are two concepts that are מתחדש with יצ"מ:

- A) Originally כלל ישראל was משועבד to מצרים and included within the other אומות. At יצ"מ this changed. ד' removed one גוי from another, and coined us "כלל ישראל".
- B) We learned the יסודות in אמונה that ד' is in charge and that He controls everything.

These 2 concepts are in reality one idea. The reason is as follows: The purpose of the בריאה is for כבוד שמים. This is accomplished when the world recognizes that ד' controls everything, and this is brought about through כלל ישראל. The עבודה of כלל ישראל is to show the עמים this recognition. In other words, ד' had to take a גוי מקרב גוי and teach us the אמונה, so that we can teach it to the other עמים.

It is seen many times in the פסוקים that the purpose of יצ"מ is for the above mentioned 2 concepts. To mention a few:

למען תדע כי אני ד' בקרב הארץ (ח,יח)

למען תדע כי אין כד' אלקינו (ח,ו)

¹ [Ed. note: (ויקרא כג, לו) רמב"ן]

בעבור תדע כי אין כמני בכל הארץ (ט, יד)

This is the פשט in (כב, ד) בני בכרי ישראל. A בכור is the continuation of his father. Similarly, תכלית הבריאה are the בכור of the עמים because it is spreading the תפקיד of ד' in the תכלית הבריאה.

This explains why מכת בכורות is the last and most חשוב of all the מכות. It is in this מכה where the בכורי מצרים were killed, yet the בכורי ישראל were saved. The כה of a בכור is the המשיך. The תכלית of all the מכות is for כלל ישראל to become separate; and it is in this מכה where ד' separates ישראל so that they can be the המשיך.

יציאת מצרים

הרב עזרא נוברגר

Yetziyas Mitzrayim and *Ma'amad Har Sinai* are two halves of one whole. At the moment of התגלות, the Ribono Shel Olam identifies himself as, "אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים מבית עבדים" (שמות כ, ב). As well, the first thing Hashem tells Bnei Yisroel when they reach Har Sinai is, "אתם ראיתם אשר..." (שמות יט, ד). In fact, the whole *geulah* of *Yetziyas Mitzrayim* begins at Har Sinai with Moshe Rabbeinu at the סנה. That is where the Ribono Shel Olam tells him, "וזה לך אות כי אנכי שלחתיך בהוציאך את העם ממצרים תעבדון את האלקים על חחר הזה" (שמות ג, יב). And, the entire time Moshe was telling Paroah to let Bnei Yisroel leave for three days to serve Hakadosh Boruch Hu, he means to bring them to Har Sinai. The journey out of *Mitzrayim* begins at Har Sinai and *Ma'amad Har Sinai* is completely referenced back to *Yetziyas Mitzrayim*.

A second *nekuda*: Although Klal Yisroel left *Mitzrayim* during daytime ("בעצם חיום הזה"), it would seem to me that the primary *geulah* was in fact ליל ט"ו, the night before. The night after חסד, whose *zman* is חצות יום, is when the seven days of פסח commence and that is when the *mitzvos* of the *chag* are performed. This is in distinction to other *mitzvos* such as תקיעת שופר of Rosh Hashana and the לקיחת לולב of Sukkos which are accomplished only at daytime. On Pesach, we eat the קרבן פסח and מצה as well as fulfill סיפור יציאת מצרים at nighttime. I suggest this is because the *ikkur geulah* happened that night.

The idea I would like to explain is the following: Although מכת בכורות is the tenth and last of the מכות, it also stands alone. There is a fundamental difference between it and the other nine which preceded it. When Moshe Rabbeinu first comes to Paroah, he gives over the message from Hashem: "בני בכורי ישראל" (שמות ד, כב). "הנני הורג בנך בכורך" (פסוק כג). The choosing of Klal Yisroel as the *bechor* of the Ribono Shel Olam is facilitated by the killing of the *bechorei Mitzrayim*, at the moment of ("שמות יב, כט") "ויהי בחצי הלילה".

Yetziyas Mitzrayim is a re-creation of the world. The first world of *Adam*, of אלהים תורה, was created with עשרה מאמרות, and now the תורה אלהים, this new world where Klal Yisroel is *Adam*, is inaugurated with עשר מכות. Klal Yisroel is now the צלם אלקים and the vehicle in which the world reaches its *tachlis* and brings about *kevod Shamayim*.

Not only do the מכות parallel the מאמרות, but I would suggest additionally that the מכות progress in the opposite order than the מאמרות. The first מכה, דם, parallels the last מאמר, which is "נעשה אדם בצלמנו". The ninth מכה, חושך, parallels the second מאמר, which is "יהי אור". And finally, מכת בכורות is opposite Creation itself, בראשית נמי מאמר הוא. Hence, מכת בכורות is the creation of the new reality that Klal Yisroel is the Chosen Nation of the Ribono Shel Olam which makes us the vehicle in which *kevod Shamayim* will manifest itself in this world.

Leil HaSeder, we all say from the *Haggada*, על ידי שרף ולא על ידי מלאך ולא על ידי שליח אלא הקדוש ברוך הוא בכבודו ובעצמו. אני ה' אני הוא ולא אחר" Everything in the *B'riya* is a manifestation of the *Ratzon HaBorei*, but much of it is carried out thru agency, through מערכות which the Ribono Shel Olam has created. The Sun, Moon and stars are agents for shining light into the world. שרפים אופנים וחיות הקדש are all different vehicles that the Ribono Shel Olam uses to manifest Himself throughout the world.

Even the other *makkos* were done by Moshe or Aharon, through some level of agency. The uniqueness of מכת בכורות is that the Ribono Shel Olam Himself appeared to Klal Yisroel. We say in the *Haggada*, "מורא" דם המילה and דם הפסח. Bnei Yisroel were protected inside their houses by the גדול-זו גלוי שכניה

they experienced the revelation of the *Shechinah* at חצות הלילה. Klal Yisroel saw clearly that the Ribono Shel Olam had chosen us as His *bechor*, separate from the אומות, and that is "לקחת לו גוי מקרב גוי". That is the pinnacle of the *geula*.

This is what is being described in the *posuk* which brings together the two unique events in the history of the world, where there was a pure השכינה to Klal Yisroel at Har Sinai similar to that which occurred at the התגלות of *Geulas Mitzrayim*. The *pesukim* in *Parshas Va'es'chanan* describe this juxtaposition: "חשמע" עם קול אלקים מדבר מתוך האש כאשר שמעת אתה ויחיי" (דברים ד, לג), a reference to *Ma'amad Har Sinai*, followed by, "או הנסה אלקים לבוא לקחת לו גוי מקרב גוי במסת באתת ובמפתים ובמלחמה וביד חזקה ובזרוע נטויה ובמוראים", גדולים ככל אשר עשה לכם ה' אלקיכם במצרים לעיניך". Klal Yisroel saw the השכינה during פסח. This is ליל פסח. This is ליל שמורים of the לילה of the האירה. The darkness of the *shibud* turned into the brightness of the *geula*. In both these events of *Ma'amad Har Sinai* and *Geulas Mitzrayim* the next *posuk* concludes: "אתה הראת לדעת כי ה' הוא האלקים אין עוד מלבדו". The clear, matching השכינה of these two seminal events in history create the new *briya* of Klal Yisroel as the הנבחר עם and *keli* through which *Kevod Shamayim* comes to this world.

בשלה / בא

Part 1

'ד wanted אדם to bring כבוד שמים to earth, but that did not happen. 'ד waited 2 sets of ten generations for the masses to recognize 'ד, but that did not happen. Finally, 'ד decided that a new מציאות, named כלל ישראל, will fulfill this task. מציאות אברהם begins the formation of this new מציאות; however, it is only through the leaving of מצרים that this new מציאות is actualized. When כלל ישראל was in מצרים, it was similar to a fetus in the womb. It was in the process of becoming a nation. Through exiting מצרים a nation was born.

The world was created for ב"י (בשביל ראשית). The רמב"ן (בראשית) points out that there are two יצירות. The first is the world, and the second is the formation of כלל ישראל. In the formation of כלל ישראל there are two processes that take place – a) 10 three times b) 430 – until אברהם יצ"מ.

When 'ד created the world, פרקי אבות (פ"ה) tells us that He did it with 10 מאמרות. However, when 'ד came to form כלל ישראל, He used 3 sets of 10 [10 נסיונות, 10 מכות, 10 דברות]. In addition, 'ד created אדם in one day – day 6, as opposed to the taking over the אדם role which happened with the 3 אבות. [We see that the concept of 3 plays a role.] Each one of the three 10's completes the link between us and Hashem – הוא חזק הוא חזק הוא חזק. To elaborate:

ישראל (י' נסיונות של אברהם) ואורייתא (י' דברות) וקדשה בריך הוא (י' מכות) חזק הוא

The פסוק says that the making of כלל ישראל, the שיבעוד, took 430 years. The פשוט is that the 430 years is calculated from אברהם in פרשת לך-לך to the culmination of יצ"מ in פרשת בא. We went through the purifying process and culminated with the יציאה as a nation, so that now even if sins, ב"י will still have a special connection with הקב"ה (i.e. above the מזלות).

At what point during the 430 years did we become כלל ישראל? When was the exact point in time that כלל ישראל was born? When was the לידה? The process was over a long period of time. The beginning of יציאת מצרים happened when משה was told by the סנה to tell the Jews that he was

the redeemer,¹ (which is eventually the climax of the *יציא*, the place where the *תורה* is given) and it culminates with the giving of the *תורה* at *סיני*. But when was the exact point in history that the *לידה* took effect? By an infant, it is when *רב ראשו* has exited the womb. Once *רב ראשו* is shown, for all *halachik* purposes he is considered a new born.² Similarly, when was the exact moment *כלל ישראל* was created?

One can argue that it was when *משה* told *ישראל* that he was the redeemer. There was someone that appeared prior to *משה* and claimed that he was the redeemer. This time they asked *פקד יפקדתי*, and she said that *משה* provided the correct *סימן*. He said the words *שרה בת אשר*.

Or it can be when the *מכות* began. Once the *מכות* began the suffering was over. The Jews were free; there was no more enslavement.

Or it can be from *ראש חודש*. The *פסוק* (י"ב, ב') says *לכם החודש הזה*. A *ראיה* is from the first *בראשית* in *רש"י*. It is hard to decipher what *רש"י* is conveying, but one thing is for certain – it is a *ראיה*. He writes: "לא היה צריך להתחיל את התורה אלא מהחדש הזה לכם". One sees that the words *החודש הזה לכם* are meaningful.

Another *ראיה* can be found in the *הגדה*. The *בעל הגדה* writes: "ת"ל ביום ההוא". What is the *ה"א*? Why would one be able to fulfill *מצי"מ* from *ניסן*? It is evident that *יצ"מ* of *החודש הזה לכם* is a *חלק*.

What is the importance of *לכם החודש הזה*? Two answers.

Answer 1: *אדם קרויים אדם* – *אדם* takes over the *אדם* role – *אדם* is *שולט* over all other nations. We are like the sun in that we have power. On the other hand, we are like the moon because we reflect *הקב"ה*. We are the light unto the nations.

Answer 2: Western world only cares about the sun. The 12 month system we use is an arbitrary number. At one point in time, people were thinking of making a year consisting of 20 months. On the opposite side, Islam only cares about the moon. The same holiday goes through the different seasons – summer, fall, winter, spring. The sun makes no difference. *ב"י* uses both. We have the power to be *קובע זמן*. We add a month to the year. We have a leap year 7 times within 19 years, to keep the moon and the sun consistent.³ We need both of them to be aligned with each other so that *פסח* falls out in *חג האביב* as ordained in the *תורה*. In addition, we determine *ר"ח*. This

¹ But not from *משה's* birth, from the beginning of *שמות*.

² ע' נדה פ"ג משנה ה' [ואהלות פ"ז משנה ו']

³ [Ed. note: כל תשעה עשרה שנה שיהיו מהן שבע שנים מעוברות ושנים עשרה פשוטות נקרא מחזור (רמב"ם הל' קידוש החודש [י, י]). To be more exact, the years that contain an extra *אדר* are: 3, 6, 8, 11, 14, 17, and 19.]

is significant, not only within the context of beginning each month, but also in the ripple effect that we are קובע of the ימים טובים. Of course, this includes all of the deep underpinnings of each מועד and זמן, whereby this מצוה gives all of this power to כלל ישראל. We determine when our holidays fall out based on when we are מקדש the חודש. For example, depending on what day we establish ראש השנה, that is when ד' sits in judgment. The ב"ד⁴ says that if a girl is 3, and ב"ד declares it a leap year – her בתולה could grow back because now she is only 2. כלל ישראל controls the physical powers. Is there a greater power than this?

Or one can argue that it can be the 14th of the month by מכת בכורות. It is noteworthy that the 10 מכות are in exact opposite correlation to the 10 מאמרות. Rabbi said that he could understand most of these connections, but not all of them. For example:

- The 10th מאמר is the creation of man. Similarly, the first מכה is דם, which resembles the אדם.
- The 2nd מאמר is אור וחושך. Similarly, the ninth מכה is חושך.
- The first מאמר is בראשית. Similarly, מכת בכורות is the tenth מכה. At חצות הלילה is when כלל ישראל becomes אדם.

Furthermore, the first 9 מכות are in sets of 3 – דצ"ך עד"ש בא"ח – and each set is interconnected with that of the others. However, מכת בכורות stands solo. Similarly, the latter 9 מאמרות all begin with the word ויאמר. However, the first one begins with בראשית.

Or it can be seven days later at קריעת ים סוף. At the sea, the מלאכים debated with ד' that both groups (כלל ישראל and מצרים) served ע"ז; why should this one survive while the other should perish?⁵

The answer is that they are all true. Each part plays a significant role in the יציאה. One can argue that all the above-mentioned places is the לידה. Nevertheless, Rabbi believes that the לידה happened at מכת בכורות.⁶

When a father dies, the בכר steps into his father's place; he replaces his father's name.⁷ Similarly, כלל ישראל became a nation at חצות during מכת בכורות. Hashem said “let my בכור go, or else your בכור will be smitten.” בכר consists of letters that follow the single entity: 2, 20, 200 all

⁴ סנהדרין א:ה

⁵ שישאל היו נתונים בדין מה אלו כו' אל אלו כו' (זוה"ק ח"ב קע:)

⁶ [Ed. note: א"ר אבא הכל מודים כשנגאלו ישראל ממצרים לא נגאלו אלא בערב וכשיצאו לא יצאו אלא ביום (ברכות ט.)]

⁷ In reality, the בכר should inherit everything. It is a חידוש that he only receives פי שנים.

follow 1.⁸ These numbers are the closest to the original thing. We personify ד' by being His בכר. We resemble ד' among the גוים.

Part 2

The לידה was at מכת בכורות. Nevertheless, כלל ישראל was still in danger at סוף ים קריעת. The מלאכים debated with ד' that both groups (מצרים and כלל ישראל) served ע"ז; why should this one survive while the other should perish?⁹ This is why the first and last day of פסח are different ימים, as opposed to סוכות, which does not have a separate טוב יום on the 7th day.¹⁰ Because the first day of פסח is celebrating the לידה, while the seventh day is celebrating the salvation.

A קריעת ים סוף at שפחה perceived a higher degree of revelation than that of the prophet, יחזקאל בן בוזי. Why did the מכילתא pick this נביא out of the 48 that can be chosen from?

One can offer three answers:

- מצרים was chosen because he was in מצרים.
- As has been explained before, the מלאכים argued that there is no reason for the Jews to remain alive at the time they were going through the ים סוף. Therefore, to a certain extent, with their salvation at the sea, they experienced a תחית המתים. Similarly, יחזקאל בן בוזי had the נבואה of the עצמות היבשות wherein he witnessed a valley of bones, which, according to some מפורשים, are the bones of בני אפרים who tried to leave מצרים early. In his vision, יחזקאל saw the תחיה of these מתים.

This is why we say in ש"ע, in the second ברכה – which focuses on ד' powers, especially in the area of תחית המתים – the words, מי כמוך בעל גבורות, which is similar to the words מי כמכה, which is found in אז ישיר.

- כלל ישראל saw in his נבואה of the מעשה המרכבה the way ד' runs the world. Similarly, after exiting the sea, had a different understanding of the inner workings of the world; they attained a new level in their belief. To quote from the שירה:

וייראו העם את ד'; ויאמינו בד' ובמשה עבדו. אז ישיר משה ובני ישראל את השירה הזאת

Perhaps the full answer is a combination of all of these factors. יצ"מ was a pivotal point in the history of the world. After many years, the grandchildren of the אבות finally were born into a

⁸ In each column it follows one: The “ones” column (2), “tens” column (20), and “hundreds” column (200). [Ed. note: כתב בבעל הטורים (דברים כא, יז), וז"ל: בשביל שהוא נוטל פי שנים יש באותיות "בכור" ענין כפילות. הבי"ת כפולה על האל"ף שלפניה. וכן הכ"ף כפולה על הו"ד שלפניה וכן הרי"ש כפולה על הקו"ף שלפניה]

⁹ שישראל היו נתונים בדין מה אלו כו' אף אלו כו' (זוה"ק ח"ב קע:)

¹⁰ [Ed. note: Do not get confused with עצרת. This is not part of סוכות, rather it is a different יו"ט entirely.]

nation. הר סיני at תורה מקבל אדם. Ultimately, this new אדם is now the new כלל ישראל. Eventually, they will live “together” with the שכינה in the format of the חלוקת centered around the בהמ"ק. After conquering, כלל ישראל would be in the same perfection as that of אדם if he had made it to the first שבת and not have done the עבירה. On their journey to this perfection, ים סוף at ד' shows them a glimpse, a vision of this perfection. This imagery was more powerful even for the lowliest of כלל ישראל than all of the above mentioned יחזקאל of נבואות. In addition, it is יחזקאל who is מתנבא about the third בהמ"ק.

Part 3 – הערות

1. When it comes to contrasting the difference between the מצריים and כלל ישראל by מכת בכורות the contrast seems a little strange. One would have suggested to contrast life and death. Life, the most important thing, is given to the Jews, while death is designated for the מצריים. However, the תורה, twice – by the warning and by the actualization – mentions something else. Both times it mentions how by the Jews there was complete silence and serenity, without a bark of a dog; yet, the מצריים had great noise and tumult.

והיתה צעקה גדלה בכל ארץ מצרים אשר כמהו לא נהיתה וכמהו לא תסף. ולכל בני ישראל לא יחרץ כלב לשנו למאיש ועד בהמה למען תדעון אשר יפלה ד' בין מצרים ובין ישראל (יא, ז-ה)

It is interesting that the תורה focuses on the difference in the noise level, and not on the most important thing – life and death.

2. Why does חז"ל refer to the splitting of the sea as קריעת ים סוף – “tearing” if the חומש refers to the event with the word (י"ד, ט"ז) “cutting” – ובקעהו?

By פסח the תורה says חג המצות while חז"ל call it פסח. The איפשך explains that each party refers to it from his perspective. We recognize that ד' jumped over us, and ד' recognizes that we eat מצות.¹¹ פשט Rebbe does not like this.

¹¹ [Ed. note: This is also found in (מסכת פסחים פרק א משנה א) תוספות חדשים:

וז"ל: טעם למה קראו החכמים שם המס' פסחים וגם אנו קוראים את החג בשם פסח ובכל התורה קורא אותו בשם חג המצות וצריך להבין למה שינו חכמים מל' התורה. ונ"ל בעזר אדון כל... יש לפרש ע"פ מה שנודע בכמה מקומות ובפרט ברש"י בשיר השירים שהקב"ה משתבח ומתפאר א"ע בעמו בית ישראל וכמאמר חז"ל דתפילין דמארי עלמא מה כתיב בהו מי כעמך ישראל גוי אחד בארץ ותענוג של ישראל לומר שבת של השם יתברך ב"ה וב"ש שמע ישראל ה' אלקינו ה' אחד ע"ש והנה הקרבן שנקרא פסח הוא לשון חנינה כמאמר הכתוב ואמרתם זבח פסח כו' פסח על בתי בני ישראל וכפירש"י ז"ל שם ומבואר בשם זה שבת של השם יתברך ב"ה שחמל על עמו ב"י ובשם היו"ט שנקרא חג המצות מבואר הטעם בכתוב עוגות מצות כי לא חמץ כי גורשו כו' ומה"ט נקרא חג המצות שיצאו מיד שלא היו מתעכבים כלל ואדרבה היו מזוזים במצות ה' עד שלא היה באפשרי להתחמץ העיסה וזה הוא שבת ישראל וכמאמר הכתוב זכרתי לך חסד נעורך כו' לכתך אחרי במדבר וכו' ובפירש"י שם הש"י זוכר להם זה הזכות שיצאו מיד ולא הכינו להם צידה. ולפ"ז מתורץ דהתורה הוא מפי הקב"ה קרא זה היו"ט חג המצות דחג המצות מרומז שבת ישראל והש"י אמר תמיד שבת של ישראל וחז"ל ואנחנו קוראים זה היו"ט פסח דשם זה מורה שבת של הש"י ב"ה כנ"ל ואנו אומרים תמיד שבת המקום ב"ה]

The question still remains. Whatever the case may be, we know one thing – this is found in many places. תורה change terms that are used in the ל.

3. Rav Hutner – In אמונה (מעריב) we say: "המכה בעברתו... ויוצא... לחרות... המעביר בניו בין גזרי...". We see that החרות happened when we were in מצרים even though מצרים was chasing us.

יתרו

Part 1

There are 2 parts to יתרו: First part deals with יתרו, and the second is סיני מעמד הר סיני.

כלל ישראל arrives at מדבר סיני on ח"ה סיון and departs a year later short 10 days, on the 20th of אייר.¹ This is the time period כלל ישראל encamps at מדבר סיני. However, within this time period there is a more specific and significant event called מעמד הר סיני. This event is not a one-day event. Rather it starts on ח"ה סיון and culminates on ו'ז' סיון. There is a מח' תנאים (on שבת) as to which day the דברות were said: ו' or ז' of סיון. From the time כלל ישראל arrives at the הר until after the episode of the חטא העגל, where one brother kills another,² כלל ישראל is united. In other words, from ראש חודש סיון until תמוז the nation is united. The unity may have been broken beforehand, but this is the first time this is seen explicitly in the פסוק.

On ו'ז' סיון the nation reaches its pinnacle spiritual level. 'd's glory, to a certain degree, is revealed on earth. There are only 3 times in history this level is reached: a) אדם קודם החטא, b) מתן תורה, c) ימות משיח. R' Ruderman explained that this is מרומו in the עמידות of שבת: At מעריב → ויכלו alludes to אדם קודם החטא; at שחרית → ישמח משה alludes to מ"ת; and at מנחה → אתה אחד alludes to ימות משיח.³

It is apparent from the פסוקים that the entire week is referred to as סיני מעמד הר סיני. In addition, it is noteworthy that on day 2 and 4 ב"י responds נעשה, and on day 5 they respond ונשמע.

Let us go through פרק י"ט, using רש"י פסוק → רש"י פסוק:

- כלל say that חז"ל, based on this change, ויחן (singular) to ויחנו (plural) changes פסוק – ב – The פסוק changes from (plural) to (singular). Based on this change, חז"ל say that כלל ישראל were כאיש אחד בלב אחד. This unity is a requirement for the acceptance of the תורה. We

¹ It says in (יא, י) בהעלתך that כלל ישראל departed on the 20th of אייר; see רש"י there for the calculation.

² פרק לב פסוק כז

³ [Ed. note: The (או"ח סי' רצד) טור compares the 3 עמידות to the 3 key שבתות in history – the שבת of creation, the שבת of the giving of the תורה, and the שבת of משיח.]

find this unity one other time in history – פורים time. states: (ט, טו) ויקהלו היהודים אסתר. There, they accept the תורה again, but out of love. They have another התורה, and it can only be done because they are אחד. It is noteworthy that the תורה says נגד ההר. It is explicit that כלל ישראל is united when they are by this episode of הר סיני מעמד.

- ב"י Moshe ascends on Day 2. רש"י writes: "וכל עליותיו בהשכמה היו". ד' tells משה that He wants to be a special nation – a nation above מזל.
- ד' – The פסוק says: "ואבא אתכם אלי" – "And I brought you (כלל ישראל) to Me (ד')." We see that ד' was already residing on the mountain from before they arrived at the הר. Some say that from the time ד' spoke with משה at the סנה He remained at the הר. It is noteworthy that although ד' is residing on earth, He never comes within 10 טפחים of the ground.
- ד' – ד' tells משה that he should tell כלל ישראל that ד' wants to make a ברית with them.⁴
- ז – זקני העם descends from the mountain top and tells the message over to the העם. It never says that משה told כלל ישראל about this ברית; nevertheless, the פשט is that the זקני העם related the message.
- ח – The פסוק says: "ויענו כל העם יחדיו... נעשה". Once again, it says that they are together.
- The פסוק continues: "וישב משה". רש"י writes: "ביום המחרת שהוא יום שלישי".
- ט – Hashem tells משה that He will reveal the דברות to כלל ישראל, using משה as the spokesman.
- "וגם בך יאמינו" – When ד' says this, all doubts כלל ישראל has regarding משה are removed. This is where the נביאים get the power to be believed by the people.⁵
- The פסוק continues: Day 4 – משה tells ד' the response of כלל ישראל. The תורה does not articulate what כלל ישראל said.
- יג – ד' tells משה to relate to כלל ישראל the following message: Prepare היום ומחר, today (day 4) and tomorrow (day 5) and I (ד') will come. This means that ד' plans to come on Day 6.
- טו – משה relates this message to כלל ישראל and says: "לשלושת ימים". Remember, משה relates this to כלל ישראל on Day 4. It is on this פסוק where there is a תנאים if משה adds a day on his own accord. If he does, then ד' only comes on סיון ז' (because days 4, 5, and 6 are days of preparation, and ד' only comes on Day 7). On the other hand, if משה did not add a day, then משה is telling כלל ישראל to prepare themselves for when ד' reveals Himself on the third

⁴ [Ed. note: The רמ"א (תצד, ג) states that there is no תחנון from ר"ח סיון until the 8th of סיון. The מגן אברהם writes: דמיד בב' בסיון א"ל משה לקדשם לתור' כדאי פ"ח דשבת. The מחצית השקל and מ"ב understand that the מ"א is referring to this.]

⁵ [Ed. note: רמב"ן brings down the עזרא אבן who says this יסוד but then argues on it. רש"י seems to learn like this.]

day, which is ו' סיון.⁶

- נעשה answers כלל ישראל – (רש"י פסוק א) Day 4 – משפטים (כד, ג).
- נעשה ונשמע they declare פסוק ז In Day 5. רש"י explains that it is משפטים (כד, ד).
- ו'ז' סיון after events happened in משפטים רש"י argues on רמב"ן.

If one looks again at the פסוקים, something very peculiar happened. On Day 3 כלל ישראל doesn't accept ד's offer. Why doesn't כלל ישראל answer נעשה on Day 3? Furthermore, what does כלל ישראל answer which makes ד' respond the way He does?

רש"י (פסוק ט) notifies us what their response was: “We do not want משה (a שליח); we want the source.” In other words, כלל ישראל raises the תנאי.

To which, ד' responds: 2 days of preparation is necessary.

If they would have followed ד's plan, Plan A, they could have heard the דברות on Day 5 (or perhaps even on Day 4), and they would have had all the אמונה necessary to have a complete belief in הקב"ה. However, since they raised the תנאי, and chose Plan B – to hear it from the source, the rest of the פסוקים are needed [Cannot touch mountain, אש, אל תגשו אל אשה, thunder and lightning].

They prepare themselves for 3 days. ד' speaks. They hear the first 2 דברות, or to be more exact שמעתי זו שמעתי זו. They tell משה to take over for the last 8. They were not ready to hear the rest from ד', פן נמות, When כלל ישראל tells משה to take over, it is either: Plan C – 2 from ד', and 8 from משה; or it reverts back to Plan A – משה should be the spokesperson. [Rebbi – It does not make such a big difference.]

כלל ישראל's response (on day 3) is not stated explicitly in the תורה because the ability for כלל ישראל to request ד' to change His plans stems from the fact we are in a so-called שותפות with Him. Our שותפות with הקב"ה comes from the תורה שבעל פה aspect. כלל ישראל attained enough תורה from the first 2 days with which they were able to tell ד' on day 3 - “We don't want a שליח; we want You”. We see how חשוב, and how much power כלל ישראל has. ד' knew that כלל ישראל would not be able to handle such a revelation, yet ד' still listened to כלל ישראל.⁷

שבת פו:–פו. וז"ל: אמר רבא דכולי עלמא בר"ח אתו למדבר סיני... ודכולי עלמא בשבת ניתנה תורה לישראל... כי פליגי בקביעת דירחא רבי יוסי סבר בחד בשבא איקבע ירחא... ורבנן סברי בתרי בשבא איקבע ירחא... מיתבי (שמות יט, י) וקדשתם היום ומחר קשיא לר' יוסי אמר לך ר' יוסי יום אחד הוסיף משה מדעתו

[Ed. note: The (שמות לו, ו) points out that since the תורה was given on שבת, that means יוה"כ that year was on ג, and כלל ישראל was told about the מלאכת המשכן.]

⁷ [Ed. note: רש"י (כי תשא לד, ג) writes that the way the תורה was given caused an עין רעה to be cast. To quote: הראשונות על ידי שהיו בתשואות וקולות וקהילה שלטה בהן עין רעה, אין לך יפה מן הצניעות.]

כלל ישראל participated more as the events in the יצ"מ process unfolded. The first time this is seen is by מכת בכורות. The first 9 מכות were done totally by ד' and כלל ישראל were bystanders. At מכת בכורות, blood had to be placed on the doorposts and the lintel.⁸ At קריעת ים סוף, the participation was more. כלל ישראל had to take the initiative and jump into the sea. It was only after doing this that the sea had split. At הר סיני the role of כלל ישראל was the greatest. כלל ישראל entered into a partnership with ד'. The two parties made a ברית.

Part 2

One of the (פסוקים) in the previously mentioned list, states: אתם ראיתם אשר עשיתי למצרים. Why is this mentioned? Why should משה relate this to כלל ישראל? What does this accomplish – relating what ד' did in מצרים – for מעמד הר סיני?

כלל ישראל is about to experience a confrontation, which they do not have the context to relate to. ד' is one, He is unity. Prior to creation, He was it. There was nothing else. The first act of creation involved the conceiving of something other than Himself. The creation of the world is a creation of multiplicity. Once ד' creates the world, there is something else other than just ד'. Notice that everything in creation appears in 2. For example: שמים וארץ, זכר ונקבה, את שני המארת הגדלים.

Man can only comprehend concepts that fit with his הנחות. Therefore, since man lives within a finite world, a world of multiplicity, he cannot comprehend something that is infinite. Multiplicity by definition is a limit on infinity.

כלל ישראל is about to experience something that they cannot relate to. Therefore, ד' tells them of His past encounter with כלל ישראל, the one previously in מצרים, where there were apparent נסים. True, ד' in מצרים had revealed Himself as ד', in a way which had never occurred, nevertheless, there were tangible events and miracles. They had the context with which they could understand the revelation at מצרים. They were able to associate this revelation of transcendence with a physical experience.

This is not so with מעמד הר סיני. It is a completely unique experience. It is not one of ד's power and אהבה, but rather of Him בעצמות. For this experience, ד' needed to give them the context, something they had experienced in the past, with which they could connect to this revelation.

⁸ The only 2 מצוות which are יש בו כרת are קרבן פסח and ברית מילה. Both of these are apparent separations of כלל ישראל from the rest of the world. By קרבן פסח, the blood was put on the doorposts and the lintel, clearly showing which houses belonged to כלל ישראל.

Part 3

The episode that has the most words in the תורה dedicated to it is הר סיני at כלל ישראל. In years, it is not long; it is short 10 days of one year.⁹ However, it is the most in terms of the amount of surface area this episode covers in the תורה. From פרשת יתרו until פרשת בהעלתך of חמישי, which is in ספר במדבר, the תורה speaks about this year when כלל ישראל is encamped at הר סיני. It is noteworthy that יתרו is mentioned by both these פרשיות – in יתרו and בהעלתך.

The second longest event in the תורה, in terms of the amount of words that are attributed to it, is the episode of כלל ישראל at ערבות מואב. This is recorded from פרשת בלק¹⁰ until the end of דברים.

This episode (encamped at הר סיני) is sandwiched between the 2 times יתרו is mentioned. This section is bracketed off by the episodes of יתרו. When כלל ישראל arrives at הר סיני, יתרו is mentioned; and prior to their leaving, יתרו is mentioned [See (י, כט ברש"י)]. Moreover, this is significant because the מפורשים explain that really the storyline of יתרו and his advice to משה could have only taken place after מתן תורה when כל ישראל had the laws and needed judgments; nonetheless, the תורה seems to have “misplaced” the story creating this bracket effect of the stay in מדבר סיני.

We can present perhaps two ways to deal with this observation. One is that the תורה seems to remove יתרו from any involvement in the relationship between כלל ישראל and הקב"ה that is forged with נתינת התורה and the encampment in מדבר סיני. Rebbe thinks that this approach may have truth; yet he suggested a second approach, which may be more correct. In some way יתרו is both a segue into מדבר סיני and consequently also the one to transition from מדבר סיני.¹¹

Part 4

The לוחות are spoken about in פר' ואתחנן and פר' יתרו. The פשוט is that both פרשיות are referring to ו'ז' סיון. In other words, from a תורה שבכתב point of view, the two events both refer to the 1st לוחות. Nevertheless, through חז"ל we know that this is not true. חז"ל informs us that פר' יתרו describes the giving of the 1st לוחות – which is ו'ז' סיון. On י' חז"ל informs us that פר' ואתחנן describes the giving of the 2nd לוחות. These לוחות are discussed in פר' ואתחנן. It makes sense that the לוחות set forth in פר' ואתחנן are the ones that are attributed to the second set. ספר is in פר' ואתחנן.

⁹ It says in (י, יא) that כלל ישראל departed on the 20th of אייר; see רש"י there for the calculation.

¹⁰ The last חקת in פסוק states: "ויסעו בני ישראל ויחנו בערבות מואב..."

¹¹ [Ed. note: Although יתרו is not mentioned in בהעלתך, חבב which is יתרו's other name is mentioned. It is interesting that רש"י in יתרו and in בהעלתך point out that יתרו has many names, yet in both places רש"י only explains a few of them. However, in both places, רש"י explains that יתרו is named חובב because "חבב את התורה" Furthermore, רש"י does not explain יתרו's name the first time he is mentioned (ג, א). It seems that רש"י is pointing something out.]

דברים, which is also referred to as תורת משה because everything in דברים is written from משה's perspective. Therefore, it makes sense that the לוחות that are written in פר' ואתחנן is the second set of לוחות because משה wrote the second set – פסל לך.

A proof that the פשטות of both פרשיות refer to סיון ו' is from (נד:-נה). ב"ק:

שאל רבי חנינא בן עגיל את רבי חייא בר אבא, מפני מה בדברות הראשונות לא נאמר בהם טוב ובדברות האחרונות נאמר בהם טוב

answers: How am I supposed to know if the 2nd one says טוב? We see that it is not בפירוש in the פסוקים, because if it was, he would not have had such a response.

continues: Go to someone בר חנילאי שהיה רגיל אצל ר' יהושע בן לוי שהיה בקי באגדה בקי, someone who is a בקי in תורה שבעל פה. Once again, we see that it is not explicit in the פסוקים that פר' יתרו and פר' ואתחנן are talking about different sets of לוחות.

The גמרא answers that טוב is not mentioned in the 1st לוחות because they were eventually broken.¹²

There is, however, a תוס' in (ק.ג.) ב"ב that says בפסוקים ב"ב – פעמים שלא היו בקיאים בפסוקים. פסוקים brings the above (ב"ק) as a ראיה. On this תוס', the גליון הש"ס makes a הערה in ב"ק to see תוס' in ב"ב. The reason for this הערה is because he is bothered by the fact that תוס' says it is a פסוק when it is not.

Part 5

Q. How do we know that there are דברות י' Why do we split them up specifically into 10? If one looks at it from the perspective of how many מצות come out of it, the רמב"ם counts more than 10 מצות. So where does the number 10 come from?

A. It is a מפורש פסוק. It is mentioned twice in ספר דברים¹³ that there are עשרת הדברים¹⁴

ד, יג – ויגד לכם את בריתו אשר צוה אתכם לעשות עשרת הדברים ויכתבם על שני לוחות אבנים

י, ד – ויכתב על הלחת כמכתב הראשון את עשרת הדברים אשר דבר ד' אליכם בהר מתוך האש ביום הקהל ויתנם ד' אלי

It is noteworthy that ד' had put 10 places where one should divide the דברות – by either putting פתוחות or סתומות between each one. A space in the תורה, whether it is a פ or a ס, is a תורה concept. Those spaces must be there or else the תורה is פסול.¹⁵ In both places, פר' יתרו and

¹² [Ed. note: The (טז) ואתחנן, ה, טז] points out that there are 17 more words in the second לוחות. 17 is the numerical value of טוב.

¹³ It mentions עשרת הדברים in תשא כי תשא but it is referring to the second לוחות

¹⁴ Although it says עשרת הדברים it refers to the דברות. For whatever reason, חז"ל many times refer to a concept in the תורה by a term other than how it is written. For example: קריעת ים סוף is not called by the term קריעה (tearing), but rather (י"ד, ט"ז) ובקעהו (cutting). Similarly, the תורה says חג המצות while חז"ל call it פסח.

¹⁵ [Ed. note. The spaces are so important that (ס"ק מ"ג ס"ק כ"ה) writes even if they are switched, the תורה can become פסול. To quote: "פתוחה במקום סתומה או להיפוך ... צריך להוציא אחרת".]

פר' יתרו in פר' ואתחנן, the spaces are in the same place. The only difference between the two is that in פר' יתרו → אשת רעך (as #10), while in פר' ואתחנן (as #9) precedes בית רעך. However, in both places לא יהיה and אנכי ד' are together.

Accordingly, a question arises. Why does every picture and every model of the לוחות separate לא יהיה from אנכי ד', and at the same time put the 2 תחמוד's together? How did this happen – that every picture is not like the one depicted in the תורה? Why do we not split up the י' דברות the way ד' had showed us in the תורה?

The מכילתא is the one that separates לא יהיה from אנכי ד'. The מכילתא says that the 5 דברות that refer to בין אדם לחבירו are on the left (when it is facing opposite the person), while the 5 דברות that refer to בין אדם למקום are on the right.

Now that we have the source for the deviation from the way the תורה had set it up, another question arises. Where is the מכילתא coming from? How can one say with a straight face that when the פסוק says עשרת הדברים it does not refer to the 10 places where ד' had put the breaks?

It must be like what תהילים states: (סב, יב) שתיים זו שמעתי, אחת דבר אלקים, Hashem said it like the way the תורה formatted it. However, the way we heard it is the way the מכילתא writes it. In the world, it is like the way it is written. However, in the תורה שבעל פה world, it is the way the מכילתא presents it.

Rebbi wants to propose that we heard the first one as two because we cannot comprehend the עשה of אנכי ד' and the תעשה of לא יהיה in one phrase. But as to why ד' separated the 2 לא תחמוד, Rebbi cannot propose an explanation.

After many years believing that this must be the answer, Rebbi realized that רש"י (ד"ה אחת) says explicitly that what we call the first 2 דברות are really one.¹⁶ To quote:

שבזה על דיבור ראשון שנאמר בו אנכי ד' אלקיך ולא יהיה לך אלהים אחרים על פני¹⁷

Part 6

The גמרא in (קד.) states:

א"ר חסדא מ"ם וסמ"ך שבלוחות בנס היו עומדין ואמר רב חסדא כתב שבלוחות נקרא מבפנים ונקרא מבחוץ כגון נבוב בובן סרו ורס

¹⁶ [Ed. note: רש"י also points this out.]

¹⁷ For some time, Rebbi wanted to suggest that the י' דברות of the ראשונות were written the way the תורה writes it in פרשת יתרו ואתחנן, and the י' דברות changed by the second לוחות, as the מכילתא presents them. After all, there is no indication from the פסוקים that both פרשיות are not referring to the first לוחות. The problem with this suggestion is that the גמרא says that טוב is mentioned in ואתחנן because it is referring to the second לוחות which were never destroyed.

The גמרא is saying that the only letters that were a נס were מ"ם וסמ"ך. In addition, the words were shown on both sides, but backwards. For example: If the words סרו and נבוב were written on one side of the לוחות, the other side would show ורס and בובן. This is the way of the world. If one carves through stone, the other side comes out backwards.

The גמרא is clearly saying that the letters מ"ם וסמ"ך were the only נס that were on the לוחות. However, every other letter was not a נס. Furthermore, the גמרא raises the point that the words were backwards. The גמרא is clearly saying that only the words came out backwards, but not the letters. Accordingly, a question arises. How is it possible that the letters are shown properly on the other side if there is no נס? If one carves out a ב on one side, this means that the other side will show a backwards ב! So how can the גמרא say that the only נס were with מ"ם וסמ"ך? Why did the גמרא not say that every letter was a נס?¹⁸

Rebbi, after experimenting with play-dough, figured out a way to carve out a letter so that it will be shown on both sides in the proper form. The answer is that you carve out on a diagonal instead of going straight. Let me show you with the letter כ.

Step 1:

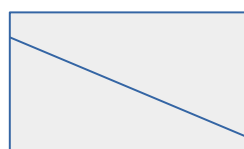
Front view of לוחות:



Front view of לוחות at rear:



Birds eye view of לוחות of first pierce:



Remember: since it is diagonal, in the front view משה carved it out from left to right, while on the back side it came out right to left. Therefore, in the birds eye view, the first piercing happened on the left, and it came out on the right.

Step 2:

Front view of לוחות:



Front view of לוחות at rear:

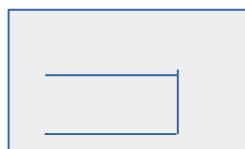


¹⁸ Although רש"י says explicitly that the letters were also backwards, Rebbi argued that this is not the פשטות of the גמרא.

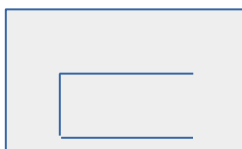
Remember: since it is diagonal, the line comes out the other way.

Step 3:

Front view of לוחות:



Front view of לוחות at rear:



Now, when one looks at it from the outside, both ways will have the כ shown properly.

Part 7

When 'ד created the world, (פ"ה) אבות פרקי tells us that He did it with 10 מאמרות. However, when 'ד came to form ישראל כלל, He used 3 sets of 10 [10 דברות, 10 מכות, 10 נסיונות]. In addition, 'ד created אדם in one day – day 6, as opposed to the taking over the אדם role which happened with the 3 אבות. [We see that the concept of 3 plays a role.] Each one of the three 10's completes the link between us and Hashem – ישראל ואורייתא וקדשה בריך הוא חד הוא – To elaborate:

ישראל (י' נסיונות של אברהם) ואורייתא (י' דברות) וקדשה בריך הוא (י' מכות) חד הוא

Through the 10 tests of אברהם, the אדם is created. At the מכות Hashem shows the world that He controls the entire universe. Finally, at הר סיני, through the תורה, the two parties – כלל and הקב"ה – come together as one.

Part 8

יצי"מ is the second half of הר סיני. It is one long event. 'ד tells משה רבינו at the סנה to go down to מצרים in order to bring כלל ישראל back to the mountain of the סנה, which is האלקים.¹⁹ Similarly, 'ד begins the דברות with מצרים מארץ מצרים; and not with אבות אלק nor with אלקי שמים וארץ.

יצי"מ compare to the לידה of כלל ישראל, while הר סיני is compared to either the חופה or the ברית.

The mission of אדם הראשון was to be ממלך הקב"ה. He failed, and was removed from עדן. After which 'ד waited 10 generations for the בני אדם to fulfill this mission. They failed, and the מבול was brought. After which, 'ד waited 10 generations for the בני נח to fulfill this mission, but they

¹⁹ In the episode of משה and the סנה the (ג, א) פסוק says: ויבא אל הר האלקים חרבה. And by הר סיני the (ה, ה) פסוק says: ויבא אל הר האלקים חרבה. Both places refer to the mountain as הר האלקים.

failed, ending with the דור הפלגה in 1996. At that time, ד' changed the mission from a worldwide mission to that of a segment, to that of כלל ישראל. The process begins with אברהם.

At each time mankind failed its mission there was a drastic change. Originally, when אדם was in עדן the מלאכים mistakenly wanted to sing שירה to him. ד' created מלאכים to say קדוש to Him. However, מלאכים mistakenly mixed up a נברא with the בורא because בקשו לומר לפניו קדוש.²⁰ When אדם was removed from עדן, just as ד' is the מלך בעליונים, מלך בתחתונים was the אדם הראשון, his גדלות lessened. By the דור המבול the entire world was destroyed. The world had to be created anew. By the דור הפלגה, there is also a change. Since a segment of mankind, כלל ישראל, takes over the role of fulfilling the mission of ממלך הקב"ה, they are the only ones that are called אדם.²¹ In addition, when the מצריים are afflicted by the 10 מכות and כלל ישראל emerges as the new מציאות, this is like the מבול in that the old is destroyed and the new is created.

The original world, where it was the mission of all mankind to be ממלך הקב"ה, was created with 10 מאמרות. The new world, where כלל ישראל is the one responsible to be ממלך הקב"ה, is created with the 10 דברות. The גמ' (ע"ז ט.) explains that the first 2000 years of creation were תהו ובהו, and that the next 2000 years was that of תורה. In the original world, one connected to הקב"ה though the בריאה, the חקי חיים life. The reason the first period of 2000 years is called תהו ובהו is because this is its name in retrospect. Mankind was supposed to connect to ד' via the בריאה, just as the אבות ואמהות had done, but they failed. Since they failed, the time period is referred to as תהו ובהו. In the new world, one can only connect to ד' via the תורה. For this, instead of 10 מאמרות there are 10 דברות.

Aside from the 10 דברות, there is more to the creation of כלל ישראל. In מצרים there were 10 מכות. ד' showed ד' control over the entire universe.²² It was at מכת בכורות where ד' differentiated between כלל ישראל and מצרים: The firstborns of מצרים died, while כלל ישראל went unharmed; the מצריים produced a great outcry, while כלל ישראל were in total silence.²³ At this time כלל ישראל became a nation; at this moment כלל ישראל was born.²⁴

There is one more set of 10 which brings כלל ישראל to its full creation. This is the 10 tests of מעמד. It has been mentioned above that יצ"מ compare חז"ל to the לידה of כלל ישראל, while מעמד

²⁰ מדרש זוטא ו', י'

²¹ אתם קרויין אדם (יבמות סא.)

²² In truth this was the purpose of the מכות. As the פסוקים state throughout the events. To name a few places: למען תדע: בעבור תדע כי אין כמני בכל הארץ (ט, יד), למען תדע כי אין כד' אלקינו (ח, ו), כי אני ד' בקרב הארץ (ח, יח).

²³ See יא, ו-ז

²⁴ This is what ד' told משה before he returned to מצרים originally. The פסוקים (ד, כב-כג) say:

ואמרת אל פרעה כה אמר ד' בני בכרי ישראל. ואמר אליך שלח את בני ויעבדני ותמאן לשלחו הנה אנכי הרג את בנך בכרך

סיני is compared to either the חופה or the ברית. This comparison can be extended to the 10 tests, which is similar to the conception. At the ברית בין הבתרים it is told to אברהם that כלל ישראל will go down to מצרים and come out as a nation. אברהם is the one responsible for this new creation called כלל ישראל. His name is hinted to in the creation of the original world in the word בהבראם. The 2000 years of תורה begins with אברהם when it becomes official that mankind has lost its opportunity by making the tower in 1996.

Each one of the three 10's completes the link between 'ד and us – ישראל ואורייתא וקדשה בריך – הוא חד הוא. To elaborate:

ישראל (י' נסיונות של אברהם) ואורייתא (י' דברות) וקדשה בריך הוא (י' מכות) חד הוא
Through the 10 tests of אברהם the אדם is created. Through the מכות → 'ד shows the world that He controls the entire universe. And at הר סיני, through the תורה, the two parties – הקב"ה and כלל ישראל – come together as one. When it came to creating the original world, the 10 מאמרות were sufficient because one connected to 'ד via the בריאה. However, in the new world, a world where כלל ישראל is responsible to be ממלך הקב"ה, one can only connect to 'ד via the תורה.

Although it is a new world, the old world is still present. Although it is כלל ישראל's mission to be ממלך הקב"ה, the rest of the world is needed for this mission to be completed. The rest of mankind is not destroyed; but rather are the pawns to help כלל ישראל fulfill its mission. In a similar vein, the רמב"ן points out the dichotomy in counting the months. At times we use ניסן and at other times we use תשרי. We use תשרי to count the beginning of the world because it still has significance. And we also use ניסן because it is when the new world order began.

משפטים

הערה – Where is the end of המשפטים?

הערה – The מצות counts the מצות for פרשת משפטים until (כב, כד) אם כסף תלוה (כב, כד). Some מצות are not counted in that פרשה because it is technically 2 separate פרשיות that are connected (similar to בהר). [This may be the answer to the question. Not מוכרח.] (בחוקתי)

Quick Recap: Day 2, משה ascends. He returns to כלל ישראל and tells them that ד' is offering them to be a קדוש וגוי קדוש. They respond: נעשה. ממלכת כהנים וגוי קדוש.

Day 3, משה ascends. ד' says that He will come (ט, יט, ט) (רש"י ערפל – יט, ט) and speak to משה. Rashi: כלל ישראל responds: We want to hear it from ד'.

Day 4, משה relates the message to ד'. ד' responds: כלל ישראל need a 3 day preparation. כלל ישראל after hearing the news from משה, responds נעשה.

On day 6/7, ד' says 2 of the דברות and that is it because כלל ישראל cannot handle it. משה finishes the rest of the דברות.

Days 4 and 5 are busy¹ – פרשת משפטים – פרק כד

Day 4

אהרן, נדב ואביהו ascend the mountain and enter the ערפל. Present on the mountain are: משה and the זקנים 70 at different levels. כלל ישראל remain on the ground. This is the first place we see that נדב ואביהו are separate from the כלל.

משה – רש"י tells them ד' agrees to כלל ישראל's request. "ויבא משה ויספר לעם את כל דברי ד'..." (פסוק ג) פרישה והגבלה of מצות.²

¹ that רבי יוסי like פסקן. שבת פח:-פט. see: סיון of the 6th on מלאכים with משה fights. [Ed. note: See שו"ע הרב and ערוך. מתן תורתנו on ו' סיון and say שבעות on ז' סיון, yet we celebrate תורה was given on ז' סיון, who say that we pasken like the רבנן. See also (שמות פרק כד אות לו) תורה תמימה] השלח, in תצד, סימן

² [Ed. note: The מצות הגבלה happened on day 3.] רש"י because the גמ' says that everyone agrees with רש"י is bothered with רא"ם

However, רש"י writes: ³ "ואלה המשפטים" – The פשטות is that these words refer to המשפטים "...ואת כל המשפטים" ז' מצות שנצטוו בני נח ושבט וכבד אב ואם ופרה אדומה ודינין שניתנו להם במרה

נעשה כלל ישראל responds.

Perhaps רש"י agrees מבראשית ועד מתן תורה וכתב מצות שנצטוו במרה. רש"י – "ויכתב משה" (פסוק ד) מרה. In מרה טו פסוק כה, מרה is included. These המשפטים may have been given at מרה. If this is true, מרה, the פסוק says חק ומשפט, the word משפט may refer to המשפטים. If this is true, מרה, the פסוק says חק ומשפט, the word משפט may refer to המשפטים. וכתב מצות שנצטוו במרה would be included in the words המשפטים.

In פסוק ז, when it says ספר הברית, the פשטות is that it is referring to what was written down. [פסוק ד רש"י writes the same as he did by פסוק ד.] If we are correct that מרה is included in מרה, it makes sense that it is right before day 4, because ד' made His ברית on these words.

Day 5

This is the same as יעקב, that 12 stones combined into one. This is the first reference to the שבטים since יב ישראל exited מצרים כלל ישראל.

By מתן תורה, we ⁴ כהנים were the בכורות. בכורות נערי – רש"י – "וישלח את נערי..." (פסוקה) means שכינה. אדם הראשון קודם החטא attained the level of שכינה (like that of the אבות), each family having the ability to bring a קרבן to ד' at any time via their בכור/כהן. ⁵ However, after the חטא we needed a designated place to meet with the שכינה, which was within 3 camps, with a group of designated people serving there, entitled לויים and כהנים.

They are doing what they told ויזבחו זבחים שלמים לד' (פרק ה, פסוק א) פרעה:

כה אמר ד' אלקי ישראל שלח את עמי ויחגו לי במדבר⁶

Some תנאים are of the opinion that עלת תמיד העשיה בהר סיני states: (במדבר כח, ו) קרבן תמיד, the קרבן תמיד of פרשה. ⁷ The קרבן תמיד that was brought on הר סיני was the קרבן תמיד which was brought in the תוצאה of the קרבן תמיד. This is why all the קרבנות were brought between the תמיד של בין הערבים and תמיד של שחרית. Since the 2 תמידים were the framework of the תוצאה, all the other קרבנות had to be between them.

³ [Ed. note: אכן עזרה, and ספורנו, רמב"ן say this.] This makes sense why מרה is before day 4. Rebbe does not know why the פסוקים are not written in order, day 2 – day 7. For whatever reason, day 6/7 had to be mentioned immediately, and only afterwards did the תורה go back and explain day 4 and 5.

⁴ כהן is not a term which refers specifically to בני אהרן (לוי), rather it means an important person.

⁵ [Ed. note: This concept is found in the (דברים כו, יב) ספורנו.]

⁶ רש"י בחגיגה (ו: ד"ה שחגיגה ישנה) says this. To quote:

אותן שלמים שהקריבו הבכורות אע"פ שלא ברגל הקריבום חגיגה נקראו שבהן נתקיים ויחגו לי במדבר שנאמר להם במצרים

חגיגה ו. ⁷

On the other hand, the קרבן פסח, which was brought prior to סיני הר מעמד, is not bound by תמיד של בין הערבים and תמיד של שחרית. ⁸ The (ויקרא כו, לא) נציב and other historians point out that for 3 years כלל ישראל brought the קרבן פסח, although the בהמ"ק was already destroyed. ⁹

– פסוק ו Moshe puts blood on the מזבח. Hashem's part of the ברית is complete.

– פסוק ז Moshe reads the ברית and כלל ישראל responds נעשה ונשמע. This is the first קריאת התורה.

– פסוק ח Moshe sprinkles the דם on כלל ישראל. This finalizes the חד הוא וקב"ה. Half the blood was put on the מזבח which represents ד' half, and the other half was sprinkled on כלל ישראל.

The conduit which was used to enable כלל ישראל to be in a ברית with ד' was משה, who is the physical manifestation of אורייתא.

What is a ברית?

Answer: Connecting 2 separate parties.

By the בין הבתרים, Avraham cuts up one animal and puts it on 2 sides. This symbolizes that although there are 2 halves in the ברית, the 2 halves are really one. Similarly, by מעמד הר סיני. Half is on כלל ישראל, and half is on the מזבח.

– קיימי lasting. translates the words שבועה and ברית as

בריאה translates ברית as רמב"ן (נח).

– ד' and כלל ישראל between ברית. ¹⁰ The תורה refers to אש together. ברית is really בראשית the תורה.

⁸ [Ed. note: It says in (פרק ה משנה א) פסחים that ideally the קרבן פסח should be brought after the תמיד.]

⁹ After the בר כחבה rebellion the Jews ruled ירושלים for 3 years.

¹⁰ ע' רש"י בוזאת הברכה פסוק ב

תצוה

בגדים of the כהן הדיוט wore 4. The כהן הדיוט wore 8 כה"ג – The first describes the חומש of the כהן הדיוט and the כה"ג of the בגדים.² By the כה"ג and the כהן הדיוט, ¹ and then it describes the בגדים of the כה"ג, the פסוק says: ולתפארת. ³ It is worthy to note that when the תורה mentions the בגדים it only mentions 7 and 3. The one which is missing in both listings is the מכנסים. When the תורה mentions the מכנסים (in פסוק מב), it says:

ועשה להם (רש"י לאהרן ולבניו) מכנסי בד לכסות בשר ערוה.

It seems that the מכנסים are not לכבוד ולתפארת, but rather לכסות בשר ערוה.

Part 1

What is the reason the commandment to build the משכן is in ספר שמות? Why are there 4 פרשיות dealing with the משכן? In other words, each ספר of the חומשי תורה has a purpose in it of itself. What is the purpose of ספר שמות?

ספר, as follows: ספר בראשית follows ספר שמות explains why (בהקדמה לספר שמות) The ספר, discusses how כלל ישראל, the תולדות, achieved a similar lifestyle to that of the אבות, albeit in a perhaps “diluted” state of perfection.⁵ This is why ספר שמות finishes with the משכן – the pinnacle and epicenter of כלל ישראל's encampment. This משכן is now the “imitation” of the אהלי האבות. Only in the משכן could there be a type of השקנה השכינה. The אבות lived with the שכינה within the home, while כלל ישראל need to go to a special place to meet with

¹ פרק כח פסוקים ב-לט

² פרק כח פסוק מ

³ פרק כח פסוק ב ומ

⁴ וז"ל: השלים הכתוב ספר בראשית שהוא ספר היצירה בחידוש העולם ויצירת כל נוצר ובמקרי האבות שהם כענין יצירה לזרעם, מפני שכל מקריהם ציורי דברים לרמוז ולהודיע כל עתיד לבא להם

⁵ וז"ל: והנה הגלות איננו נשלם עד יום שובם אל מקומם ואל מעלת אבותם ישובו. וכשיצאו ממצרים, אף על פי שיצאו מבית עבדים, עדיין יחשבו גולים, כי היו בארץ לא להם, נבוכים במדבר. וכשבאו אל הר סיני ועשו המשכן ושב הקב"ה והשרה שכינתו ביניהם, אז שבו אל מעלות אבותם שהיה סוד אלו-ה עלי אהליהם, והם הם המרכבה, ואז נחשבו גאולים. ולכן נשלם הספר הזה בהשלימו ענין המשכן ובהיות כבוד ה' מלא אותו תמיד

the שכנינה. It is noteworthy, that for כלל ישראל to reach the level of the אבות to the nth degree, they must not only have the משכן, but also be living in א"י; nevertheless, since משה was sentenced to never enter the land, this is the most כלל ישראל could reach in חומש.

Part 2

It is interesting that פרכת and כפרת have the same 4 letters. In addition, later in חומש, the (מ, ג) פסוק says: וסכת על הארץ את הפרכת. The פסוק is saying that the פרכת was a protection for the ארון, which is similar to the כפרת.

The פרכת is the partition which separates the world of הקב"ה from that of man. השמים שמים – the שכינה never descends below 10 טפחים. On the opposite side, והארץ נתן לבני אדם – man does not ascend beyond 10 טפחים. The כפרת is the item where the two worlds meet. The כפרת serves as the point of contact.

In a similar vein, the פרכת also allows two worlds to meet. The פרכת is the division of the קדש and the הקדשים. The קדש is where the daily עבודה takes place. This is the area which imitates the life of the אבות. There is a table, candles, and קטורת. On the other hand, the קדש הקדשים is off limits. The only person who could enter is the כהן גדול, and only after fulfilling a long procedure delineated in פרשת אחרי מות. The קדש הקדשים is where the שכינה rests. The item which divides the two worlds is the פרכת.

Part 3

The גמרא⁶ learns out the מלאכות לט from the building of the משכן. What is the reason for this? Why specifically the משכן?

'ד created the world for the צלם אלקים. There were 6 days of בריאה, and the 7th day, was the מלאכה of שביתה. We are the people of the בריאה that are שובת on the שבת. We do מלאכה on the 6 days of the week, and stop on שבת, just like the בריאה which was in formation for 6 days and stopped on שבת.

The משכן is the מקום where we create השכינה. Just like 'ד created a world for אדם, so too, we create a place for 'ד.⁷

Accordingly, the מלאכות ל"ט are based on the work used for the משכן. Because the same way 'ד is שובת from creating a מקום for the צלם אלקים, we are שובת from the מלאכות of creating a מקום for השכינה.

⁶ שבת ע"א

⁷ [Ed. note: (א, ח) – אמר רבי יהודה ברבי שלום מצינו שהיה משכן שקול כנגד מעשה בראשית. כיצד וכו']

Part 4

There are two main topics discussed in this weeks פרשה: the בגדי כהונה and the שבועת ימי המלוואים. What is the connection? And why is שבועת ימי המלוואים discussed after the בגדי כהונה?

The תורה explains that the בגדים allow the כהנים to fulfill their commandment לכהנו לי. Without the בגדים the כהנים do not have the ability to serve in the משכן. A כהן without his בגדים has the status of a זר. They only assume the role of full fledged כהונה after cloaking themselves with the בגדי כהונה.⁸ This is unlike משה who wears regular clothing the entire time he serves in the משכן during the שבועת ימי המלוואים. He just wears a חלוק לבן.⁹ The reason משה does not need to wear the בגדים is because he is a כהן in essence. He is a full fledged כהן without the clothing.

Since משה is the כהן, he must inaugurate the כהנים. They could only assume the role after משה anoints them and brings קרבנות for seven days. After doing this for 7 days, on the 8th day they can take over the role of כהונה.

It seems that משה should have been a כהן forever.¹⁰ So, what changed?

The last time משה argues with ד' at the סנה, the פסוק (ד, יד) tells us: explains that משה was supposed to be the כהן, but since he argued, אהרן assumed the role (זבחים קב.). The outcome of this earlier episode is manifested in this week's פרשה.

Another episode where משה argues with ד' is after the חטא העגל. He argues on behalf of כלל ישראל and says: (פנחס רמו.). Since he said this, the פרשת תצוה משה's name is not mentioned in פרשת תצוה.¹¹

It is interesting that the two times משה argues with ד', the results are manifested in this weeks פרשה.

⁸ The בזמן שבגדיהם עליהם כהונתם עליהם אין בגדיהם עליהם אין כהונתם עליהם: גמרא (זבחים יז:).

⁹ The במה שימש משה כל ז' ימי המלוואים? בחלוק לבן: גמרא (תענית יא:).

¹⁰ [Ed. note: See the רד"ק on (ו, ו) who quotes a מדרש that משה served as גדול for the 40 years in the מדבר.]

¹¹ [The לא הזכיר משה בזה הסדר, מה שאין כן בכל החומש, שמשעה שנולד משה אין סדר שלא הזכיר בה: בעל הטורים (כו, כ) writes: (מכות יא.), ונתקיים בזה. ועוד דיוו והטעם משום שאמר מחני נא מספרך אשר כתבת (זהר פנחס רמו.) וקללת חכם אפילו על תנאי באה (מכות יא.), ונתקיים בזה. ועוד דיוו הפרשה מדברת בטכסיסי כהונה וממשה היתה הכהונה הגדולה לצאת, אלא על ידי שסירב לילך בשליחות המקום נטלה ממנו ונתנה לאהרן (זבחים קב.). לכן לא נזכר שמו של משה בפרשה זו מפני עגמת נפשו (עיין שמו"ר לו ד)]

The כנגד מה שאמר משה מחני נא is written כאשר צוה ה' את משה adds that בעל הטורים (מ, כא) The

כי תשא

אדם הראשון prior to the חטא of the עגל were on the same level to that of כלל ישראל, as described in the beginning of ע"ז. Before the חטא, כלל ישראל was not susceptible to death, pain, nor forgetfulness. This all changed after the חטא העגל, just like it changed with אדם הראשון. These 2 sins are the 2 greatest sins in the history of mankind.

At first, אדם וכלל ישראל were complete, and they were on a level of sin free. Accordingly, the only way the sin came about was from an outside factor, via a roundabout way. To explain:

By the חטא אדם הראשון, the נחש (the outside force) had to make אדם sin by misleading חוה. The נחש had come from the side, using חוה to enable the sin to come about. Similarly, by כלל ישראל כלל ישראל made an image of the מטה of משה in שמים so that the ערב רב would convince כלל ישראל. The שטן (the outside force) had to come from the side and use the ערב רב to enable the sin.

There are 3 divisions in מציאות:

a) ד'

b) העולם – This includes all matter, טבע of כחות, and הרגשה ורצונות of אדם

c) אדם given to כח הבחירה

The חטא העגל changed the "I" of each individual from the world of "ד'" to the world of "העולם". Consequently, before the חטא they were not as גשמי, and they were not limited to מיתה and צער. However, after the חטא, since they became more connected to the world of העולם, they became susceptible to all these things.

This explains why at first כלל ישראל were called עם ה', yet after the sin they were referred to as משה של משה. After the sin they were not able to connect to the שכינה in the same way, and therefore כלל ישראל needed משה as their רועה.

This change in the relationship between כלל ישראל and משה is seen as the תורה continues:

1. The last חלק of תורה is תורת משה, and when it says אנכי in this ספר it is not ד' but rather משה.
2. פסל לך שני לוחות – The לוחות are משה's
3. לך רד כי שחת עמך העלית מארץ מצרים – It explicitly says that כלל ישראל are the עם of משה.

ויקהל

ספר, as follows: ספר בראשית follows ספר שמות רמב"ן (הקדמה לספר שמות) The explains why ספר שמות follows ספר בראשית. This speaks about the אבות, and the way that they lived with the שכניה. This then leads into ספר שמות. This ספר, discusses how כלל ישראל, the תולדות, achieved a similar life style to that of the אבות, albeit in a perhaps “diluted” state of perfection.² This is why ספר שמות finishes with the משכן – the pinnacle and epicenter of כלל ישראל's encampment. This משכן is now the “imitation” of the אהלי האבות. Only in the משכן could there be a type of השראת השכינה. It is noteworthy that for כלל ישראל to reach the level to that of the אבות to the nth degree, they must not only have the משכן, but also to live in it. Nevertheless, since משה was sentenced to never entering the land, this is the most כלל ישראל could reach in חומש.

ספר in סדרה the last ויקהל פקודי, a question arises. Why is the ויקהל of the ספר? What happened to שמיני? In other words, if the whole purpose of ספר שמות is to have כלל ישראל replicate the life style to that of the אבות, and have the שכניה “live amongst them”, why doesn't ספר שמות include שמיני, which is the lengthy explanation of what happened that day?

To ask the question from another angle. Why is ר"ה ניסן mentioned in שמות, ויקרא, and ספר? It is found in these ספרים in the following places: In שמות – the last פסוקים in ספר state that it was on ר"ה ניסן. In ויקרא – the סדרה of שמיני occurs on ר"ה ניסן. Last, many of the פרשיות in ספר take place on ר"ה ניסן. As (ס.ס:) states:

דאמר רבי לוי שמנה פרשיות נאמרו ביום שהוקם בו המשכן אלו הן פרשת כהנים ופרשת לויים ופרשת טמאים ופרשת שילוח טמאים ופרשת אחרי מות ופרשת שתויי יין ופרשת נרות ופרשת פרה אדומה.

¹ וז"ל: השלים הכתוב ספר בראשית שהוא ספר היצירה בחידוש העולם ויצירת כל נוצר ובמקרי האבות שהם כענין יצירה לזרעם, מפני שכל מקריהם ציורי דברים לרמוז ולהודיע כל עתיד לבא להם

² וז"ל: והנה הגלות איננו נשלם עד יום שובם אל מקומם ואל מעלת אבותם ישובו. וכשיצאו ממצרים, אף על פי שיצאו מבית עבדים, עדיין יחשבו גולים, כי היו בארץ לא להם, נבוכים במדבר. וכשבאו אל הר סיני ועשו המשכן ושב הקב"ה והשרה שכינתו ביניהם, אז שבו אל מעלות אבותם, שהיה סוד אלו-ה עלי אהליהם, והם הם המרכבה, ואז נחשבו גאולים. ולכן נשלם הספר הזה בהשלימו ענין המשכן ובהיות כבוד ה' מלא אותו תמיד

If the חומש is split into 5 parts, why is the part that is supposed to be in the end of שמות in other parts? [Rebbi did not answer this question.]

A third way to ask the question is: Why is פרשת תצוה, which is the commandment of the ספר ויקרא, while the action is in פרשת צו,³ which is in ספר שמות, כהנים?

The רמב"ן explained that the purpose of ספר שמות is to finish with the השראת השכינה amongst כלל ישראל. This is what happens in the last few פסוקים of פקודי. The משכן is built and there is השראת השכינה. However, שמות, which speaks about the details of the day, is reserved for ויקרא (תורת). ספר ויקרא, because the details that are mentioned there have to do with the כהנים being inaugurated. The details of the day do not need to be mentioned in ספר שמות because שמות focuses on the aspect of התגלות. However, ויקרא, which focuses on the כהנים, discusses the details which are applicable to them – as to how they assumed the role. In other words, the תורה is not in chronological order, but rather each ספר focuses on the theme of that ספר. Therefore, the 2 ספרים discuss the same day, but from the perspective of each side.

This answer does not answer the other question. If the above answer is true, it is strange that צו is not part of שמות. In other words, צו is needed for the perspective of the השראת השכינה so why is it not written in שמות?

It would seem from this observation that the achievement the רמב"ן describes, culminates already in the צוויים for the משכן much before the practical “real life” service therein. The reality of the שכינה “amongst” כלל ישראל comes to light already from the תורה’s command without any human activity.

³ The בעלי דקדוק, such as the נצי"ב and the מלבי"ם, compare the wordings between these פרשיות – from the way it is written by the commandment to the way it is written by the actualization.

ספר ויקרא

ספר ויקרא Splitting up

What do the פרשיות that are in ספר ויקרא have to do with תורת כהנים? Why did the תורה put the פרשיות in this order? The concept of מוקדם ומאוחר לתורה only applies to the chronological order; however, the פרשיות are still in a specific order.

This paper discusses the order of the first 5 פרשיות in תורת כהנים. The 5 פרשיות can be categorized into three sets.

ספר ויקרא speaks about קרבנות, in the following order: First the קרבן עולה, then the קרבן מנחה (which includes 5 different types), the third is the קרבן שלמים, the fourth is the קרבן חטאת (which includes the קרבן עולה ויורד), and the last is the קרבן אשם. It makes sense that קרבנות are discussed in תורת כהנים because it is performed by a כהן.

The first half of פרשת צו repeats all the קרבנות again. However, there are 2 differences. First the order is switched. First is עולה, and then מנחה. After which, it discusses חטאת, then אשם, and then שלמים. This is switched from the first time the קרבנות were mentioned. In the latter, שלמים is last, while in the former, שלמים is third. The second difference is that each section begins with וזאת. To elaborate:

זאת תורת העלה (ו, ב), וזאת תורת המנחה (ו, ז), זאת תורת החטאת (ו, יח), וזאת תורת האשם (ז, א),
וזאת תורת זבח השלמים (ז, יא)

From this section of צו and onwards, the תורה puts the words זאת תורת in new sections.¹

הערה – Why did the תורה repeat the קרבנות?

The middle third begins with the second half of פרשת צו (from רביעי).

¹ Perhaps I missed heard Rabbi, or he meant until מצורע.

In this פרשה, the כהנים are consecrated with כהונה. It is interesting that the commandment was in ספר שמות, in פרשת תצוה, and here is where it is actualized. In addition, it is interesting that חטא is making אהרן a כהן. The idea of the משכן is to be a כפרה for כלל ישראל for the sin of the עגל. Therefore, it is interesting that משה is making אהרן a כהן when he had some part in the העגל.

The משכן is inaugurated in פרשת שמיני. In order for the משכן to be inaugurated 2 of אהרן's sons have to be killed. This is similar to עקידת יצחק, but here the death is not halted. After the death of ואביהו the following happened: א"ל משה לאהרן אהרן אחי יודע הייתי שיתקדש הבית במיודעיו של מקום והייתי

סבור או בי או בכ עכשיו רואה אני שהם גדולים ממני וממך (רש"י: י, יג).

It is apparent that the 2 sons of אהרן were greater than משה ואהרן.

The השראת (בהקדמתו לשמות) רמב"ן explains that the purpose of ספר שמות is to finish with the השראת. This is what happens in the last few פסוקים of פקודי. The משכן is built, and שכינה amongst כלל ישראל happens. It is repeated in שמיני that שכינה His rested ד'. The difference between the two is as follows: In שמות, although the תורה mentions that ד' had rested therein, it is coming from ד's perspective. It is only when we come to שמיני that the תורה mentions that כלל ישראל realized there was a שכינה when they saw that the קרבן was consumed.

The last third begins with the last part of פרשת שמיני (from ששי).

It speaks about what is allowed and not allowed to be eaten. It then explains what happens if an animal dies. What does this have to do with תורת כהנים?

The way the תורה explains the forbidden foods is with the term טמא. This may be the start of the answer.

תורה speaks about different people that are טמא and טהור. Why is this in תורת כהנים?

The answer begins by answering the following question: What is the best phrase to summarize מצורע and תזריע? The best phrase is ארבעה מחוסר כפורים – a person who is טמא who needs to bring a קרבן to become טהור so that קדשים food becomes permissible to him.² He only becomes טהור after the קרבן is brought. This phrase applies to the 4 – זב, וזבה, מצורע, זב, mentioned in these פרשיות.

² See כריתות (פ"ב, מ"א)

The first one mentioned is (פרק יב) יולדת. Next is (פרקים יד, טו) מצורע. And last is זב וזבה (see from טז until the end of פרק טז).

There is one טומא which is not mentioned. This is מת. This is mentioned in חקת, which is in ספר במדבר. It is noteworthy that this פרה אדומה was told to משה on ניסן ר"ח, which is the same day the other טמאים were mentioned. As (ס.ס-:ס) states:

דאמר רבי לוי שמנה פרשיות נאמרו ביום שהוקם בו המשכן אלו הן פרשת כהנים ופרשת לויים ופרשת טמאים ופרשת שילוח טמאים ופרשת אחרי מות ופרשת שתויי יין ופרשת נרות ופרשת פרה אדומה.

This is also מרמז to in שמות. In פרק טו פסוק כה, which is by מרה, the פסוק says חק ומשפט. Rashi explains that חק refers to פרה אדומה. This is one of the few parts of the תורה that were mentioned in מרה.³

Accordingly, why is this פרשה mentioned in במדבר and not in תורת כהנים?

Perhaps the reason is because the פרה אדומה was taken outside of the בהמ"ק and slaughtered there. After which, the blood was sprinkled towards the בהמ"ק.⁴ Since it took place outside of the בהמ"ק, it is outside of תורת כהנים.

We see in these פרשיות that טהרות (the last third) is next to קדשים (the first third). This idea is also expressed in the order of the משניות. The משנה consists of pairs: מועד and זרעים – which are both related to agriculture. The נשים and ימים טובים are named by the time of season. נזיקין – both have to do with interaction. These סדרים explain to a person how to interact and have interactions with women and business. Last is קדשים and טהרות – it is like this because the תורה had put them next to each other. This is also seen from the משנה brought in שבת to רמז. To quote:

אמר ריש לקיש: מאי דכתיב והיה אמונת עתיך חוסן ישועות חכמת ודעת וגו'? אמונת – זה סדר זרעים, עתיך – זה סדר מועד, חסן – זה סדר נשים, ישועות – זה סדר נזיקין, חכמת – זה סדר קדשים, ודעת – זה סדר טהרות

When one reads the פסוק, the pauses are read in sets of twos. For example:

אמונת עתיך, חוסן ישועות, חכמת ודעת

קרבנות – Why does the last set speak about קרבנות, and the first set speak about קרבנות, with the inauguration of the משכן splitting the two?

³ The תורה writes about topics in general and then repeats them to provide the details. For example: שמיטה is mentioned in משפטים and in בהר. This is what happened at this event. At מרה, some of the פרשה of פרה אדומה was taught in general, and it was repeated to provide the details to כלל ישראל.

⁴ See מידות (ב, ד) and פרה (ג, ט)

שמיני

Part 1

There are many events and episodes in חומש. Some are given more recognition, while others are given less. The חומש spans a total of 2488 years. The first 2000 years are in the first 2 פרשיות (בראשית ונח), while the rest are in the remainder of חומש. To zoom in a little more, from שמות until וזאת הברכה, there are only 40 years. And even in these 40 years, the focus is mainly on the first two years and the last year of the 40 years.

The most momentous day in history is ראש חודש ניסן. Many things happened on this day in the year 2449. Furthermore, another amazing thing happened a year earlier. On ראש חודש ניסן, in the year 2448, the מצוה of קידוש החוש was given to כלל ישראל. This מצוה gives כלל ישראל the ability to be קובע זמן. It is in regard to this amazing privilege which רש"י (בראשית א, א) writes:

לא היה צריך להתחיל את התורה אלא מהחדש הזה לכם.

It is evident that this power to be קובע זמן is amazing. [This is discussed at length in part 3.]

This paper discusses some of the many things that happened on ראש חודש ניסן in the year 2449.

On this day, ד' rested His שכינה in the משכן. This allows כלל ישראל to exist. אדם הראשון sinned and was kicked out of עדן. ד' waited 10 generations for the world to bring שמים כבוד to earth. This did not happen. Consequently, ד' destroyed 99% of the population, but allowed נח and his family to rebuild earth, and fulfill the mission of שמים כבוד. After waiting 10 generations, the mission was still not fulfilled. After which, ד' removed the power from the other generations to complete this task and gave this power solely to אברהם, which eventually became כלל ישראל. At הר ארarat, אדם הראשון קודם החטא reached a level equal to that of כלל ישראל, סיני. Later, כלל ישראל sinned with משה ד' told משה that He wants to destroy כלל ישראל. Moshe davened, and annulled the גזירה. From יום כיפור until ראש חודש ניסן the שכינה rested in the מועד of אהל מועד. It was on ראש

כהונה when the שכנה moved from the אהל of משה to the משכן. It was on this day, the חודש ניסן changed from משה אהרן.¹ The משכן allows us to exist on earth even after חטא.² It is the משכן that allows us to still live. True, כלל ישראל lost their כתרים after the עגל, but they were kept alive.

This day is mentioned in שמות, ויקרא, and במדבר. In each ספר it shows the day from a different perspective. The כלל ישראל (בהקדמתו לשמות) explains that שמות finishes with כלל ישראל replicating the אבות, in that they have the שכינה living amongst them. ספר שמות finishes with saying that (מ, לד) – Hashem filled the משכן. What is the משכן? The קרשים are not part of the משכן. The משכן is the bottom layer which covers the קרשים. The lowest layer, which contains 'd's presence is called the משכן. To bring out the point via imagery, R' Ezra compared it to a balloon. The presence of 'ד is filling up the entire space and is being held within the walls of the lower level. The layer on top of the משכן is called the אהל מועד.³ This is seen in the פסוקים (see תרומה כו, א-יד and ויקהל). In שמות, the תורה relates that 'ד resided once again amongst כלל ישראל.

In ספר ויקרא, the תורה relates that כלל ישראל recognized that ד' resided amongst them. As פרשת שמות states: (ט, כד): ותצא אש מלפני ד' ותאכל על המזבח את העלה. The קרבן was consumed by a fire in the חצר, which is in front of the אהל מועד. In ספר במדבר, the camps are set up. The לויים, the ones that adhered to משה when he said (לב, כו) אלי (שמות לב, כו) מי לד' אלי (שמות לב, כו), were stationed closest to the משכן. They were encamped around the משכן; they were guarding it. Beyond the לויים, the rest of the שבטים were encamped.⁴

In other words, on ראש חודש ניסן, the 8th day of the מלואים, much happened. The שכינה resided in the משכן; a fire came down which consumed the קרבן; and the camps were set up. In addition, this was the first of the 12 days that the נשיאים brought the קרבנות, as described in פרשת נשא. The נשיא which brought it on this day was נחשון בן עמינדב למטה יהודה.

On this day נדב ואביהו were killed. There are three reasons.⁵ רבי יוסי הגלילי says that they were punished for entering לפני ולפנים. In רש"י, משפטים (שמות כד, י) writes that they stepped beyond

¹ It is interesting that משה transferred the כהונה from himself, who had no שייכות to the חטא העגל, to someone who had some שייכות.

² רש"י holds that the *משכן* was only necessary after the *חטא*; however, רמב"ן argues that the *משכן* would have been constructed even if there was no *חטא*.

[רש"י (שבת צח: ד"ה ועשית יריעות) כ': העליונות קרויות אהל כלומר לגג ומכסה והתחתונות קרויות משכן עצמו שהן לנוי] ³ Ed. note:

⁴ [Ed. note: It is possible that at this episode the שבטים were already set up in the הלל formation (ב, ח' רש"י במדבר ה, ב) nevertheless, the commandment to set up as such was not given for another month. This is the פשרת of פשוט (פרקים א-ב) במדבר. Also see (שם, ב, ד) רמב"ן. See (במדבר א, א) that דגלים can only be set up once there is a משכן.]

⁵ [Ed. note: There are more (see ב אות ת שפתי חכמים שמיני י, ב אות ת); however, R' Ezra only brought down 3. See also רש"י in (דברים ט. כ.)]

their prescribed boundaries on the mountain when 'ד made the ברית with כלל ישראל. They should have died at that moment; however, in order to not mar שמחת התורה, 'ד waited till the חנוכת המשכן to kill them. Thus far, the 2 reasons described were due to a punishment.

in רש"י (י, ג) suggests a totally different approach. משה knew that someone would need to be sacrificed for the שכינה to reside in the משכן. However, he was not sure who the person would be. He thought it would either be himself or אהרן. When משה saw that נדב ואביהו were chosen, he exclaimed to אהרן: ⁶עכשיו רואה אני שהם גדולים ממני וממך. The basis of כלל ישראל is via קרבנות of people. אברהם had to sacrifice יצחק in order to create כלל ישראל. So too here. For 'ד to reside His שכינה, there had to be a human קרבן.

This is a foreign concept to us. However, this is what R' Wassermann explained to the others when they were about to enter the gas chambers. He explained that the purer the intentions are when entering, the stronger the תורה will be in America in the future.

Part 2

There is one day in the year which is very important but overlooked by people. This day is not significant in the eyes of people because the חכמים/תורה did not make this day a יו"ט; it is like every other day. This day is ר"ה ניסן. There is no other day in the 2500⁷ year history of the תורה that has as many פרשיות dedicated to it as ר"ה ניסן. Without a dispute, from פקודי until בעללותך (excluding נשא) the פרשיות occur on ר"ה ניסן. As מסכת גיטין (ס.) writes:

שמנה פרשיות נאמרו ביום שהוקם בו המשכן.

On this day כלל ישראל is fully forgiven. Until this day the אהל מועד was situated outside the camp, and משה was there by himself. He was the only one that retained the קדושה and the crowns from כלל ישראל ⁸lost their crowns by the חטא העגל. מעמד הר סיני, as opposed to the others, who lost their crowns by the חטא העגל. It is on this day that the מחילה became complete. The אהל מועד is no longer outside the camp, but rather it is very much within the camp. The אהל מועד is in the center with the לויים surrounding it, and the ישראלים are camped around the לויים, as described in במדבר.

Why is there no טוב on יום ניסן? For every day that a major event happened there is a holiday: We celebrate שבועות for 1/2 סיון – the 1st לוחות. For the 2nd לוחות, there is יו"כ. For the ענני בהמ"ק, both ט' באב, חטא העגל, the day of the חטא העגל, the לוחות are broken. On י"ז תמוז, סוכות, the הכבוד

⁶ וז"ל: א"ל משה לאהרן, אהרן אחי יודע הייתי שיתקדש הבית במידועיו של מקום והייתי סבור או בי או בך עכשיו רואה אני שהם גדולים ממני וממך (רש"י: י, ג)

⁷ To be more exact, it is the most 2488. Therefore, if 40 years are added, it is 2488.

⁸ [Ed. note: What about the לויים and women?]

were destroyed. On כ"ה כסלו, חנוכה, the משכן is complete;⁹ therefore, there is a יו"ט דרבנן. Accordingly, why is there no יו"ט for ר"ח ניסן; the day כלל ישראל is forgiven completely?

It must be that our thesis is wrong, and the day is not as important as we are making it. Now the question changes. Why is ר"ח ניסן not important enough to make a יו"ט for it?

Rebbi believes that there is no answer. However, a possible דוחק is the following:

We only celebrate days that have an impact on our daily lives. The day the שכינה returned to the משכן does not affect us. As the Kitzker (באבות) explains:

ד' – When כלל ישראל saw משה רבינו they connected to 'ד. "עין לראות"

נביאים. "אוזן לשומע" – During the 1st בהמ"ק, כלל ישראל connected to 'ד was via the

תורה. "הכל בספר נכתב" – From the 2nd בהמ"ק and onwards, כלל ישראל connects to 'ד via the

The משכן is the twilight zone between עין לראות and אוזן לשומע (while פורים is the twilight zone between אוזן לשומע and הכל בספר נכתב). Since the משכן is connected to the 1st בהמ"ק, and we have no שייכות to the 1st בהמ"ק, there is no יו"ט to celebrate.¹⁰

Part 3

When was the התחלה of מצרים? The פסוק (יב, ב) says להחודש הזה לכם. [As opposed to: from משה's birth, from the beginning of שמות; nor from משה and the סנה, which is eventually the climax of the יציאה, the place where the תורה is given.]

A ראיה is from the first רש"י in בראשית. It is hard to decipher what רש"י is conveying, but one thing is for certain – it is a ראיה. It says: "לא היה צריך להתחיל את התורה אלא מהחדש הזה לכם". One sees that the words להחודש הזה לכם are uniquely significant.

Another ראיה can be found in the הגדה, which states: "יכול מראש חודש, ת"ל ביום ההוא". What is the ה"א? Why would one be able to fulfill סיפור יצ"מ from ראש חודש ניסן? It is self-evident that יצ"מ of the התחלה is the להחודש הזה לכם.

What is the importance of להחודש הזה לכם? Two answers:

Answer 1: כלל ישראל takes over the אדם role – אתם קרויים אדם. We are שולט over all other nations. We are like the sun in that we have power. On the other hand, we are like the moon because we reflect הקב"ה. We are the light unto the nations.

Answer 2: The Western world (Christianity) only considers the sun. The 12-month system that is used is an arbitrary number. (At one point in time, they were thinking of making a year

⁹ Although the work on the משכן was completed by כ"ה כסלו, ד' wanted the erection of the משכן to wait until ר"ח ניסן.

¹⁰ See חנוכה speech.

consisting of 20 months.) This way of counting is extremely important for agriculture. The count of a year based on the sun is repetitive, hence the term it receives is שנה (meaning repetitive).

Islam only recognizes the moon. The same holiday cycles through the different seasons – summer, fall, winter, spring. The sun makes no difference.

כלל ישראל uses both. We have the power to be קובע זמן. We add a month to the year. We have a leap year 7 times within 19 years to keep the relation of the moon and the sun consistent.¹¹ פסח needs to be in חג האביב, and at the same time we determine ראש חודש. Accordingly, we determine when our holidays fall out based on when we are חודש מקדש. The adds that ירושלמי¹² if a girl is 3, and ב"ד declares it a leap year – her בתולים can grow back because now she is only 2. כלל ישראל controls the physical powers. Is there a greater power than this?

Part 4

In the פרשה of (יחזקאל לו: כו) הפטרה, it says:

ונתתי לכם לב חדש, ורוח חדשה אתן בקרבכם, והסרתי את לב האבן מבשרכם, ונתתי לכם לב בשר

Our hearts will change from being impermeable (אבן) to one of acceptance (בשר). Similarly, we say: הוא יפתח לבנו בתורתו. In many places, חז"ל refer to the לב when referring to knowledge. Why is this so? The more correct word is the מוח (brain); so why does חז"ל use the term לב?

Most of the time when one argues the source of the argument is not being addressed. Each person brings proofs to why his reasoning is more correct than the other guy; however, neither one says what he believes in essence.

When a person has a reason to believe something, he does not start with the facts/proofs as the base, but rather with a feeling that one way is true. The לב (feelings) of a person tells him to perceive it in this fashion. Once he looks at the concept in such a light, he brings many proofs to why he is correct. This is what people usually do in an argument. When one feels that his side is correct, he brings proofs to back it. Instead, one should first look at the facts and only then come out with a conclusion.

¹¹ רמב"ם הל' קידוש החודש (ו, י) – כל תשעה עשרה שנה שיהיו מהן שבע שנים מעוברות ושתיים עשרה פשוטות נקרא מחזור

¹² סנהדרין א:ה

אחרי מות

When one thinks about קדושת הארץ and the degrees of קדושה in an ascending order, one imagines the following: ארץ ישראל → הר הבית → ירושלים → עזרה → the different levels of where people stand → the אולם → the היכל, and then the קדש הקדשים. Similarly, with the משכן. The least קדושה was where the שבטים dwelled, which was the outskirts. Then there was a little more קדושה where the לויים dwelled. This was followed by more קדושה in the חצר, and then the משכן. The epitome of the קדושה was found לפני ולפנים.

R' Ezra suggested that there is another way to look at it with a little change.

The holiest place is the משכן. This is 'd's house. It is His home. In it, there is a מנורה to provide light; a שולחן to eat on; and קטורת to provide the aroma. This is like the אבות who had these things in their home. The שכינה resides in the משכן. This is where the day-to-day activity takes place. Looking out, there is the courtyard in front of the house. If someone would leave a package in the courtyard, the owner will bring it in. Therefore, when כלל ישראל left the קרבן in 'd's חצר, He consumed it. To distance oneself more, one will see the rest of the neighborhood.

The לפני ולפנים is a different מציאות. This area is intimate. In order to enter this area, פרשת תמיד tells us the procedure. 'd tells משה that when אהרן enters לפני ולפנים on יום כיפור¹ he must do the following formula: אהרן must do וידוי on a חטאת to atone for himself and his household. After he removes his sins, he can be a שליח for the rest of ישראל. He takes 2 שעירי עזים. These 2 goats must be the same height. Both are called חטאת. One enters with the כהן גדול to the קדש הקדשים while the other gets the most bizarre treatment – it is thrown off a sharp mountain, named עזאזל, breaking every limb in the body. There is no other קרבן that has such a treatment. Each one's fate is chosen via a גורל; the choice seems to be a happenstance. The כ"ג says וידוי and puts all of כלל

¹ The גר"א points out (which is really a סיפרי) that אהרן was allowed to enter the לפני ולפנים more than once a year. However, if he chose to do so, the procedure set forth had to be done. The תורה is saying that the כהן גדול is obligated to enter at least once a year. [Ed. note: See (ויקרא טז, ג) משך חכמה]

שעיר which is taken to the עזאזל. Once this animal is shipped off to its death, חטאת לפני ולפנים is allowed to enter the כהן גדול with the other.

What is the reason for this strange procedure? The answer begins with אדם הראשון. After אדם ate from the עץ הדעת, the forces of טוב ורע became intermingled within man. On the flip side, קדש הקדשים is the most intimate place on earth. Therefore, in order to enter, the כהן גדול has to make sure that he does not have any sin connected to him nor to כלל ישראל. Before he enters, he has to make sure that there is no trace of sin still present. This cleanliness comes about when the sins of כלל ישראל are transferred onto the שעיר which is thrown off the עזאזל. If this procedure is not done, then there is no chance of living. This applies to everyone. נדב ואביהו were greater than משה ואהרן. Nonetheless, since they did not adhere to the prescribed formula, they were killed.

In the קדש הקדשים, the ארון safeguarded the לוחות (the 1st set and the 2nd).² ד' had put "part"³ of Himself into the תורה.⁴

When ד' is not residing inside the מואד/היכל, and therefore there is no חצר and no ירושלים,⁵ there is still the תורה. The תורה which was in the קדש הקדשים remains. As (ח.) מסכת ברכות states: גמרא (הוריות יג.) says:

אם היה ממזר תלמיד חכם וכהן גדול עם הארץ; ממזר תלמיד חכם קודם לכהן גדול עם הארץ

If a ממזר, a person who has the least שייכות to ישראל, is a תלמיד חכם – he is more respected than a כהן גדול. The כהן גדול, who is the most חשוב person in כלל ישראל, who enters the holiest place on earth – לפני ולפנים, on the holiest day of the year – יום כיפור, receives less כבוד than one who is a תלמיד חכם. When one learns תורה, he is intimate with ד'. He has to realize that this is as חשוב as entering לפני ולפנים. When one approaches תורה, he has to leave behind the influences of the outside world. He has to leave behind his ego. He has to separate from the רע, and remain with the טוב.

² See ב"ב יד:

³ There is no way to express this. On the one hand, ד' is one in every aspect of the word, yet, at the same time, He had done something with Himself in that He is part of the תורה.

⁴ [Ed. note: The שמירת הלשון ח"א שער התורה פ"ב writes in

וזה לשון הזהר הקדוש... ובפרשת אמר: זכאין אנן ישראל דקוב"ה אתרעי בהון מכל עמין, ומגו רחימותא דלהון יהיב להון אורייתא דקשוט למידע אורחא דמלכא קדישא, וכל מאן דאשתדל באורייתא כאלו אשתדל בקוב"ה. דאורייתא כולא שמא דקוב"ה, ומאן דעסיק באורייתא כאלו עסיק בשמו, ומאן דרחיק מאורייתא רחיק הוא מקוב"ה.]

⁵ The משכן keeps everything stuck together. Once the middle is lost, everything else is also lost.

ספר במדבר

ספר במדבר of פרשיות 3 First

The first 3 פרשיות of ספר במדבר can be seen as a section of a bigger picture. This section can be viewed in the context of 4 global pictures. This paper shows how it fits into 4 bigger pictures.

First Global Picture

ספר במדבר is the transitional stage from the יוצאי מצרים to the באי הארץ. This ספר is also called ספר הפקודים for there are 2 countings: פרשת פנחס and פרשת במדבר. The first counting is for the יוצאי מצרים, while the second counting is for the באי הארץ.¹

This ספר can be divided into thirds. The first third [from beginning of במדבר until ששי of (פרק יא or in; פסוקים three) בהעלתך] discusses the people who were יוצאי מצרים. In it כלל ישראל is counted, the דגלים are set up, and נשיאים are appointed.

The middle section discusses the עבירות that anger 'ד and thereby diminishes the number in כלל ישראל. In this section, the יוצאי מצרים generation dies out and the באי הארץ generation takes over. This turnover process spans 38 years while כלל ישראל wanders the desert. This decree to wander and to die out came about because of the חטא המרגלים. The sins of the חטא המרגלים and the חטא העגל are the 2 biggest ones of the 10 done in the מדבר.² [This section begins with פרק יא and finishes with either פרק כ (which is the beginning of פרשת פנחס) or פרק כ (see there רש"י)].³

The last third discusses the new generation, the באי הארץ. This section counts the new generation, discusses the division of א"י, the wars, בנות צלפחד, and how גר and אשר want to stay where they are. Everything discussed in this section is in reference to entering the land.⁴

¹ [Ed. note: The (א, ב) explains why the wording is not the same in both places.]

² במדבר יד, כב – וינסו אתי זה עשר פעמים

³ [Ed. note: In (ב, יד) it says: ויהימים אשר הלכנו מקדש ברנע עד אשר עברנו את נחל זרד שלשים ושמונה שנה עד תם כל הדור אנשי המלחמה מקרב המחנה כאשר נשבע ד' להם]

⁴ Since נסכים and חלה only apply once כלל ישראל enters the land (see א-כא), why are these מצוות placed in the middle section – the transitional stage from the יוצאי מצרים to the באי הארץ – and not in the באי הארץ section? The חטא המרגלים answers that it is placed after the חטא because these 2 מצוות were only created as a result of the חטא המרגלים.

This global picture can be compared to a before and after picture of a person who took upon himself to lose weight. The first third of ספר במדבר is the original יוצאי מצרים generation. The middle third of ספר במדבר is where the people of the יוצאי מצרים die out. It is the transformation stage. And the last third of ספר במדבר is the after picture; it is the new generation of the באי הארץ.

Second Global Picture

This first third of ספר במדבר finishes a theme that begins in ספר שמות. This is ר"ח ניסן, the day of the הוֹקֵם הַמִּשְׁכָּן. Each ספר discusses the same event from a different angle. In שמות, it describes how מִשְׁכַּן שְׂכִינָה שֶׁל ד' is filled. ⁵ In ספר ויקרא, it describes how כָּלל יִשְׂרָאֵל knows that ד' resides amongst them once their קָרְבַּן is accepted. The קָרְבַּן is consumed by a fire in the חֶצֶר, which is in front of the מוֹעֵד אֵהָל. ⁶ In ספר במדבר, it describes how כָּלל יִשְׂרָאֵל sets up 3 camps, ⁷ and that the טַמְאִים are sent out of the מַחֲנוֹת. ⁸ In addition, it also discusses how each שַׁבַּת brings a קָרְבַּן each day, starting with ר"ח ניסן on נְחֹשֶׁן בֶּן עֲמִינדָב.

Third Global Picture

There is one major difference between the count in פרשת במדבר and in פרשת פנחס, aside for the number in שבט שמעון. This is that in פרשת פנחס the count of לוי is different:

1. There is no commandment to count לוי separately,⁹
2. Each family within לוי (i.e. מַרְרִי, קֹהַת, גֵּרְשׁוֹן) is not counted separately, and
3. There is no description of what each family carries.

On the other hand, in פרשת במדבר the above three are mentioned. The reason for the difference is that this is the first time the תורה explicitly states that לוי is separate from כָּלל יִשְׂרָאֵל. The לויים enable כָּלל יִשְׂרָאֵל to have an intimate relationship with ד' after sin. After the חַטָּא הַעֲגָל, they respond to the

Another question is, why are the מצות/דְּיָיִם of עֲבֹדָה זָרָה and צִיצִית in this פרשה and not in either תורת כהנים or משנה? The ספורנו answers that by עֲבֹדָה זָרָה there is no complete תְּשׁוּבָה until death; therefore, the תְּשׁוּבָה did not help for the חַטָּא of the מְרַגְלִים. [Ed. note: According to ספורנו (יד, כח), a result of the חַטָּא הַמְרַגְלִים was that כָּלל יִשְׂרָאֵל was amongst the nations in the מִדְבָּר, and therefore could be led to ע"ז (see כב טו, כב טו).] The (טו, מ) explains that כָּלל יִשְׂרָאֵל and מַחֲלֵל שַׁבַּת was מקוּשָׁשׁ because the story of the מְרַגְלִים, which is a reminder of the מצות, is after the story of the מְרַגְלִים. [Ed. note: The דעת זקנים מבעלי תוס' says the same. The אור החיים, quoting the שְׁמֵעוֹנִי, answers that it is to remember all the מצות.]

⁵ וכבוד ד' מלא את המשכן (מ, לד)

⁶ ותצא אש מלפני ד' ותאכל על המזבח את העלה (ט, כד)

⁷ See ב פרק

⁸ See ה פסוקים א-ד

⁹ In it says: וידבר ד' אל משה לאמר אך את מטה לוי לא תפקד ואת ראשם לא תשא בתוך בני ישראל: פרשת במדבר (א, מח-מט)

call of (כו) לוי. They surround the משכן, and thereby create a “bridge” between the כלל ישראל and מחנה שכינה. Therefore, once לוי is selected apart from כלל ישראל and their role is defined, the תורה does not need to give another detailed description in פרשת פנחס.

This “section” of the מצרים discusses all the הלכות that apply to לוי. Just as ויקרא is referred to as תורת לויים, the first third of ספר במדבר can be referred to as תורת כהנים. [Accordingly, one must wonder why הגר, הנזיר, and סוטה (see from ה, ה until כב, ו) are inserted here].

Realize that the way the תורה refers to the positions attributed to כלל ישראל are also used regarding other אומות. In other words, מלכות, כהונה, and בכורות are found describing other אומות. For example: The מלך of מצרים is given the title פרעה, and the מלך of פלשתים is given the title אבימלך.¹⁰ The term כהן is used by יתרו מדין and אסנת בת פוטי פרע כהן אן. The word בכור is used by מכת. The one term which is not used in the context of the other אומות is לוי. This term is used only in reference to כלל ישראל because לויים play a special role of bridging and allowing an intimate relationship between כלל ישראל and ד', which is not applicable to other אומות.

Fourth Global Picture

Looking at the תורה from a geographical/textual point of view, one sees that כלל ישראל encamps at סיני from יתרו until פרשת בהעלתך. They are encamped there for one year short 10 days.¹¹ Additionally, it is noteworthy that the episode (פרשה) recorded in the תורה before כלל ישראל arrives at סיני is יתרו coming to join כלל ישראל. And the episode (פרשה) which happens after כלל ישראל leaves סיני is the departure of יתרו from סיני. The time כלל ישראל resides at סיני is bracketed off by the coming and leaving of יתרו. [יתרו is only mentioned one other time, which is when משה takes care of יתרו's sheep and sees the סנה.]

¹⁰ [Ed. note: בראשית (מא, י) says this explicitly in רשב"ם:]

¹¹ The (יא, י) says that כלל ישראל leaves סיני on the 20th of אייר:

ויהי בשנה השנית בחדש השני בעשרים בחדש נעלה הענן מעל משכן העדת.

ר"ח סיון on ה' סיני that כלל ישראל arrives at סיני (שמות יט, א-ב):

בחדש השלישי לצאת בני ישראל מארץ מצרים ביום הזה באו מדבר סיני ויסעו מרפידים ויבאו מדבר סיני ויחננו במדבר...

בהעלתך

Included in בהעלתך is the מצוה of the חצוצרות. Perhaps it is mentioned here, in the חלק of כלל of the תורת הלויים במדבר, because among the purposes of the חצוצרות is to signify the travels of כלל ישראל. Traveling, as well as any other function of the organization of the encampment of כלל ישראל, is only possible through the “concentric circles” of קדושה – the משכן in the center “housing” the שכינה and then the לויים followed by the rest of the כלל. We can note that this organization is parallel to the encampment of כלל ישראל at סיני הר. It seems that now כלל ישראל, at their current level, could only exist with the שכינה “amongst them” if there are clear lines of demarcation between the שכינה, the transitional group – the לויים, and the bulk of the כלל. We also find other parallels in the existence of כלל ישראל after מתן תורה that mimic סיני הר מעמד הר. For instance, the תורה writes that we bring the קרבן עולה like the עולה which was brought at סיני הר.

1 הערה – The פסוקים tell us that there is a מצוה to blow חצוצרות for much more than just traveling. This prompts the question as to how this מצוה should be counted in our list of the תרי"ג. Actually, at a peripheral glance, the רמב"ם seems to provide contradictory reasons as to what the main function of חצוצרות are. In ספר המצות (נט), it says that it is for when the קרבנות are brought, as the פסוק (י, י) says: וותקעתם בהצצרת על עלתכם ועל זבחי שלמיכם. On the other hand, in הלכות תענית, it says that the main reason is because of צר, as the פסוק (י, ט) says: על הצר הצר אתכם והרעתם בהצצרת. Some suggest that רמב"ם retracted from the main reason he wrote in ספר המצות, and the main one is the one written in the יד. However, Rebbe argues, based on many places (which he did not reveal), that both reasons are the main reason.

2 הערה – The גמרא in ראש השנה explains that the עיקר מצוה → יובל and ראש השנה is to blow the שופר, while by תענית and קרבנות it is to blow חצוצרות. Furthermore, the גמרא compares and contrasts חצוצרות to שופרות. Last, חז"ל make דרשות one from the other. In short, the two מצוות are symbiotic.

Another place we see that the 2 are symbiotic is from the ראש השנה → עמידה. The last of the 10 פסוקים brought in שופרות of the ראש השנה → עמידה is וביום שמתחכם ומועדיכם ובראשי חדשיכם is עמידה → ראש השנה. The חתימה for the "שופרות" section is a פסוק about חצוצרות.

The biggest חילוק between the 2 is that שופרות are organic, while חצוצרות are man made. A שופר is grown on an animal, while חצוצרות are made from silver and crafted by man.

The מסילת ישרים begins with "יסוד החסידות ושורש העבודה". Some explain that the רמח"ל is saying that there are 2 מהלכין in עבודת ד' – there is through יסוד, human input, and שורש, organic growth.

The difference between חצוצרות and שופרות represents the two types of functions in the world. Some things have to be made organically; i.e. plants, humans, animals. While other things have to be made by the work of man.

In the daily עמידה, there is a ברכה of ולירושלם and a ברכה of את צמח. The simple פשט is that the former is regarding the rebuilding of ירושלם while the latter is regarding משיח. However, the problem is that וכסא דוד is in the ברכה of ירושלם, yet מלכות בית דוד is discussed in the next ברכה. Therefore, the 2 ברכות should also be seen as a חילוק in organic vs. man-made. The first ברכה is one which is man-made – that ירושלם should be rebuilt, and that the כסא should also be made. On the other hand, the קרן of דוד has to be organically grown, it has to sprout (צמח) forth.¹

¹ [Ed. note: See the beginning of בחינוך בזריעה, where רב וולבה points this out.]

שלח

Part 1

There were many sins כלל ישראל transgressed in the מדבר, yet the two biggest ones were: חטא המרגלים and חטא העגל.

A quick recap: There were 3 בריתות which took place between הקב"ה and כלל ישראל. On ה' the first ברית took place between הקב"ה and כלל ישראל.¹ This ברית was with the לוחות הראשונות. After which, משה went up the mountain, and due to כלל ישראל's miscalculation, the sin of the עגל came to be. ד' tells משה that He wants to destroy כלל ישראל. After hearing this, משה intercedes, and saves כלל ישראל. Another ברית is made, albeit on a lower level – a level of post חטא. This ברית is the ברית of the מועד אהל. This ברית is with the לוחות השניות and ספר ויקרא. This is a renewal of the first ברית. After which, כלל ישראל sins again with the חטא המגלים, and ד' decrees that the entire generation which left מצרים should be killed. ד' is kind, and allows the generation to live up to 38 years before entering the land. They should have all been wiped out on the spot, but ד' gave them time. Since the generation which made the second ברית cannot enter א"י, a third ברית is made with באי הארץ. This happens by היום נצבים. The נצי"ב (in the הקדמה to במדבר) explains that there are two countings. The first time, in פרשת במדבר, is with the ones that left מצרים; and the second time, in פרשת פנחס, is with the ones that are about to enter the land – the new generation.

הערה – All the טובים מדאורייתא ימים טובים are in the summer months. It begins with פסח. This is proceeded with the days of ספירה, which are days of שמחה that have turned into days of אבלות. This interim period is the חול המועד between פסח and שבועות. Then there is י"ז תמוז and ט' באב. After which, there is ראש השנה and יום כיפור – days of atonement and realizing ד' Oneness. Last, is סוכות, which eventually will be the סוכות of the לויתן.

¹ This is going according to משפטים in שיטת רש"י. The רמב"ן argues.

Realize that י"ז תמוז and ט' באב are incorporated within the מדאורייתא ימים טובים. These days are the same days the two big sins were done – י"ז תמוז was the חטא העגל in the first year of the מדבר, while ט' באב was the חטא המרגלים, a year and 3 weeks later.

Observation – In the beginning of דברים most of the episodes are recapped. The only one which is more than one line is the חטא המרגלים. It basically recaps the entire story, but with some differences. One of the differences is that משה says that it is because of this sin that he is not entering ארץ ישראל (see א, לו).

This is the only one mentioned at length because משה is speaking to the new generation and telling them the reason the ברית is being made with them and why their generation is the one to enter the land.

Part 2

The חטא המרגלים is beyond our comprehension. Their sin was a *dakusdike* sin. Nevertheless, we can apply the lesson that happened to them on their level and apply it to our level.

אדם has a spiritual side and a physical side. As a bumper sticker Rabbi once saw stated: “Man is not a human being with spiritual features; but rather a spiritual being with human features.”

One has to be real. This world is the real world. One has to be connected to technology and other daily tasks.

On the other hand, if one wants to live a spiritual life – it is hard. To constantly try to live a spiritual life is very difficult. Knowing that the rest of your life you will be pursuing a total spiritual life is a very scary thought.

This is the constant battle within a person. The spiritual side, the חיים, and the תורה says to not go after מות. Yet, the other side is just as appeasing; מות is very attractive.

Part 3 – הערות

1 הערה – The תורה describes that the מרגלים traveled in an L pattern. They began in the SE of the land and traveled across towards the SW. After which they traveled to the NW, to חמת which is next to הדר.

The 70 nations are mentioned in פרשת נח. Only by כנען does it describes the boundaries:

ויהי גבול הכנעני מצידן באכה גררה עד עזה באכה סדמה ועמרה ואדמה וצבים עד לשע.

The תורה is describing 2 of the boundaries. It is providing the boundaries by starting with the NW, continuing down to the SW, and then finishing with the SE. This is the same L shape formation described by the מרגלים, but the starting point is from the other side.

Although we know through חז"ל that the מרגלים entered א"י, it is interesting that the תורה does not say so explicitly. In addition, when the brothers were looking for יוסף, he suspected that they were spies because they had split up and entered through 10 different gates.² We see that spies split up. Why do these stick together?

Another point to consider is that in פרשת נח the תורה only identifies the boundaries on 2 of the sides. What happened to the other 2 sides? It is hard to hear that the reason the תורה only provides 2 sides is because כנען settled in an L formation.

הערה 2 – If one looks at a map, one sees that בבל is NE of א"י. It is interesting that in נביא,³ when referring to בבל, it says it is to the north of א"י; however, in תלמוד בבלי, when it refers to א"י it is called מערבא. Why is בבל North from the perspective of א"י, but א"י is West from the perspective of בבל? Why are the directions not opposite each other? Why does נביא focus on the NS (longitude), while גמרא focuses on the WE (latitude)?

Rebbi does not know. However, a possible answer is: The direction one says he is heading is dependent on the first leg of the trip. When in א"י the first direction to travel is N; therefore, בבל is referred to as N. However, when in בבל, in order to go to א"י one begins his trip by going W; therefore, it is called W.

הערה 3 – There are 3 ways כלל ישראל could have entered א"י:

1. From the SW; דרך ארץ פלשתים.⁴
2. The way כלל ישראל entered. This is from the NE, via the land of מואב.
3. From the SE, the portion of אדום, which would probably have been the way כלל ישראל would have entered if not for the המרגלים. The פסוק says:

וילכו ויבאו אל משה ואל אהרן ואל כל עדת בני ישראל אל מדבר פארן קדשה

We see that כלל ישראל were located near the SE of א"י, in קדש.⁵

² רש"י בראשית מב, יב

³ ירמיה א, יד – ויאמר ד' אלי מצפון תפתח הרעה על כל יושבי הארץ

⁴ שמות יג, יז – ויהי בשלח פרעה את העם ולא נחם אלקים דרך ארץ פלשתים כי קרוב הוא

⁵ [Ed. note: חזקוני points this out]

קדש in חומש and in נ"ך are different places. In נ"ך it is in the portion of אפרים. On the other hand, in חומש it is where the מריבה מי takes place.⁶ This is also known as קדש מדבר צין, which is at the edge of אדום, and on the eastern side of עמק הערבה. We know that עמק הערבה is in עמלק because the פסוק says (במדבר יד, כה) והעמלקי והכנעני יושב בעמק (במדבר יד, כה).⁷

Entering the question of ידיעה vs. בחירה, one must wonder if option 3 was a real possibility. When יוסף buried his father יעקב, the path traveled is the same path כלל ישראל takes when they enter the land, option 2. The פסוק says:

וַיָּבֵאוּ עַד גֵּרֶן הָאֵטָד אֲשֶׁר בַּעֲבֵר הַיַּרְדֵּן וַיִּסְפְּדוּ שָׁם מִסְפַּד גָּדוֹל וְכָבֵד מְאֹד (בראשית נ. י.).

According to the concept מעשה אבות סימן לבנים, the path כלל ישראל ought to have taken is option 3, via the NE.

הערה 4 – Who appointed the מרגלים? In addition, it is interesting that in this פרשה it says that there was a spy for each מטָה, while in דברים it uses the term שבט. Realize that both terms also mean staff. Last, if one looks at all the times the תורה lists the שבטים, one sees that this one is the odd one out. As the רמב"ן (פסוקד) writes: מִנֵּה הַכְּתוּב הַשְּׁבִטִים לֹא לְדִגְלֵיהֶם וְלֹא לְצַבָּאוֹתָם וְלֹא כְּתוּלְדוֹתָם. The רמב"ן therefore says: וְנִרְאֶה שֶׁרָאֵה לְמִנּוֹתָם הֵנָּה לְפִי מַעֲלַת הַשְּׁלוּחִים. However, Rabbi would rather keep it as a הערה instead of saying that כלב was the 3rd, and יהושע was the 5th. As a side note, realize that no spy is selected from the לויים because at this time they are separate from ישראל.

5 הערה – It is interesting that in the 2 stories mentioned in the תורה of an individual doing a sin – the מקלל (ויקרא כד, י-טז) and the מקושש (במדבר טו, לב-לו) – the דין is not known, and משה has to find out that both of their punishments is stoning. Why are these the only 2 episodes mentioned? Are these the only עבירות that were done?⁸

6 הערה – Why did משה send the מרגלים if he knew the outcome would be negative? And we know that he knew this from the fact that he changed יהושע's name to יהושע.

רע"י – בראשית יד. ז.⁶

⁷ Another (יד) to see: במדבר כז, צן במריבת העדה להקדישני במים לעיניהם הם מי מריבת קדש מדבר צן

⁸ [Ed. note: by the episode of מקושש explains that it happened on the second שבת after coming to the מדבר. And by the episode of רש"י (פסוק יב) מקלל explains that it happened at the same time to that of the מקושש.]

The simple answer is that Rav Ezra does not know. However, in his imagination he has the following scene: It is a tug of war match between the לויים and the ערבי רב. The string they are fighting over is כלל ישראל. Each one is trying to pull כלל ישראל towards his side. It could be that משה knew there was a chance of failure, but he felt that if he would not send them then what would the ערבי רב say? Perhaps he knew that if he did not send the מרגלים, the result would be an automatic loss because the ערבי רב would win the struggle. However, now, משה knew that at least there was some chance of beating the ערבי רב. True, it may have been slim, but at least there was some hope.

חקת

מלחמת עמלק e) באר d) מן c) פרה אדומה b) אז ישיר a) and בשלח have many similarities:

משנה ר"ה סוף פ"ג – וכי ידיו של משה ... וכי נחש

בשלח

אז ישיר [טו; א-כא]

אז ישיר משה ובני ישראל את השירה הזאת לד' ויאמרו לאמר אשירה לד' כי גאה גאה סוס ורכבו רמה בים... ותקח מרים הנביאה אחות אהרן את התף בידה ותצאן כל הנשים אחריה בתפים ובמחלת. ותען להם מרים שירו לד' כי גאה גאה סוס ורכבו רמה בים

פרה אדומה [טו; כב-כו]

ויסע משה את ישראל מים סוף... ויבאו מרתה... וילנו העם על משה לאמר מה נשתה... ויצעק אל ד' ויורהו ד' עץ וישלך אל המים וימתקו המים שם שם לו חק ומשפט ושם נסהו.

רש"י (ד"ה שם שם לו) – במרה נתן להם מקצת פרשיות של תורה שיתעסקו בהם, שבת ופרה אדומה ודינין

מן [טז; א-לו]

ויסעו מאילם ויבאו כל עדת בני ישראל אל מדבר סין... וילינו כל עדת בני ישראל על משה ועל אהרן במדבר. ויאמרו אלהם בני ישראל... כי הוצאתם אתנו אל המדבר הזה להמית את כל הקהל הזה ברעב. ויאמר ד' אל משה הנני ממטיר לכם לחם מן השמים ויצא העם ולקטו דבר יום ביומו... וידבר ד' אל משה לאמר שמעתי את תלונת בני ישראל דבר אלהם לאמר בין הערבים תאכלו בשר ובבקר תשבועו לחם... ויראו בני ישראל ויאמרו איש אל אחיו מן הוא כי לא ידעו מה הוא ויאמר משה אלהם הוא הלחם אשר נתן ד' לכם לאכלה. זה הדבר אשר צוה ד' לקטו ממנו איש לפי אכלו עמר לגלגלת מספר נפשתיכם איש לאשר באהלו תקחו... ויקראו בית ישראל את שמו מן והוא כזרע גד לבן וטעמו כצפחת בדבש. ויאמר משה זה הדבר אשר צוה ד' מלא העמר ממנו למשמרת לדרתיכם למען יראו את הלחם אשר האכלתי אתכם במדבר בהוציא אתכם מארץ מצרים. ויאמר משה אל אהרן קח צנצנת אחת ותן שמה מלא העמר מן והנח אתו לפני ד' למשמרת לדרתיכם. כאשר צוה ד' אל משה ויניחהו אהרן לפני העדת למשמרת. ובני ישראל אכלו את המן ארבעים שנה עד באם אל ארץ נושבת את המן אכלו עד באם אל קצה ארץ כנען. והעמר עשרית האיפה הוא

באר [יז; א-ז]

ויסעו כל עדת בני ישראל ממדבר סין למסעיהם על פי ד' ויחנו ברפידיים ואין מים לשתת העם. וירב העם עם משה ויאמרו תנו לנו מים ונשתה... למה זה העליתנו ממצרים להמית אתי ואת בני ואת מקני בצמא... ויאמר ד' אל משה... ומטך... קח בידך... והכית בצור ויצאו ממנו מים ושתה העם

מלחמת עמלק [יז; ח-טז]

ויבא עמלק וילחם עם ישראל ברפידים. ויאמר משה אל יהושע בחר לנו אנשים וצא הלחם בעמלק מחר אנכי נצב על ראש הגבעה ומטה האלקים בידי. ויעש יהושע כאשר אמר לו משה להלחם בעמלק ומשה אהרן וחור עלו ראש הגבעה. והיה כאשר ירים משה ידו וגבר ישראל וכאשר יניח ידו וגבר עמלק...

חקת

פרה אדומה [יט; א-כב]

וידבר ד' אל משה ואל אהרן לאמר. זאת חקת התורה אשר צוה ד' לאמר דבר אל בני ישראל ויקחו אליך פרה אדמה תמימה אשר אין בה מום אשר לא עלה עליה על... והיתה להם לחקת עולם ומזה מי הנדה יכבס בגדיו והנגע במי הנדה יטמא עד הערב. וכל אשר יגע בו הטמא יטמא והנפש הנגעת תטמא עד הערב

באר [כ; א-יג]

ויבאו בני ישראל כל העדה מדבר צן בחדש הראשון וישב העם בקדש ותמת שם מרים ותקבר שם. ולא היה מים לעדה ויקהלו על משה ועל אהרן. וירב העם עם משה ויאמרו לאמר... ולמה העליתנו ממצרים להביא אתנו אל המקום הרע הזה לא מקום זרע ותאנה וגפן ורמון ומים אין לשתות... וידבר ד' אל משה לאמר. קח את המטה והקהל את העדה ואתה ואהרן אחיך ודברתם אל הסלע לעיניהם ונתן מימיו והוצאת להם מים מן הסלע... וירם משה את ידו ויך את הסלע במטהו פעמים ויצאו מים רבים ותשת העדה ובעירם. ויאמר ד' אל משה ואל אהרן יען לא האמנתם בי להקדישני לעיני בני ישראל לכן לא תביאו את הקהל הזה אל הארץ אשר נתתי להם. המה מי מריבה אשר רבו בני ישראל את ד' ויקדש במ

מלחמת עמלק [כא; א-ג]

וישמע הכנעני מלך ערד ישב הנגב כי בא ישראל דרך האתרים וילחם בישראל וישב ממנו שבי. וידר ישראל נדר לד' ויאמר אם נתן תתן את העם הזה בידי והחרמתי את עריהם. וישמע ד' בקול ישראל ויתן את הכנעני ויחרם אתהם ואת עריהם ויקרא שם המקום חרמה

מן [כא; ד-ט]

ויסעו מהר ההר דרך ים סוף לסבב את ארץ אדום ותקצר נפש העם בדרך. וידבר העם באלקים ובמשה למה העליתנו ממצרים למות במדבר כי אין לחם ואין מים ונפשנו קצה בלחם הקלקל. וישלח ד' בעם את הנחשים השרפים וינשכו את העם וימת עם רב מישראל... ויעש משה נחש נחשת וישמהו על הנס והיה אם נשך הנחש את איש והביט אל נחש הנחשת וחי

אז ישיר [כא; יז-כ]

אז ישיר ישראל את השירה הזאת עלי באר ענו לה...

Additional Insights

קריאת התורה

The *למוד* of *תורה שבעל פה* is very different than that of *תורה שבכתב*. By *תורה שבעל פה* it is all about understanding the ideas and concepts. If one learns without understanding what he is saying – it is basically not considered learning. By *תורה שבעל פה*, a person is considered to be learning if he understands what he is studying, he is *עמל*, and does *חזרה*. The *תורה* must be fluent in the mouth – *ושננתם* ← *לשון חדוד הוא שהיו מחודדים בפיך ... לא תהא צריך לגמגם בו*. This is not so by *תורה שבכתב*. The *למוד* of *תורה שבכתב* is reading the words – and that is it.¹

The (ב"ק דף פב.) says that משה established that כלל ישראל should read from the תורה every Monday, Thursday and שבת because one cannot go 3 days without תורה. When the congregation listens to the בעל קורא it is considered as if they learned that day. This is so, because the תורה שבכתב is the listening. Therefore, the one who is called to the תורה says ברכת התורה – because the way one learns תורה שבכתב is by reading the words.²

When one does **מקרא** שנים he is learning because he is reading the words.³ Once he starts to discuss **תורה** שבכתב, it is not considered learning **תורה** שבעל פה, רמב"ן and רש"י

¹ [Ed. note: This aligns with the (ה'ל' ת"ת ב: יב-יג), רמח"ל (דרד"ה ח"א פ"ד אות ט) and the (ה, כז) קשו"ע who distinguish between the תורה שבכתב and תורה שבעל פה in this regard. See though (ג. ב) מגן אברהם with (פרי מגדים).

² As to הפטורה, Rabbi explained that it should be the same, but he cannot say with certainty because he had never delved into that part of the סוגיא. [Ed. note: It is clear from the גמרא (ברכות יא:) that a person makes a ברכה on תורה שבכתב; however, when it comes to תורה שבעל פה the אמוראים argue.]

³ I asked Rabbi about תורה. He answered that there are 3 תורה שבכתב concepts that are really תורה שבעל פה. To elaborate: How do we know בראשית is pronounced *biraishis* and not *bor aish yus*. This is because משה ד' told that this is how it is pronounced. In other words, it is תורה שבעל פה. The 3 that fall into this category are: *Trup*, בקודות, and תרגום. As a result, תרגום is the most basic translation of the תורה שבכתב, but nonetheless, it is still תורה שבעל פה. Therefore, להלכה, one should לכתחלה understand what he is saying. Nevertheless, Rabbi said, that one still fulfills his חיוב if he does not.

anymore. Consequently, if one listens to the בעל קורא without thinking of the meaning he has fulfilled the מצוה of hearing the reading. It is like שופר. One could think of the deepest thoughts behind the concept, but it is not necessary. Similarly, here. One could think of all the ראשונים on the translation of the פסוקים, but it is not crucial for the fulfillment of the מצוה.

הקב"ה of תורה is the תורה שבעל פה. Therefore, the תורה שכתב is dependent on the ability to understand what is being taught. תורה, on the other hand, is finite. These are the exact words that ד' said which were written down by משה. As it is written in מוסף:

כמו שכתבת עלינו בתורתך על ידי משה עבדיך מפי כבודך כאמור

Therefore, when one reads those words, it is considered as learning because he is learning the words of הקב"ה. This is why throughout ש"ס the גמרא refers to studying תורה שכתב as מקרא – because reading is sufficient for the מצוה of learning תורה שכתב.

A proof can be brought from הקהל. The מלך reads the תורה to men, women, and children. When he does so, he duplicates הר סיני.

When one listens to the בעל קורא it is as if he is listening to the words from ד' mouth. This is so, because ד' spoke and משה wrote verbatim those words. Now those words are on the קלף by the means of the דיו (ink). The בעל קורא then looks at the words on the קלף and speaks out those words. These words are then heard by the congregation. Therefore, they are hearing what ד' said via many intermediaries. This idea is found in early sources:

ספר חרדים (מצות עשה מדברי קבלה ומדברי סופרים פ"ג) – להטות אוזן לשמוע קריאת ספר תורה מפי ש"ץ כאלו מקבלו עתה מפי ה' בסיני

זוהר (פרשת ויקהל) – כד סליק ס"ת לתמן כדין בעאן כל עמא לסדרא גרמייהו לתתא באימתא בדחילו ברתת בזיע ולכוונא לבייהו כמה דהשתא קיימין על טורא דסיני לקבלא אורייתא ויהון צייתין וירכון אודנייהו⁴

This is why שמחת תורה is the nationwide סיום for שכתב. Because when everyone listens to the בעל קורא every שבת they are doing the optimal learning of תורה שכתב. Hence, on שמחת תורה, when כלל ישראל finishes the תורה – it is a סיום.

One more point to consider is, why is this יום טוב placed after סוכות? True, we finish the תורה at this time, but why did חז"ל make it as such? [It is noteworthy that this is the only יום טוב שני day in חו"ל which is a brand new יום טוב.]

⁴ This is the piece that precedes שמייה בריך.

When the בית המקדש was around and our lives were more centralized around the agriculture, the שלש רגלים would be a realistic experience. By the time סוכות finished, which is the last of the שלש רגלים, one would have been uplifted enough to get through the year. However, nowadays, since there is no בית המקדש, the שלש רגלים is just an imitation. The only way one can get through the year is by learning תורה. Therefore, חז"ל had put שמחת תורה at the end of the שלש רגלים so that it can be similar to that of yore.

Conversations in תורה

It is apparent that לשון הקודש ¹ understood that פרעה did not understand that. Furthermore, it is known that the conversations between יוסף and his brothers were through a translator. Accordingly, a question arises. How can the תורה, the תורת אמת, the most truthful thing, have words that seem to not be so truthful? How can the תורה write ויאמר פרעה if פרעה did not say those words – ויאמר פרעה עלה וקבר את אביך כאשר השביעך (נ, ו) – and by יוסף, when he accuses his brothers of being spies, (מב, ז) ויאמר אלהם מאין באתם (מב, ז)? It is not true! פרעה and יוסף did not say those words that are recorded in the תורה! They spoke Egyptian, not לשון הקודש! How can the תורה say this? It is a פלא!²

The conventional answer provided is that these words are the closest words to what was said. These are not the exact words, but these are the words that were recorded for כלל ישראל so that they could learn from them. The only things that are recorded in the תורה are the points that can teach something. This is why the weather is not recorded because that is insignificant. So too, by the conversations. The תורה wrote the conversations, not verbatim, but rather in a way which can teach future generations.

Rebbi, after hearing the conventional answer, still felt bothered by the question. It cannot be that the most truthful thing, not be totally truthful. It cannot be. He thought of another answer, which takes care of all the issues.

¹ To elaborate: יוסף makes a שבועה that יעקב will be buried in א"י. When it comes time for יוסף to actualize this, פרעה replies that he will let it be done since a שבועה had been made. רש"י (נ, ו) explains that יוסף threatened פרעה: If you do not want me to keep my שבועה to my father, I am not bound to keep my שבועה to you. The שבועה made to פרעה was that יוסף would not reveal the fact that he knows one more language than פרעה. יוסף knew לשון הקודש aside for the 70 languages, while פרעה only knew the 70.

² [Ed. note: See (י, ב) שמות for a similar question]

The answer can be brought out with a משל.³ There are two manuscripts in front of you. On your left, there is a script which was written as notes from a court case. These notes are not the exact words that were said, but they are close. The main ideas are presented, but some of the minor details were left out. On your right, there is a playwright. The writer has what he wants to be played out and now he must find the actors that will best fit each role. The material in the manuscripts can be identical, but the difference is the cause and the effect. In the first writing, the cause is the case, and the effect are the notes. In the second writing, the cause is what is written and the effect is what is played out. The answer is that it is like the second manuscript – the playwright.

The world was created with the תורה as its blueprint.⁴ Therefore, everything that is written in the תורה is the most truthful thing. If לשון הקודש would have understood פרעה, that would have been the optimal way for the words to be played out. Yet, he did not understand לשון הקודש. Just because the actors did not play their part, that does not make the תורה any less truthful.

If one is bothered by the fact that the תורה wrote the future events before they happened, and therefore the actors had no choice in the matter, the answer is the following: Until the תורה was given at הר סיני, the words were malleable; it was written אש שחור על אש לבן. At הר סיני, the words became defined. Hence, until everything was played out, the words were able to change depending on what would be played out.

³ A משל is just the vehicle to be able to hear the answer; however, once the answer is understandable, do not try to fit it back into the משל. Do not limit the understanding to the משל.

⁴ אסתכל באוריתא וברא עלמא (זוהר, פרשת תרומה)

אונקלס

The גמרא (מגילה ג.) says that אונקלס wrote the תרגום on חומש. The גמרא asks, but it was given at הר סיני? The גמרא answers that it was given and forgotten, and אונקלס brought it back.¹

The פשט in the גמרא is not that the תרגום was actually forgotten. Rather the original concise form was lost. In other words, at first when the מתרגם would repeat the תורה in the בית הכנסת, he would מתרגם the תורה in the same manner as it was given at הר סיני. However, over time the מתרגם began to add מדרשים to the תרגום, and the original תרגום from הר סיני was not in its pure form, such as: תרגום ירושלמי and תרגום יונתן בן עוזיאל. Consequently, the original non tampered words of תרגום from הר סיני were forgotten. אונקלס came along and sifted away the added מדרשים which were not part of the original תרגום of הר סיני. [The גמרא says the תרגום was forgotten even though in reality it was in front of them.]

¹ וז"ל: ותרגום של תורה אונקלוס הגר אמרו, והא אמר רב איקא בר אבין אמר רב חננאל אמר רב מאי דכתיב (נחמיה ח, ח) "ויקראו בספר תורת האלקים מפורש ושום שכל ויבינו במקרא" – "ויקראו בספר תורת האלקים" זה מקרא "מפורש" זה תרגום "ושום שכל" אלו הפסוקין "ויבינו במקרא" אלו פיסקי טעמים ואמרי לה אלו המסורת שכחום וחזרו ויסדום

לימוד Friday

Ed. note: There was an optional shiur on Friday's where Rebbe went through חומש and אונקלוס with a mission to find any word that had some שייכות to נדרים and שבועות. This paper is what he said when he finished:

לימוד for such a הנחות

1. We know what words mean, but we have to realize that there is really more to the meaning. This gives one a slightly different angle to the understanding of the word, and hence gives a better idea as to what the word really represents.

A חלק of this is to realize that our job is to glimpse a קצת, קצת of what the תורה has in it. Although one knows what words mean; he has to realize that there is much more to the word than the basic definition. Knowing what the word really means is חשוב.

2. This is unique to לשון הקודש.¹ Everyone is מסכים that words have an עצם meaning. The letters ב-ג-ד when put together means cloths because they are the closest to א.

Words have their most common usage. However, there is a more essential meaning. Therefore, if a word is used in 4 different places. Although one of the 4 places is the way it is used most frequently, the essential meaning is the common denominator between the 4. For example, the word רשות. At times, it means (איסור והיתר) permission, (רשות הרבים והיחיד) domains, government. What is the common denominator between these 3? Rebbe thinks that dominion (שליטה) is the best translation. You have power to do something, you have power to use your property, and government has power.

The first point: The definitions of words have עמקות.

The second point: Words in לשון קודש have an essential meaning which is מייחד all its usages.

¹ Rebbe never saw anyone say this.

3. There are truths in the בריאה, and the תורה is written based on the ideas which already exist. Anything that exists in the מציאות of the בריאה also applies to Goyim. For example: רמב"ם points out that אישות is a מציאות. It is not a חידוש of תצא כי פרשת. Once חוה was created, man in his makeup needs a wife. There is a מציאות called אישות which is מתן תורה. It is on this concept which the תורה says that there is a special פרשה for כלל ישראל called קידושין. We need a קנין in order to have אישות. Similarly, גירושין exists מתן תורה. The תורה then introduced גיטין. By Goyim although there is a concept of אשת איש, the רמב"ם explains that once she leaves the house, now she can marry someone else. Since קידושין and גט are חידושים specifically for כלל ישראל, this may be the catalyst to the עמקות of the להוציא, because of the קנינים of each.

רמב"ם says that יבום is a מציאות in the בריאה. The חידוש התורה of תצא כי פרשת is for חליצה and that there are people you cannot do יבום with. The רמב"ם says that יבום can be done by any גואל. This is why בואז can do יבום.

This concept is really more basic. Property ownership is intrinsic in the בריאה. Therefore, the ability to transfer and the concept of קנינים exist בעצם in the בריאה. Hence, ירושה also exists בעצם in the בריאה. Similarly, the concept of בכור is a מציאות, and the חידוש התורה is that he receives פי שנים.

On all these things which are בעצם in the בריאה, the תורה is מחידש new דינים (i.e. this works as a מעשה קנין and the oldest gets שנים).

Last, is כהונה. It is given to אהרן, but this concept is in the בריאה. For example: יתרו כהן.

It was in this לימוד, Rebbe realized that ברית, שבועה, and עלה are in the מציאות, and therefore are שייך for the גוים.

Rebbe is inclined to say that נדרי הקדש also existed in the בריאה before מתן תורה. As the פסוק states: וידר יעקב נדר לאמר and ידר ישראל. Given that there is a general concept of נדרים and שבועות, the חידוש of פרשת מטות is that one can use נדרים and שבועות to create אסורים – to אסור על נפשו. Therefore, there is no reason to say that נדרי איסור applied before מתן תורה, and that גוים are שייכות to אסור. However, the פשטות is that גוים have שייכות to נדרי הקדש.²

In summary: When you see the concept in its context, you see on what the התורה דיני are written. At times it makes a נ"מ for us to see what the דרשה is saying; i.e. for גוים.

² ע' תוס' ורע"א ע"ז ה: 2

Outcomes from the לימוד

In specific to this project, Rabbi realized more about the whole מסורה of תורה. First, מושבע. And second that the entire relationship with כלל ישראל and ד' is founded upon 2 בריתות – that of מילה and בין הבתרים.

This kind of a study also opens our minds to observations, which otherwise would probably never be realized. For example: In ספר שמות, the לוחות העדות are called לוחות, while in ספר דברים, they are called לוחות הברית. Rabbi explained the inconsistency as follows: ספר שמות is the viewpoint of ד'. Since ד' gave the לוחות as a שטר, he wrote a שטר בעצבע אלקים, and gave a שטר הברית to כלל ישראל, therefore they are called לוחות העדות. However, for us, it is the עדות of the ברית between us and הקב"ה. Therefore, משה calls it לוחות הברית.

We never find the לוחות שניות, which were written by משה רבינו, called לוחות העדות nor לוחות. The ones that משה wrote and brought down on י' תשרי are never referred to by these names.³ Nevertheless, these לוחות שניות are put in to the ארון, thus receiving a name of ארון העדות in שמות ארון ברית, while in דברים it is referred to as ארון ברית.

Tools that are needed for this לימוד

This can be done in almost every subject in the תורה:

- Go page by page even though you know there is nothing mentioned there, because perhaps you will see some reference to it.
- Need an open mind; do not assume you know everything you need to know
- You need curiosity; the desire to know and find
- Need patience; at times you will realize that you missed things, and therefore need to go back
- For example: שבטים, the מועדים, שם השם, geography, weights and money, the word קיחה, [קיחה has 2 classic definitions in the אונקליס, at least 95% of time: דבר (take with mouth) and סב (physical taking); by taking an animal יקח בהמתו, it is translated as דבר], the word זריזות used by אונקליס.

³ This is with the הנחה that the לוחות mentioned in ספר דברים are not the לוחות שניות.

Learning תורה שבעל פה is not the עסק עיקר of our day; during זמן it should be mainly on תורה שבעל פה. If one finds interest in studying תורה שבעל פה, then he should do this. However, if one does not have an interest, then it is not crucial. There are many big גדולים that have not done this לימוד.

If one does learn תורה שבעל פה,

Do not:

- Look for a vortlach. Looking for a vort is not learning תורה שבעל פה; it is finding a vort. Do not mix the two up.
- Learn with a specific פירוש. If you do so, you are learning the way that person learned חומש. You are not learning the חומש for what it is.
- Get caught on פרשת השבוע. If this is done, it is distorting תורה שבעל פה. Look at the תורה holistically and globally. After this is done, break it up in topic. If one wants to learn about חיי שרה and וירא, he cannot divide פרשת לך לך from אברהם אבינו.

Realize the whole תורה is one unit. Yet, at the same time, there are 5 units. Each one is a unit to itself. You can try to do it with פ and ס; however, Rabbi found it very hard. Less hard, are the סדרים (this can be found in the קורן chumash). Rabbi believes that the סדרים is the way they used to learn the פרשה over the 3 year time. If you total up the סדרים, it equals (around) 157.

R' Nachum told R' Ezra that every מדבר רבה בספר דברים begins a new פרשת השבוע with the words: הלכה אדם ישראל. After hearing this, R' Ezra realized that this is how every סדר begins (all 40 or 50 times).

ספר דברים is the hardest unit. After all, it is one long speech. What is the coherence of the speech? ואתחנן and דברים is one speech. The second speech begins in ואתחנן and stretches out.

יום טוב

אלול

Part 1

The (דברים ל, ו) of פסוק explain that אלול is מרמז in the פסוק בעלי מוסר:

ומל' ד' אלקיך את לבבך ואת לבב זרעך לאהבה את ד' אלקיך בכל לבבך ובכל נפשך למען חייד

Based on this פסוק many explain that one has to change his actions during this time period. Rav Ezra argued that although this may be true, changing an external action and taking a קבלה on oneself only lasts so long. Therefore, Rav Ezra suggested a different approach, as follows:

The עבודה of אלול is to change one's mindset. There are many ideas that one is scared to contemplate during the year. During אלול one has to remove (מל) the ערלה which blocks him from striving the rest of the year. He has to change his mind set on the way he thinks of issues. Ideas that are scary to confront the rest of the year have to be confronted during אלול.

When is the exact point in one's life when he changes from a קטן to a גדול?

In terms of הלכה purposes, למשה מסיני tells us that it is when one reaches the age of בר מצוה. However, in terms of the true sense of the word this is not so. Rather one changes from קטנות to גדלות when he is able to take responsibility for his actions.

In the ה'רחמן's by a ברית, we say ואמו ויזכו לגדלו ולחנכו ולחכמו, Is the ה'רחמן הוא יברך אבי הילד ואמו ויזכו לגדלו ולחנכו ולחכמו saying that the parents should be able to provide a child with a bigger shirt size and pants size? This cannot be so. Rather it is saying that the child should become a גדול in that he can take responsibility.

In a similar vein, an older person who is eating by his father is called a קטן. As the גמרא says: גדול וסמוך על שלחן אביו זהו קטן (ב"מ יב:).

On the contrary, a קטן can be called a גדול if he is able to be responsible. For example: If there are a group of children playing ball and a window breaks, the reaction of most children is to run away. If, however, a child is able to muster up the courage to face the owner of the broken window, this child is a גדול. He is taking responsibility for his actions. When he approaches the

damaged party, he may be nervous and have tears flowing down his face, but nevertheless, he is a גדול – he is taking responsibility for his actions.

Many individuals are like children running away from a crime scene. However, the difference is, that they are not running away from others but rather from themselves. They are always trying to put/shift the blame on someone else. People spend so much of their time thinking of “If only I was blessed with... [looks, athletics, beautiful voice, smartness...] then I would...” People spend so much of their time focusing on areas that are not in their control, while negating areas which are in their control.

A person has to be responsible and say that his failures are attributed to himself. One can technically blame one's failures on outside factors; i.e. the shiur, the rebbi, my upbringing, etc..., and this all may be very true. However, the only way to be a גדול is to face the reality and do something about it. If one had a bad זמן, he has to blame himself. It may be true that he had a bad חברותה, but this is not the reason for his failure. He has to recognize that the failure was because of himself.

One has to face reality and ערלה this מל from his mindset. One has to realize that his failures are to be blamed on no one else besides for himself. If one does this, then he can be liberated. If one is always focusing on things which he cannot change, then he is confined and has no room to grow. However, if one focuses on the things he could change, then he is a free man. If one is able to look at himself with this mindset, and not blame everything on others, then he has the option to be able to change. If one is a גדול and is able to take responsibility for his actions, he can have much success because the outside factors do not interfere with his life as much. He can take his life into his own hands.

To finish with a famous quote from the serenity prayer: "G-d grant me the serenity to accept the things I cannot change; courage to change the things I can; and wisdom to know the difference."

Part 2

Once one becomes a גדול and accepts that his failures are not to be shifted on another, how is he able to feel liberated? If one recognizes that he has so much failure, how he is supposed to cope?

Some suggest that one should fill out a chart which has failures on one side and successes on the other – both equaling the same number. However, Rav Ezra explained that the flaw with this approach is that most people will look at the final draft similar to “a cup which is half empty”

attitude. In other words, he only filled in the accomplishments to be able to make it equal to the other side, but in reality, the accomplishments are not as meaningful to that of the failures. Therefore, Rav Ezra suggested a different method.

One must realize that he is not defined by his successes and failures. Furthermore, he is not defined by his looks, nor his intellect, nor his agile abilities. One must realize that these are tools so that he can function in this world.

The “I” of every individual is much deeper than anyone can comprehend. The “I” of every individual; the ¹רוח of every individual is called צלם אלקים. One must realize that he is important because he could make choices. He is not like animals which have instincts; but rather the “I” has בחירה. Humans are the only creature on planet earth which can make choices similar to that of הקב"ה. Because we have a צלם אלקים and therefore we have בחירה, we can be the מלך התחתונים.

When one realizes that he could control his future – he will realize his responsibility. He will be liberated because of his realization that he has בחירה to make and create his future; yet at the same time, he will realize that he has much responsibility to make sure that he is making his decisions wisely.

The liberation blossoms when he understands who he is. When one understands that he is a צלם אלקים, and therefore has the power to control his future – this is the key. It may be true that one has to muster up the courage to face his failures, but the liberation comes when he focuses on his future. When one realizes that the power of life is in his hands – he can see much success. When one connects with the “I”, he is able to say שמוע ישראל and אני מאמין while being killed by the Nazis. When one understands that he is a צלם אלקים, he will be liberated.

Part 3

The same idea as before (Part 1 and 2), but from a different angle.

Everything falls into one of 3 עולמות:

1. The עולם which we are in. The world around us. This is commonly known as the reality. This עולם includes most of the things which happens daily. This includes everything that is recognizable in this world. For example: The physical world around us [its history (past, present, and future) and the environment (trees, sky, etc...)], our emotions, our physical capabilities, and our mental capabilities.

¹ Although in this עונג, Rav Ezra said רוח in passing, he explained in another עונג that the “I” is the רוח. Explain wind. It is not possible. It is a SW current. But where in the SW does it start? No one can pinpoint the beginning.

2. The עולם of the self – the אני. This עולם is harder to sense. This is the עולם of the deepest thought. This is where בחירה happens.

This can be brought out with a משל: A spaceship has thousands upon thousands of components. Each component helps the NASA team function in space. There is a captain in the center of this complex machine who controls everything. There are times that one component will affect the way another component functions. It is up to the captain to decide which one he should allow to function. The spaceship is the עולם of category #1; it is the reality. The captain is the עולם of category #2; it is the אני. As a person goes through life there are many things that are present. It is up to him to decide which things he should pay attention to. The אני is the part which decides how to react emotionally. One must realize that this is the thing which is the decision maker behind everything.

3. The עולם of הקב"ה.

Most people spend most of their time focusing on the first עולם, the real world – reality. However, the other two are less focused on. Once in a while one feels the second עולם, for example, when he is communicating with הקב"ה in a really good ש"ע; i.e. נעימה. As for the עולם of הקב"ה, at times one does השגחה "lip service". In addition, there are rare individuals who live their entire life seeking to do חסדים in every which way possible.

The עבודה of אלול is to מל the ערלה of focusing on the first עולם and instead focus on the latter two. One must realize that the first one is transient. The first one only lasts 80 or 90 years. The other two are more important. The other two, the ones that are seen as less important, need to be paid attention to.

Part 4

Based on the above, one would say that he should neglect all other things in life, and just focus on הקב"ה and the אני. This speech seems to be saying the exact opposite of the earlier speech which said that one has to take responsibility. This speech seems to be saying to neglect the real world and just focus on the other two.

Part 3 explained that everything falls into one of 3 categories. However, the truth is that there are only 2 categories. There is only the עולם of the self – the אני, and the עולם of הקב"ה. The other one, the real one, reality, is just a backdrop. To explain:

הכל בידי שמים חוץ מיראת שמים (ברכות לג:). Everything is in the hands of "הקב"ה. This applies to one's upbringing, and the family he was placed in. This also applies to the amount of money one makes. The real world is all controlled by "הקב"ה.

After one realizes this, he can focus on the אני. One has to first be מל in order to get to the other saying made by חז"ל, which is: אני לדודי ודודי לי. One has to realize that he is מלך התחתונים. When one senses the אני, only then will he be able to progress to the next step of appreciating ד's love. אני קרבת אלקים לי טוב (תהילים עג, כח).

This is the theme of these פרשיות. It says in פרשת ראה that וקללה ברכה וברכה that אנכי נתן לפניכם היום. And then it says in (ל, טו) again: ואת הטוב ואת המות ואת הרע: נצבים. and a few פסוקים later it says: ובחרת בחיים.

People are always choosing מות. The real world is מות. Everything seems so tempting. People feel that they have to be connected at all times. One has to disconnect from the world and realize that everything is being run by "הקב"ה. The more one makes the real world a reality, the more one is choosing מות. One must realize that it is just the backdrop.

י"ג מידות

The י"ג מידות is a תפילה. Although it is not like the 7 and 19 brachos עמידה that we are used to, composed by the אנשי כנסת הגדולה, nevertheless it is a תפילה. This תפילה was composed by הקב"ה. As powerful as the regular עמידה is, this is that much more powerful. The גמרא (ראש השנה יז:) says: "A covenant was established with the י"ג מידות that they will not return unanswered."

The structure of this תפילה is very similar to the daily תפילות.¹ In the daily תפילות we start by praising ד' via the פסוקי דזמרה; which leads to the תפילה, the עמידה; followed by וידוי ותחנונים; and concludes with a קדיש שלם and עלינו. The same set up is by סליחות. It begins with אשרי to be משבח before we begin the תפילה. It continues into the י"ג מידות, just like the עמידה. And the פיוטים between each י"ג מידות is the הכי תמצא to get to the next י"ג מידות.² There is וידוי ותחנונים after this תפילה, followed by a קדיש שלם (which has the words צלותהון). Last, there should also be an עלינו followed by this תפילה, but since this תפילה goes straight into שחרית, it is not said. [This is similar to שחרית and מוסף where there is no עלינו after שחרית.]

רב יוחנן (ראש השנה יז:) said: "Were it not written in the Torah it would be impossible [for us] to say it. This פסוק teaches us that ד' wrapped Himself [in a טלית] like a ציבור, and showed the order of תפילה. He said to him, 'whenever ישראל sins let them perform before Me this order [of תפילה], and I shall forgive them.'"

ראש השנה is the day that אדם הראשון sinned and changed the world as a result of it. And similarly, חטא העגל is when the Jews as a nation sinned and changed the world as a result of it. It was after the חטא העגל that ד' said that the י"ג מידות should be said. The י"ג מידות has in it a מדה of a

¹ [Ed. note: This idea is also mentioned by the לבוש.]

² Therefore, if one comes late, Rebbe suggested that one should say אשרי and continue with the ציבור by the י"ג מידות. He also said, that just like if one comes late to מנחה one says the words חי רצון ומשביע לכל חי רצון and continues with ש"ע, and only after ש"ע one says אשרי in full; so too here, say the פסוק of פותח and continue with י"ג מידות, and afterwards go back and say אשרי while everyone continues with the פיוטים.

'd that forgives the people even if they are full of sin. [רש"י writes (שמות לד, ו) that the reason it says 'd twice is to tell us that אחת קודם שיחטא ואחת לאחר שיחטא וישוב]

ראש השנה

Part 1

ראש השנה is the holiday which is the most felt. We understand what it means to be judged. The other ones are much harder. For example: How do I relive יצ"מ on פסח?

There are 5 glaring questions:

1. Why is ראש השנה called a יו"ט, מועד, if it is a day of judgment over life and death?
2. The רא"ה (ר"ה טז.) states that רא"ה and ר"י held that a person is judged on ראש השנה while ר' יוסי argued that man is judged every day and רבי נתן argued that man is judged every second.¹ Accordingly, did רא"ה and ר' יוסי celebrate a different ראש השנה? Since ראש השנה is the day that we are judged, why is it different than any other day we are judged?
3. Why do we not plead our case in the ראש השנה davening if we are in court?
4. Why is there no וידוי in the ראש השנה davening if it is the first 2 days of the תשובה? עשרת ימי תשובה? It is 20% of the days of תשובה! In addition, 95% of the ראש השנה davening does not mention anything about תשובה.
5. Why is the day of כפרה, also known as יום כיפור, not before the day of judgment (ר"ה)? Wouldn't it be better to get a כפרה before we get judged?

Parenthetically it is noteworthy that ראש השנה is not like every other holiday. שבועות, סכת, ופסח are days that are special to the Jews. These holidays represent a special event which happened to כלל ישראל. Similarly, יום כיפור is the day כלל ישראל were forgiven for the חטא העגל. On the other hand, ראש השנה is not a special day set aside special to the Jews. It is a day that אדם הראשון was created, sinned, and judged. Therefore, if a גוי would come to you and ask, "what can I do special for my day of judgment? I see that the Jews are in synagogue all day, praying. I too want to do something

¹ וז"ל: הכל נידונים בר"ה וגזר דין שלהם נחתם ביום"כ דברי ר"מ ר' יהודה אומר... אדם נידון בר"ה וגזר דין שלו נחתם ביום"כ ר' יוסי אומר... אדם נידון בכל יום שנאמר (איוב ז, יח) ותפקדנו לבקרים רבי נתן אומר אדם נידון בכל שעה שנא' (איוב ז, יח) לרגעים תבחננו

special. What can I do?” How would you respond? Is there something he can do to make sure he has a good judgment for the יום הדין?

When it comes to ראש השנה, people mix up the secondary thoughts of the day with the primary thought of the day. The primary focus of this day is to be ממלך הקב"ה. This is the day that אדם הראשון was created, and as result this is the day ד' became a king. ד' created צלם אלקים that is limited. The purpose of this day is to understand that ד' is the King of the universe. The davening discusses how ד' is the ruler, and how He should eventually be recognized by all as the ruler.

Now, it is true that on the same day that ד' became the מלך of the world, אדם had sinned and דין became apparent. Nevertheless, דין is not the focus of the day. The דין is there to help us understand who we are being ממלך. Similarly, this is why we do not plead our case. Because ד' is judging us, but ד' does not need our pleas to figure out how to judge us. We are passive in the judgment. And therefore Rebbe would respond to the גוי that “there is nothing to be done. Go to work like usual, and do the regular chores.” The main part of this day is not that we are being judged, rather it is that we should realize that ד' is the ruler. It is noteworthy that the 10 ideas that רב סעדיה גאון sets forth do not mention one idea of being judged on this day.

This answers why we have a day of judgment before we ask for forgiveness. The answer is that the הנחה is wrong. The primary focus of the day is not that we are being judged, rather it is that we are being ממלך הקב"ה. Once we are ממלך הקב"ה and we have an idea of where we are going, then we can go through another 8 days of תשובה. It's similar to using a GPS when embarking on a trip. We first have to know where we are going to get to the destination. This is why the first 2 days of תשובה is focused on the outcome; so that by יום כיפור, we will ask for forgiveness with the understanding that we are asking for forgiveness from none other than the One that has the power in His hand between life and death.

This also explains why the תנאים who argue when the day of judgment is would celebrate the מועד of ראש השנה. Because we are celebrating the day הקב"ה became the מלך of the world.²

Part 2

The definition of שופרות is the sound that is made when ד' has a revelation. As in (ה), ואתחנן. קול גדול ולא יסף. This sound of ד' being revealed is a sound that is never ending. Similarly, by ה' סיני, there were sounds of שופרות because ד' was apparent and revealed.

² Rebbe pointed out that כלל ישראל is the first to be judged.

This is why every sentence of sounding has in it a תקיעה, a שברים/תרועה, and then a תקיעה. This represents the stages of the world. In the beginning there was a תקיעה; the revelation of ד' was clear – the sound kept going. Then due to the sin of אדם הראשון we lost that nonstop sounding, and instead have fragments. We live in a world with pain, death, and sickness. And one day, may it soon be in our days, the תקיעה will be heard once again.³ 8 of the 10 thoughts set forth by רב סעדיה גאון are clearly discussing this idea that the שופר is the thing that accompanies ד's revelation.

מציאות, argues on the ספר העיקרים that all 13 principles can be put into 3 categories: מציאות, השגחה, ואמיתית. The first one is to realize that ד' is the ruler. The second is, that he is watching, records, and does not forget. The third is, that He will one day be recognized by everyone. These 3 categories are the same 3 as זכרונות, ושפרות, מלכות.

ד' created man by blowing – ויפח באפיו נשמת חיים, and that is how הקב"ה became a king. Man received a נשמה through the נשימה (a breath) of הקב"ה. The purpose of אדם was to be bring כבוד שמים to earth. He failed, and so did the rest of mankind after him. כלל ישראל had to be formed and take over this task of bringing שמים. Hence, אתם קרוים אדם. We are the אדם which are the vehicle to bring שמים. This is why we blow the שופר, because we, the צלם אלקים that are מוגבל, are heralding the revelation of ד' by blowing into the שופר. Just like ד' had blown a breath into us, so too, כלל ישראל – representing אדם – blow back into the שופר, the sound which heralds the revelation of הקב"ה. In other words, ד' became King when He blew a breath into אדם. Therefore, on ראש השנה, we, the vehicle to bring שמים, blow in to the שופר, which creates the sound that heralds the revelation of הקב"ה.

³ There are 3 times in History that man is on a supreme level. אדם הראשון, מתן תורה, ומשיח. These 3 times are referred to in the 3 תפילות שבת.

חנוכה

הערות

1. How many times is חנוכה found in משניות?
2. מדרש – The first major event that happened on כה כסלו was that קין killed הבן according to the מ"ד that says the world was created in תשרי, as the פסוק says ויהי מקץ שנים. Yet, according to the מ"ד that says the world was created in ניסן, this killing happened on שבועות.

Part 1 – הקדמה

1. All מדרבנן ימים occur within a 7 month period – from פסח to עצרת. The מדרבנן ימים occur during the winter (in the northern hemisphere).
2. סכת is when ישראל is one with ד', and on חנוכה the Greeks tried to remove our connection to ד'. סכת is when ישראל is one with ד', and on חנוכה the Greeks tried to remove our connection to ד'. סכת is when ישראל is one with ד', and on חנוכה the Greeks tried to remove our connection to ד'.
3. The מדרבנן ימים are for גלות. Before גלות, the מדאורייתא ones were enough.

Part 2

גמרא relates that when אסתר came in front of אחשורוש, she said (כ"ב) תהילים. The גמרא continues and says that אסתר is the end of ניסים. To which, the גמרא inquires: But חנוכה is afterwards? The גמרא answers: פורים was the last one that was allowed to be written down. However, חנוכה was not allowed to be written down.

What role does חנוכה serve? What role does פורים serve? Why is חנוכה not written down while פורים is? How do these help for גלות?

There are 2 dramatic changes in History.

A) אדם after חטא is totally different than before חטא. We have no comprehension of the difference.

B) כלל ישראל after entering א"י is in no comparison similar to before entering א"י. No מן, no עניני הכבוד.

From the year 2488 till 5774, כלל ישראל was in א"י. כלל ישראל is obviously very different from when יהושע brought כלל ישראל in to א"י until today.

How did this change happen? Was it a gradual change? Or did it happen like A) and B) – that it was a dramatic change?

3 Jews in History. #1 & #2 – Our great grandfathers way back when, while #3 is us.

#1 – lived in חזקיהו הצדיק times. In the times of מנשה הרשע. In the later תקופה of בית ראשון.

#2 – (200 years later) – first number of years of 2nd בהמ"ק. In the time of זוגות and שבעת בן שטח.

#3 – (2000 years later) – ourselves – no בהמ"ק, and no סנהדרין.

Which two people have more in common – 1&2 or 2&3? In the Yiddishe life, which 2 live a more relevant life Jewishly? And which of the 2 have a far greater distance?

One would probably answer that 2 and 3 have a far greater distance. After all, in the times of זוגות, there was no מחלוקת besides for one. We are so distant. תנאים, גאונים (שנים 700), אמוראים. [ריש לקיש/ר' יוחנן, רב/שמואל], ראשונים, ואחרונים. Therefore, it makes sense to say that we are living a totally different life than that of #2.

Nevertheless, the answer is that 2&3 have more in common than 1&2. The תקופה is more similar to now than that of the 1st בהמ"ק to the 2nd בהמ"ק.

יסוד

The חורבן בית ראשון is חורבן. The חורבן בית שני was not a replacement of בית ראשון; it was its replica. We live in בית שני. The change that happened after בית ראשון was a drastic and dramatic change. There was no change as drastic as the 1st חורבן. From the חורבן בית שני until now, the change has been gradual. Although we do not live in א"י¹ and there is no בהמ"ק, nonetheless, we live in the same world.

The daily נסים that happened in the 1st בהמ"ק did not happen in the 2nd בהמ"ק. By the 2nd בהמ"ק there was no more אורים ותומים; and no more תפילה from the heart, rather אנשי כנסת הגדולה had to establish a set תפילה. By the 2nd בהמ"ק it was a life of הסתר פנים; no more revealed בורא עולם.

During the 1st בהמ"ק everyone served something: either עבודה זרה or ד'. The אנשי כנסת הגדולה realized that we would not be able to survive. They changed it so that the יצר הרע of the 2nd בהמ"ק

¹ Even if one lives in א"י, he still has this status.

was intellect. Through intellect we could connect to 'ד, or use it for the wrong purpose – to raise man through it – חכמת יון –

The Kotzker explains that this idea is reflected in a (ב:א) משנה, as follows: עין רואה – refers to the תקופה of משה רבינו. They connected to 'ד via משה, who saw 'ד directly.

– refers to the תקופה of נביאים. They connected us to 'ד via the messages.

– The way we connect to 'ד is through the תורה. If we humble ourselves to 'ד we can attain heights that are supreme – (ב"ב יב.). חכם עדיף מנביא

By משה, we had מרים, משה, and the מן. By the נביאים, we had נסים daily. The נביא would tell you where your lost חמור was, and the אורים ותומים would tell you your life's mission. משה's death concluded חמשה חומשי תורה, and similarly, the end of בית ראשון concluded the כ"ד נ"ך.

פורים is the יו"ט of the drastic transition from 1st בהמ"ק to the 2nd בהמ"ק. It was the last of פורים by קבלת התורה. This תקופה spanned approximately 150 years. This is why there is new פורים, because we needed a new type of תורה for the drastically different תקופה.

Although חנוכה was during בית שני, the כהן גדול position had already been corrupted. It was political office. There were 300 of them during that time, as opposed to the 1st בהמ"ק which only had 18.

בית ראשון was a different world. They had a יצר הרע. They knew that there was a supreme force. בית שני, the world of פנים, the fight is between אדם himself and 'ד. We are in חושך to believing that man is the center of existence. The צדוקים were the invention of the new יצה"ר of the new world of פנים.

מרמז to the concept of man being the center in his piece which discusses (ויקרא טז, ח) the service of the לעזאזל. “I cannot explain more, for I would have to close the mouths of those who claim to be wise in the study of nature, following after that יוני (pashtus referring to Aristotle) who denied everything except that which could be perceived by him [through the physical senses], and he, and his wicked disciples, were so proud as to suspect² that whatever he could not conceive of through his reasoning is not true!”

The definition of truth is what man can comprehend. If it is beyond man's understanding – it is not true. During the 1st בהמ"ק, everyone knew that there was a controller. They understood that the world was not a happenstance. ע"ז enabled them to serve something other than הקב"ה. In הסתר, man is the center of the universe.

² Some say “think” instead of “suspect”.

אני עבדך בן אמתך פתחת למוסרי מהרי"ט explains דוד is thanking 'ד that his bound was loosened so that we can make a conscious decision between self and 'ד. Are we going to realize that everything comes from 'ד? Or are we going to let יון's ideology affect us, and think that we deserve more?

הלל וחנוכה

1. פורים וחנוכה titles the הלכות as "מגילה וחנוכה". It should have been either מגילה ומנורה or פורים וחנוכה.

Which word is strange?

רמב"ם usually writes the name of the מצוה.¹ Accordingly, the question is, why does רמב"ם write מגילה ומנורה and not חנוכה? Why did רמב"ם not title these sets of הלכות as חנוכה?

2. מסכת סוכה was מסדר רבי יהודה הנשיא in חנוכה, while הלל of הלכות paskened all רמב"ם.

Due to these 2 הערות, it comes out that these days were קובע as days of הודאות והלל; and lighting the מנורה is just the outcome – therefore the מצות are טפל. However, by every other יום טוב, the actual day is only holy because of the מצוה. This is why there is no mention of the מנורה in על הניסים. It is because that year they did not light; it only came at a later time.

הלל

"הוא שמדברי סופרים... ושמונה עשר יום בשנה מצוה לגמור בהן" writes רמב"ם (חנוכה, פ"ג הל' ו')

[illegible]

In הלכות מגילה, the רמב"ם (פ"א הל' א') writes: והדברים ידועים שהיא תקנת נביאים, which is also known as דברי קבלה. רמב"ם is bothered by the inconsistency of the רמב"ם. Why did רמב"ם change the לשון?

A1. The גמרא (ראש השנה) says that גדרים were established on מצות דרבנן because people would be מזלזל them. However, a דרבנן that is based on a דאורייתא, there is no need for such גדרים.

¹ It is noteworthy that by שבת, the title is שבת, and not a מצוה שבת. Rabbi believed that the רמב"ם may have been referring to a מצוה; the מצוה שבת שביתת שבת.

מדברי A2. – פרי מגדים can only be מוציא someone if it is מדברי סופרים, but not if it is מדברי קבלה. Furthermore, by מדברי סופרים, we apply לקולא as opposed to ספק דרבנן. קבלה. לחומרה.

ערכין (י.) מקור is. חו"ל is said 21 times in א"י, and 18 times in הלל. writes that רמב"ם. However, which is the מקור for the גמרא, adds וליילה אחד – which is סדר night. We see that there is a מחלוקת of גירסות as to what was actually written in ספר סופרים.

This מחלוקת may be an offshoot from the following מחלוקת.

Is there a ברכה over the recitation of the הלל at the סדר?

We say הלל on פסח like we sing שירה. Therefore no ברכה. It is not לקראות הלל, rather it is שירה.²

It is a הלל. Therefore make a ברכה.³ – ר"ן

learns the פסוק: The words of that שירה that they said that night should be used for הלל throughout the year. – רב האי גאון

The שירה we sing on פסח must be הלל, because if not, then we are saying שירה throughout the year, and not הלל. – ר"ן

Defining the terms:

what we do to thank ד' for all daily activity. The constant thank you for the constant good. Thanking ד' for the טבע.

special thank you for an unusual נס that occurred. This is why one cannot be מהלל every day. This is why על הניסים is together with מודים. And this is also why it says in על הניסים the words because the רמב"ן (בא end of) explains that through the ניסים we realize that even the טבע, the regular activities, are ניסים.

is experiencing the נס. [As in משה] – "שירה"

holds that הלל should be שירה – one should feel that it is happening to him. רב האי גאון

הר"ן על הרי"ף (פסחים כו:) - אבל רבינו האי גאון ז"ל כתב בתשובה שאין מברכין על הלל שבילי פסחים לגמור את ההלל שאין אנו קוראין אותו בתורת קורין אלא בתורת אומר שירה שכך שנינו ר"ג אומר וכו' ובסיפא לפיכך אנו חייבין להודות להלל וכו' לפיכך אם בא אדם לברך משתקין אותו אלו דברי הגאון ז"ל וכן הסכימו הגאונים רב צמח ורב יוסף ורב יצחק בן גיא ז"ל חידושי הרמב"ן (פסחים קיח.) – קבלתי מפי מורי רבי יהודה זצ"ל שקבל מרבו רבי יצחק בר אברהם הצרפתי ז"ל שהלל בלילי פסחים טעון ברכה אשר קדשנו לגמור את ההלל, והביא ראיה מן הירושלמי כמו שאני עתיד לכתוב כאן, אבל הגאונים ז"ל הזכירו בשם רב צמח ז"ל שאין מברכין עליו מפני שחולקין אותו... עוד מצאתי במס' סופרים ראיה לדברי הרב ר' יצחק ז"ל, דתני התם ר"ש בן יהוצדק שמונה עשר ימים ולילה אחד יחיד גומר בו את ההלל... וא"ת והא בגמ' דילן בפרק אין נערכין (י' א') תני להא דר' שמעון בן יהוצדק שמונה עשר יום יחיד גומר בהן את ההלל ולא קתני לילה של פסח, זו אינה תורה, דהתם הלל דעל עשיית מצות לא קתני, תדע דהא לא מני נמי שבשחיטת פסחים דתני להו במתני' התם, ועוד דהתם ימים קתני לפרש משנתינו דהחליל מכה לפני המזבח כו'.

says it differently than the (ערכין י.י:). because he understands that the גמרא is saying that days of ופחד יראה, since there is no שמחה יתירה, there is no הלל.

When was הלל instituted?

איסור and שמחה, קדושת מועד: says that in order to say הלל three things are needed: גמרא says that in order to say הלל three things are needed: What about חנוכה – there is no מועד? The answer is that there was a נס. Why don't we say הלל by פורים? One of the answers given is that הלל is replaced by מגילה. Accordingly, the מאיר asks: What happens if you cannot hear מגילה? One צד – They were מתקן הלל and the מגילה is the הלל. Or 2nd צד – they were never מתקן הלל.

נס because of b) שמחה, איסור מלאכה, קדושת מועד a) הלל to the recitation of דינים 2

The גמרא says: הלל that there are 2 parts to saying (קז.) in רש"י. אמר רב יהודה אמר שמואל: שיר שבתורה - משה וישראל אמרוהו בשעה שעלו מן הים. והלל זה מי אמרו? נביאים שביניהם תקנו להן לישראל, שיהו אומרים אותו על כל פרק ופרק ועל כל צרה וצרה שלא תבא עליהן, ולכשנגאלין אומרים אותו על גאולתן

explains that חנוכה refers to צרה וצרה. We see that he splits the 2; there are 2 types of רשב"ד to ראיה. This comes out to be a הלל.

The problem is that the (ערכין) and ברייתא put the 2 הלל together – he paskens all הלל of הלל in חנוכה. Why are they put together?

איסור will say that it is all one דין. Although חנוכה is not called a מועד, and there is no הלל of הלל, nevertheless, since these days were established as ימי הלל, רשב"ם has all the הלכות of הלל learned from it. Since בעצם the days of חנוכה is הלל, it makes sense why all the other הלל are put together with it.

However, for a יו"ט on הלל from פטור (סוכה לה. ד"ה מי שהיה) explains that women are חייב, they are נס.

If we are saying that these days are זמנים of הלל, then לכאורה women should be פטור. This הלל is a חז"ל. It is not because of a נס. תלמוד רבנן; it is not because of the day; not because of the נס.

פורים

Part 1

הר At תורה the Jews re-accepted the פורים during the days of גמרא (שבת פח). The ¹ Where is this re-acceptance of the תורה found in the פורים story? [The answer will be given at the end.]

1. הנחה – All ימים טובים are necessary for the survival of כלל ישראל (i.e. פסח/גאולה). When כלל ישראל went into גלות, the רבנן felt that two more ימים טובים were necessary: פורים and חנוכה.

2. הנחה – The ימים טובים דאורייתא are over a span of 7 months, perhaps similar to the 7 days of the week. The ימים טובים דאורייתא are in the summer months, while the ימים טובים דרבנן are in the winter months.

This winter/summer split is not the only way to perceive the relationship between the פסח and מקושר פורים is מקושר. One can also observe that דרבנן ימים טובים in contrast to דאורייתא יו"ט, while פסח and חנוכה are many, such as, they both consist of 8 days, and פורים and פסח share the common theme of גאולה. This is why in a leap year, פורים is in ב אדר, because it is closer to פסח, and we want to put the 2 גאולות next to each other.² In addition, אסתר is referred to by גמרא as the beginning of גלות with the metaphor of שחר.³ The term שחר means that it is the end of the night, yet the beginning of the day. On the

¹ וז"ל: א"ר אבדימי בר חמא בר חסא מלמד שכפה הקב"ה עליהם את ההר כגיגית ואמר להם אם אתם מקבלים התורה מוטב ואם לאו שם תהא קבורתכם א"ר אחא בר יעקב מכאן מודעא רבה לאורייתא אמר רבא אעפ"כ הדור קבלוה בימי אחשוורוש דכתיב (אסתר ט, כז) קימו וקבלו היהודים קיימו מה שקיבלו כבר

² ע"י מגילה ו. - המתני' : קראו את המגילה באדר הראשון ונתעברה השנה קורין אותה באדר שני אין בין אדר הראשון לאדר השני אלא קריאת המגילה ומתנות לאביונים : גמ' : רשב"ג מ"ט אמר רבי טבי טעמא דרבי שמעון בן גמליאל מסמך גאולה לגאולה : רש"י ד"ה גאולה לגאולה - פורים לפסח

³ יומא כט. וז"ל: א"ר אבהו מ"ט דרבי דכתיב (תהלים כב, א) למנצח על אילת השחר מה אילה זו קרניה מפצילות לכאן ולכאן אף שחר זה מפציע לכאן ולכאן... א"ר אסי למה נמשלה אסתר לשחר לומר לך מה שחר סוף כל הלילה אף אסתר סוף כל הנסים והא איכא חנוכה ניתנה לכתוב קא אמרינן הניחא למאן דאמר אסתר ניתנה לכתוב

one hand, אסתר is the end of the גולה, but at the same time, she is the beginning of the day – the גאולה.

הסתר פנים happens during the 2nd בהמ"ק, when כלל ישראל is already living a life of פנים. It happens during the darkest nights of winter – in the depths of the גלות. On the other hand, פורים happens in the time period between the 1st בהמ"ק and the 2nd בהמ"ק. This is the transition from the גולה to the נסתר. Since פורים is the end of the time period of גולה, therefore, מגילת אסתר is the last of the כתובים to be written down.

Although פורים is the transitional stage, and they had seen the שכינה; nevertheless, it was harder for כלל ישראל to cope with it than it was for כלל ישראל by חנוכה. This is why ואנכי הסתר אסתיר⁴ is applied here – because this is where they felt הסתר פנים in a more real way.

למשל – There is a 15 year old boy who loses his father. After the 7 days of shivah are over and he now becomes in charge of the house – i.e. making קידוש for the family, taking care of the younger siblings, and other such tasks – he steps into his father's shoes. However, as he is only 15 it is very hard for him. At times he breaks down, thinking back to when he was a regular child, with a father who took care of his family. He reminisces of when his loving father used to take care of him, and how he felt so loved by him. However, now this has all changed. He is so lonely, and has nowhere to escape.

This is analogous to כלל ישראל during פורים. Before they were sent to גלות, they knew what it meant to have a loving father. They felt it in a real sense. If they had a problem, they went to the נביא and the אורים ותומים, who answered them with divine province. They saw the נסים in the בהמ"ק. Accordingly, when they were sent to גלות – it was a feeling of despair; ממעמקים.

On the other hand, the 2nd בהמ"ק was just a replica of the first. There were no נביאים, no אורים ותומים, and no נסים. It was a בהמ"ק in the times of הסתר פנים. [The 3rd בהמ"ק will be the same status as that of the 1st בהמ"ק; however, the 2nd בהמ"ק is just a replica of the 1st]. Our life is much more comparable to someone living during the 2nd בהמ"ק than to someone living in the 2nd בהמ"ק in relation to someone living in the 1st בהמ"ק. The people living in the times of חנוכה can be compared to a 6-month-old baby at the time of his father's death who never knew what it was like to have a father. The only life he knows is one where his 15-year-old brother assumed the role of fatherhood. He doesn't feel the pain of not having a father. In short, the הסתר is felt more by כלל ישראל living during the time period of פורים than those living during the time period of חנוכה.

⁴ See חולין קלט: This is the פסוק used to answer where אסתר is found in the תורה.

(ח"א – מכתב מאליהו – מכתב בדבר אמונת חכמים) explains that during the decree to obliterate the Jews, מרדכי told them that the reason for this גזירה is because of the party which they had attended 9 years prior. Some could have scoffed at מרדכי, and said: “What does מרדכי mean? It is not because of us that this happened! Rather it is because of מרדכי and not bowing down to המן! The גזירה only happened now, immediately after the lack of cooperation on מרדכי's part! Now who is to blame – us who attended a party 9 years ago, or מרדכי who did not listen to the king this past week?” But this did not happen. Everyone listened to מרדכי. Everyone realized that מרדכי – the one who has דעת תורה – knows the truth. Consequently, everyone joined together in the fast.

This is where כלל ישראל re-accepted the תורה. When the גמרא says that ד' forced כלל ישראל to accept the תורה, it is referring to the תורה שבעל פה. Now, during the story of פורים, when כלל ישראל accepts the words of מרדכי because of his רוח הקודש which came about because of the תורה שבעל פה, this is where כלל ישראל re-accepts the תורה.

פורים is the beginning of the גאולה because the challenge for כלל ישראל during the time period was to face the reality that this is the new life, and overcome such a tragedy. By them facing this reality, and receiving guidance from within כלל ישראל instead of straight from ד' is the way to bring the גאולה.

Part 2

Questions

Every יום טוב even in our very minute “world” view has a semblance of organization and sense. We feel we can relate and perhaps even to begin to understand what must be the objective and עבודה of the day. However, פורים at a first glance is glaringly bizarre. Of course we can come to terms with the חיוב of a סעודה similar to all the other ימים טובים. In addition, מתנות לאביונים is also not so foreign as it matches our regular חיוב of צדקה. Moreover, חז"ל tell us that צדקה should really be given by every יום טוב. Therefore, even if חז"ל shine a greater light in this ענין, specifically on פורים, we don't raise our brows too high. Last, משלוח מנות as a מצות הים is also comprehensible. Corresponding to נקהלו היהודים and ultimately ויחן ישראל, and perhaps affiliated to the חיוב סעודה, food and fraternity are not so strange in Judaism. Yet, at the same time, חז"ל tell us that there is an obligation to drink ourselves to a state of losing all sense of self? How are we supposed to deal with such an absurd עבודה of דלא ידע of עבודה that seems almost backwards to the rest of our ideals? How can we praise the מעלה of אדם as a דעת בן דעת and simultaneously have an obligation to drink ourselves to a state of losing all sense of self?

יום. It seems that יום כפורים is similar to פורים. How? In what way? After all, on יום כפורים one feels so separate from the world, while on פורים one is so engrossed in worldly pleasure and שחוק (laughter). Furthermore, the word כפורים sounds like an uneven balance. יום כפורים is like פורים, but at the same time, not פורים itself. It seems that פורים is the עיקר and יום כפורים is only a מעין thereof. Why is פורים the עיקר?

Accordingly, how can רע be present in the world?⁵ אין עוד מלבדו and, כל דעביד רחמנה לטב עביד. Since הקב"ה is the only One, this means that He allows רע to be present. How can it be that הקב"ה created רע if everything He does is good? Even if it is אדם that actualized the רע, how can it be that רע created the potential for רע to exist? If הקב"ה does everything for the good, why is רע so apparent? How can there be so many widows and orphans? How can this all be good if this is all רע?

Three Ideas Needed to Understand the Answer

The המן העץ answers: המן מן התורה מנין גמרא asks (חולין קלט:). This פסוק is referring to the עץ which אדם וחווה ate from – the עץ הדעת טוב ורע. Because of this sin, רע entered the אדם, and became part and parcel of man. All רע is condensed into a grandchild of עשו, who is named עמלק. Because of this רע, כסא ד' is not complete.

The גמרא says that everything in עולם הבא is totally different.⁷ Things we see one way here is totally opposite in the next world. Clearly, חז"ל are telling us that only in the grand scope of the עולם האמת can one realize how everything fits in to place.

A story that took place recently can help put this יסוד into practical and a real-life perspective. A lady, in her mid-30's who has 10 children, was married to a man who was dying from a brain tumor. When this was going on, she explained to others how she stays calm. She explained that she wonders: What would I do if I was הקב"ה? Would I change anything? Of course not. If I was הקב"ה, I would realize that this is the best thing for me. So now that I am on the receiving end, I have to accept that this is good for me.

If one enters a dark room, he flicks up the light switch to enable himself to see. How does this make light? Every person knows the answer to this question. When the light switch is flicked down, the electric current is broken. However, when one flicks it up, the electric current is

⁵ ברכות ס:

⁶ דברים ד, לה

⁷ פסחים נ. וז"ל: כי הא דרב יוסף בריה דר' יהושע בן לוי חלש ואיתנגיד כי הדר אמר ליה אבוא מאי חזית אמר ליה עולם הפוך ראיתי עליונים למטה ותחתונים למעלה

reconnected, and therefore light illuminates from the light fixture. Is this true? Is it really because the person flicked up the light switch? No! הקב"ה is the One that is willing this method to work. It is through 'd's will that the entire time the light switch is flicked up that light should shine. מי שאמר לשמן וידלק הוא יאמר לחומץ וידלק.⁸ Technically speaking, there need not be any involvement from the part of man to illuminate the room. 'd's רצון is the entirety of existence. However, as He created this world as an עולם המעשה, it is necessary for man to participate. Because of this reality, we, as man, view everything in the world in this context. We can only fathom the mechanics of the world similar to those of regular machinery. We can only see processes of cause and effect.

The Answer

ר"ן (שם) explains that the numerical value of the word שטן equals 364.⁹ The רמ"ב points out that the numerical value of the word שטן equals 364. The רמ"ב explains that 364 days of the year the שטן prosecutes the Jews; however, one day a year this power is removed from him. This day is יו"כ. On יו"כ, the only way to attain a level of being דבק to 'd is when the שטן is powerless. On פורים, one can reach a level of being somewhat דבק even while the שטן has full control.

Empirical evidence shows that so many people have a certain amount of diseases every year. Similarly, studies show that the light only turns on if one flicks up the switch. We live in a world where we see that this is the only way that it can be. With our שכל, we know that this is the way the world runs. True, we know that 'd controls the world, but nonetheless, we make a ברכה of 'd – because we perceive the world the way we see it. When something happens that is bad, it is bad.

פורים is a time of masks and laughter – שחוק. It is interesting that יצחק is attributed this name when he represents מדת הדין. Furthermore, he is not allowed to leave א"י because he is a קרבן. Accordingly, it is ironic that יצחק out of all the אבות should be represented by such a name.

When does one laugh? One laughs when one thinks a situation will turn out one way, and then it changes. When a person expects something to happen, and that thing does not happen, but rather something else happens – this causes one to break out with laughter.

יצחק was born to a mother who was barren for 90 years. It was not in her biological make up to procreate. When יצחק was born, this caused everyone to laugh because this is not part of the

⁸ תענית כה.

⁹ אמר רמי בר אבא השטן בחושבניה תלת מאה ושיתין וארבעה (נדרים לב.-לב:)

norms. One does not expect such a thing. Similarly, some say that תחית המתים had יצחק at the עקידה.¹⁰ From the fact he continued living when he should not have – this is שחוק.

There is an idea of שחוק, which is התהפכות, but התהפכות is really the אמת. In other words, עולם האמת is the התהפכות of our perception, but that is האמת. We think it is התהפכות because of our view of the world which we got from אדם הראשון after the חטא. To put it differently, before the חטא, אדם was able to perceive what was truly good and what was truly bad; eating from the עץ made him lose that perception. It is because of דעת, that now we have a perception of bad that is perhaps convoluted.

ימים is in the ספירה of נצה. All things in נ"ך will be dismissed besides for מגילה. All פורים will be dismissed besides for פסח.¹¹ As mentioned earlier, פורים is connected to פסח because both represent גאולה. This is the idea of גאולה; we will live in a more perfect world, which by definition is a state of התהפכות from our present world, and this will manifest itself in שחוק. As the פסוק says: Purim is a day of שחוק, of התהפכות. It is the day that is at the end of the winter, or symbolically, the end of גלות. This is the יום טוב that enabled כלל ישראל to survive גלות, it was the transition from בית ראשון to בית שני. It is the יו"ט that represents גאולה, a time when we will be able to truly see עבד לטוב עבד.

Therefore, the עבודה on this day is to lose all of our inhibitions, lose the general view of the world that we have, and try to see things the way they really are. In order to get to this realization, we must drink. Through our drinking, we try to reach a point where we see everything as good (שחוק, התהפכות, גאולה). When one becomes intoxicated, and loses his דעת, he can see how all the empirical evidence is not the truth. Under the influence, a person can perceive רע the same way he would normally perceive טוב. One can realize that עמלק/המן is really good for כלל ישראל, in his own way of bringing about כבוד שמים on earth.

Of course, the only way drinking can bring a person to such lofty levels is under very controlled circumstances. There is no goal to get drunk. Rather חז"ל intended that the סעודה of פורים should be a משתה. By definition this means, that there has to be both a קביעות of a סעודה and at the same time the עיקר has to be the drinking. To attain the goal חז"ל intended, one must only allow himself to blur his דעת amid a צורה of a סעודה of קדושה; a סעודה with זמירות and דברי תורה. One should

¹⁰ פרקי דרבי אלעזר (פרק לא) וז"ל: ר' יהודה אומ' כיון שהגיע החרב על צוארו פרחו ויצאה נפשו של יצחק וכיון שהשמיע קולו מבין הכרובים ואמ' לו אל תשלח ירך נפשו חזרה לגופו וקם ועמד יצחק על רגליו וידע יצחק שכך המתים עתידים להחיות ופתח ואמ' ברוך אתה ה' מחיה המתים

רמב"ם (פ"ב, הל' י"ח). וז"ל: כל ספרי הנביאים וכל הכתובים עתידין ליבטל לימות המשיח חוץ ממגילת אסתר... ימי הפורים לא יבטלו ¹¹

both contribute דברי תורה and listen to others. Under these conditions the drinking can be a conduit to this greater vision of the אמת and a form of דביקות בד' attainable only on פורים.

One of the things that is generally perceived as bad is the נחש, the שטן. On פורים, we are meant to see the שטן as something good, as something that ד' created, and everything that ד' creates is good. The שטן no longer has an existence of an evil prosecutor, as we see the good in it. That is why כפורים is יו"כ. On יו"כ, in order to be דבק to ד' we need to silence the שטן, make him useless. However, this is only כפורים, because on פורים we can reach a level of being דבק to ד' even while the שטן is in power. On פורים, one can reach a level of clarity where he sees that although there is רע in the world, and true that הקב"ה created the רע because אין עוד מלבדו; nonetheless, כל דעביד רחמנה, לטב עביד.

פסח

Part 1

There were 3 events in history before אברהם had to start the process of creating כלל ישראל.

1. אדם – bring 's glory to earth. And he sins.
2. 10 generations. Still bad, did not rectify אדם's sin – מבול.
3. דור הפלגה – dispersed 70 languages.

אברהם takes over the role; it is not complete until the עם is formed. Everyone else lost their chance.

Opposite #3 – 70 people go down to מצרים together. By הפלגה they were dispersed; now the 70 come together.

Opposite #2 – קריעת ים סוף. By מבול, undid creation of earth by letting מים and יבשה join. Now, the waters split, and בני walk on dry land.

Opposite #1 – הר סיני. They reach the level of קודם החטא.

10 מבטאות – אדם creates 'ד. However, to create בני, it is $3 * 10$. [10 tests of אברהם; the 10 מכות; and the 10 דברות.] The 10 מכות are an exact opposite correlation to the 10 מבטאות.

10th מבטא is creation of אדם. The first מכה is דם [which is אדם].

2nd מבטא is אור וחושך. The ninth מכה is חושך.

1st מבטא is בראשית. The tenth מכה is מכת בכורות. At חצות הלילה, is when כלל ישראל becomes an עם, becomes the אדם.¹

This is how “you see yourself כאילו leaving.” There are 2 parts to כלל ישראל becoming an אדם: The first half is by חצות, the second half is by הר סיני. Since it is by חצות הלילה we become אדם before חטא, one should realize that everything on earth is after the חטא of אדם. We have to see ourselves as if we are pre חטא, in that everything external is fake.

¹ [Ed. note: see (פרק נז) ד' for elaboration]

Part 2

The (פסחים קטז:) states: גמרא בבל דור ודור חייב אדם לראות את עצמו כאלו הוא יצא ממצרים. How does one apply this to his life? How is it possible for one to fulfill this מצוה if he has no understanding of such. As a result, R' Ezra offered a different understanding to the words, so that, perhaps, one can fulfill this חיוב.

To appreciate the answer, a quick recap has to be provided: 'ד wanted אדם to bring כבוד to earth, but that did not happen. 'ד waited two sets of ten generations for the populace on earth to recognize 'ד, but that did not happen. Finally, 'ד decided that a new מציאות, named כלל ישראל, will be the ones that will fulfill this task. אברהם is the one that begins the formation of this new מציאות; however, it is only through the leaving of מצרים that this new מציאות is actualized. When כלל ישראל was in מצרים, it was similar to a fetus in the womb. It was in the process of becoming a nation. Through exiting מצרים it became a nation. The לידה of כלל ישראל happened at חצות while all the בכורות of the מצריים were dying.

The חיוב is for one to associate himself as being part of the greater whole. Realize that you are not an individual and that is it; but rather you are part of a nation – you are part of כלל ישראל. Identify yourself to be a part of a bigger unit.

Now, this is a difficult task. First, one generally defines his relationship with 'ד, at least on a religious level, based on the amount that he learns. This חיוב, however, is to define one's self to be part of כלל ישראל. One has to be aware that he is defined because he is part of כלל ישראל.

Another reason it is difficult to reach this type of self-identity is because then you are basically giving significance to a common denominator that you share with others who may not approach עבודת השם the same way that you do. There are different views amongst כלל ישראל as how to approach serving 'ד. This is so even amongst those that consider themselves as religious. Yet, with this חיוב, you are associating yourself to be part of these sects. To elaborate: On the one hand, one has to give significance to this common denominator called כלל ישראל, but at the same time one has to realize which one is correct. One must appreciate this identity, but at the same time hold tight to our מסורה of how we are properly meant to serve 'ד.

We have to feel connected by the fact we are all part of כלל ישראל. We all have a צלם אלקים. This is the boundary. We have different שיטות, but we are connected because we are כלל ישראל – we all share a צלם אלקים. One can think of it to be similar to the concept of animals and human beings. Every human is different than the one next to him; however, every person is a person and

not an animal. Similarly, when it comes to כלל ישראל. Each sect could have a different approach; however, it does not change that every individual that is part of כלל ישראל is something special.

This is the task of יצא ממצרים; try to realize that you are part of כלל ישראל. This task – of recognizing this self-identity – is appropriate for the night of the סדר because the לידה of כלל ישראל happened at יצ"מ. Therefore, when one views himself as being part of כלל ישראל, he is in essence acknowledging the fact that he left מצרים and through that gained this new identity.

ימי ספירה – כבוד התורה

Part 1

Since these days are a הכנה for התורה, it is appropriate to speak about the preparation. There is a crucial point which has to be dealt with when it comes to learning. This is כבוד התורה. It says in (ג:) מסכת מגילה that כבוד התורה is more important than learning. To quote: כבוד תורה דיחיד חמור תלמוד תורה דיחיד קל.

Before continuing, it is important to understand that כבוד is not a bad thing. If it is bad, why does the (ערובין יג:) state:

כל המחזור על הגדולה גדולה בורחת ממנו וכל הבורח מן הגדולה גדולה מחזרת אחריו? Similarly, every day we speak about the כבוד of ד', as it says: מלא כל הארץ כבודו and קדוש קדוש קדוש. ברוך כבוד ד'.

כל המחזור על הגדולה גדולה בורחת ממנו וכל הבורח מן הגדולה גדולה מחזרת אחריו is referring to going after excessive כבוד. However, if one understands that he is a representative of ד', and that he is part of a גוי קדוש and ממלכת כהנים, and has to act accordingly – this is proper. When he gets up in the morning, and he makes sure that he looks presentable, and בכבודיק – this is good. The problem is when he makes this the main עבודה of his day. He should be focused more on the real כבוד, in that he is a representative of ד' to be ממלך הקב"ה, and realize that the externalization is to just be the silver platter.

כבוד depends on the context just like anything else in today's world. In other words, from the time the world was created, everything became dependent on context. For examples:

1. Two people could say the exact same thing – but from one it is a compliment while from the other it is an insult.
2. When it comes to seeing one person about to stab another. If it is staged, you would not bat an eye. However, if it off stage, the reaction will depend. If he is a רוצח, you have to stop him. However, if he is a רודף, you will help him.

3. חזו"א explains that a decision cannot always be made based on מוסר, but rather הלכה is needed to clarify the matter. If, for example, a new, young Rav comes to town and now causes the previous Rav to lose a following; can people be upset with the new Rav? חזו"א explains that it depends: If the new Rav has a right to be there, there can be no complaints. However, if he does not have a right to be there, since the previous Rav did nothing wrong, then the new Rav should be kicked out. Similarly, by כבוד/בזיון. Before אדם of חטא, it was בכבוד to walk without clothing; now it is not. Now it is a בזיון. This is the reason ד' is called מקום – because he is not confounded to context.

In short, כבוד התורה is important. Now, most people have כבוד התורה when it comes to respecting Rabbeim and Seforim. This goes so far that we are even מדייק the words that the ראשונים wrote.

When Rabbi was 17 years old, the Yeshiva was working with the board of education so that Yeshivos can be accredited by colleges. In order for this to happen, the staff from the board of education had to be taken around. R' Ezra was appointed to take one of the main people around. After R' Ezra showed the man the בית המדרש, he asked him what he thought about it. The man responded that he noticed three things which impressed him.

First, חברות focus in on each other, and communicate, albeit the back ground noise. Second, the Rabbeim are respected. This man explained that it is “pathetic” that in College the professors try to act young so that they can communicate with the students. He explained that he sees that those professors which act young are less respected than those that do not. Third, the way the teenagers respect the books. It is amazing to see how people use books which are old and have black tape on the binding to keep them together. How the people handle these books with care, carefully turning the pages, and then when finished kiss the books and put them to the side in a gentle manner. He explained that this is a stark contrast to college. In college, he explained that the greatest expense is buying books because the students use them with so little care. They throw them around, causing books to be discarded within a short time frame.

In short, we have כבוד for the teachers and ספרים. However, there is one thing which many people forget about when it comes to כבוד. This is ourselves. One has to treat himself with כבוד. One has to dress appropriately. One has to realize that the same mouth which speaks outside of סדר is the one that speaks about the תורה during סדר. Similarly, it is the same mind which deals

with both aspects. Last, one has to be in control of using technology. One has to have כבוד for himself because he has to realize that he is the link in the chain in passing down the תורה.

Part 2

These days are in reality days of שמחה which have turned into אבלות. The (יבמות סב:) גמרא explains that the reason for this is because אבילות is because לזה זה כבוד זה לא נהגו כבוד זה:

שנים עשר אלף זוגים תלמידים היו לו לר' עקיבא מגבת עד אנטיפרס וכולם מתו בפרק אחד, מפני שלא נהגו כבוד זה לזה. והיה העולם שמם עד שבאו ר"ע אצל רבותינו שבדרום ושנאה להם תנא כולם מתו מפסח ועד עצרת

Whatever this means, every individual can improve on the way he treats his חברותה; the כבוד one accords his חברותה.

When someone comes over to ask you a question, how do you treat him? Similarly, when your חברותה asks you a פשוט question; do you say that it is a stupid question, or do you acknowledge that it is a question? Before you present a rebuttal to your חברותה, do you first make sure that you understand what he is saying?

(שו"ת או"ח סי' רח) חתם סופר, in the beginning of the תשובה, explains that one should not try to convince his חברותה to learn like him. Instead, one's intention when arguing his view should be to clarify and solidify his own point. If his חברותה is swayed by the argument and agrees with him is not as important.



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מצות ספירת העומר לשיטת הרמב"ם הרב עזרא נויברגר

It is well known that the gemara, when discussing Sefiras HaOmer, both in Menachos and Rosh Hashana says מצוה למימני יומי ומצוה למימני שבועי. There is a mitzvah to count the days as the posuk says (ויקרא כג, טז) as well as a mitzvah of (דברים טז, ט) שבעה שבועות תספר-לך. The Rambam in ספר המצות says that he holds this should be counted as only one mitzvah and in קס"א he explains why it should be different from תפלין where we consider the יד של ראש and של יד two separate mitzvos. His first reason is through making a diyuk in the לשון of מצוה למימני that it is simply stating the two parts of the מצוה. Had it wanted to say two mitzvos, it would have said מצוה למימני שבועי ומצוה למימני יומי. Additionally, he says that were they two separate mitzvos then the mitzvah of counting weeks would only exist at the culmination of a full week whereas we count the week every day (after Day 7) which shows it to be a single two-part mitzvah. The third proof Rambam brings is the fact that we only make one beracha which also shows it to be one singular mitzvah. This is clear לשיטת הרמב"ם and how he counts it.

However, there is a question in the Rambam between ספר המצות and ספר היד in how he describes the mitzvah. In ספר המצות he first mentions the ימים and then the שבועות but in ספר היד he does the opposite. In ספר היד he states לספור מצות עשה קס"א he starts off with הלכות תמידים ומוספין ז: כב but in מקצירת העומר תשעה וארבעים יום מצות עשה לספור שבע שבתות תמידות. Similarly, in ספר היד before הלכות תמידים ומוספין he also only mentions the weeks as if that is the primary mitzvah- "לספור". Sometimes, there are seforim that want to argue that the Rambam was chozer from some of what he said in ספר המצות when he wrote differently in ספר היד. However, here (and many other places) we cannot say this. The reason for this is because this סתירה appears within a few pages of the Rambam's הקדמה. He first brings the מנין הקצר of the מצוות and then puts them in order of the ספר היד and there too we find this discrepancy of counting days versus counting weeks, respectively.

There is a נתיב האדם (נתיב חמישי חלק הרביעי) in רבינו ירוחם that argues on the Rambam. He holds that in fact it should be counted as two separate mitzvos and even contends that בזמן הבית they made two separate berachos. He adds that the mitzvah to count the weeks nowadays is not דאורייתא (only למקדש) so we do not make a second beracha בזה, rather we include it in the beracha on the day counting. Rav Meir Simcha, in תמידים ומוספין, describes the שורש of the נתיב ירוחם base on a gemara

in ראש השנה: In explaining how the תשלומין for the קרבן חגיגה and ראייה can be brought for seven days, the gemara says because by Rosh Chodesh it says חודש ימים so you count days and then make Rosh Chodesh. However, by Shavuos you count and then make the יום טוב. Because you count seven weeks, therefore the יום טוב is seven days and if one did not bring those korbanos the first day, he may bring them during the seven-day span. Rav Meir Simcha explains that the two mitzvos according to רבינו ירוחם are two different concepts. The יום is to count to the day of Shavuos and on that Shavuos is one day, but in regard to korbanos it has the חלות of seven days which is why we count seven weeks. This is why the counting of weeks only applies בזמן הבית because that part is connected to the korbanos, whereas the day counting is דאורייתא even nowadays because it is connected to the יום טוב. I would like to point out that, although the Rambam clearly argues with רבינו ירוחם and holds that both parts are one mitzvah and counting the weeks is also דאורייתא בזמן הזה, he could agree to the basic idea from Rav Meir Simcha that there are two concepts in the mitzvah. (That the mitzvah of days is for the יו"ט and the weeks is for the korbanos.)

One more distinction we have between the Rambam in ספר המצוות and the יד is that when counting the mitzvah, he uses the term "לספור מקצירת העומר" by days but by the weeks he says "מהקרבת/מהבאת העומר". I would like to suggest that although the Rambam holds it is one singular mitzvah, he does understand that there are these two חבנות and מוסגים in the mitzvah. This will reflect which one of them is the עיקר. In ספר המצוות he puts the mitzvah in the סדר of the מועדים with קידוש החודש, חג המצות, and the rest of the טובים. However, in the יד he does not put it in זמנים, rather he records it תמידין ומוספין as part of the korban. So, I understand that the יו"ט, the עיקר מצוה, unlike by the korban where the עיקר is the שבועה שבועות. I do not know why he decided which one goes in the יד or the ספר המצוות, but once he made that decision he alters which part of the mitzvah is the עיקר - the 49 days or the 7 days.

מוסר והשקפה

Thinking

People think in different ways. Some are abstract thinkers, some are methodical thinkers, some are conceptual thinkers, and etc... One should take time and think to himself: What kind of thinker am I?

Whatever kind of thinker a person is, there are 4 tools when it comes to thinking which are necessary:

1. Observation and listening:

When one looks at something, he has to observe it. See what it says and then speak. When reading the גמרא one must not come with his preconceived notions. When one reads the גמרא and then looks at רש"י, and רש"י is not explaining the גמרא as he thought it would – do not try to fit רש"י into your understanding. Rather see what רש"י is saying. The only reason רש"י is always לאו דוקא is because people make it that way. Instead read the words. תא שמע, תא חזי.

2. Asking questions: [Most important]

Questions are allies; answers are enemies. A question allows one to expand his horizons. When an answer is given, it is a barrier to a new understanding. Questions without answers open the mind to a new understanding of the סוגיא which would not have been seen before. Unfortunately, people feel a need to provide answers, which may even be wrong, and consequently סוגיות are learned wrong. However, even if the answer is correct, the answer is still not so beneficial. When one has a question, and thinks about it, he can get further than if he receives an answer. Similarly, people shut their חבירות's question down by providing an answer immediately. Instead listen to what he is saying.

Questions should not be viewed as the means to the answer. Rather one should see questions as the ends in and of themselves. The answer has to organically grow.

For example: Why are the barks of trees not perfectly round? Anything on earth which is a right angle, a square, or a circle – is not natural. Why not? Suggestions may be offered. But do

not say that this is the answer. Once you have an answer, you stop thinking. Value the question more than the answer.

2a. Pay attention to the way the question is asked:

The more refined and precise a person asks a question, the more beneficial it is for him. When R' Ezra was a third year בחור he had R' Weinberg as his Rebbi. Many times R' Ezra asked a question, and R' Weinberg would respond as follows: “You are asking a good question, but you're asking it so poorly. Go back and work on asking your question.” At that time, R' Ezra would get annoyed, but he realized after some time that this would allow him to see in which direction the answer would point. When one has a question, but it is just one big cloud, an answer could be given which is not actually addressing the question. The answer is focusing on a side issue. When one asks a question correctly, and zooms in on the real issue, one eliminates many wrong answers. One knows what the answer cannot be. A good question is already half the answer.

3. Challenging הנהרות:

Every thought a person has is based on other thoughts.¹ When one approaches a סוגיא and has a question, he has to ask himself if the question is based on something real. When one learns and thinks that it does not make sense, he should challenge his original הנהרות. Think: Where am I coming from? When one does this, he is starting to accomplish עמקות.

This can be brought out with a משל:

A person is walking in the desert and sees a point which seems to be the top of a pyramid. He sees one brick on top, and 4 bricks under it. He begins to dig and finds another layer of 10 bricks. As he continues to dig, he begins to see that the top brick is really dependent on many layers of bricks. This is how our brains work. Our thoughts are based on other thoughts. One has to continuously dig into his thoughts and figure out the foundations. When one approaches a סוגיא, he is not building a multistory infrastructure; rather he is digging deep. This is עמקות.

4. Seeing how it fits into context: [Some will argue that this is not as important]

When one wants to learn something, he has to realize that it fits into a bigger picture. If one wants to see the definition of a word, he cannot just look at it in one place and say that this is the definition. For example: אלהים is used in 4 ways throughout the תורה.² One of the 4 is קדוש; it

¹ One may ask: So how does the first thought come into being? Rebbi said that it is a good question, and continued.

² See דברים (ד, טז) where it means to have power and might, (לב, יז) and בראשית (לא, כט) where it means a master and an authority, and (יא, טז; ולב, כא) where it means other gods.

refers to הקב"ה. If one sees אלהים in just one place and says that this is the definition, he is defining it wrong. He has to see how it fits into context, and then define it. Similarly, if one sees an idea or concept being repeated in ש"ס, he should combine all the places and then define and refine the concept. For example: The concepts of רוב and מיגו.

In a similar vein, one should also categorize different concepts. When one goes through a סוגיא, one should see how this part is an idea in itself, but also where it fits in the bigger picture.

If a person explains a hard concept in a simple manner, by breaking it down into segments, has this ability of seeing things in sections. If after hearing him say this over, you wonder why you were not able to figure that out yourself; the reason is that in reality it is a hard concept and you were not be able to figure out. However, since this guy is smart, and has the ability of seeing it in sections, he could explain it to you in a simple manner.

תלמוד תורה

Many individuals understand the study of תורה within the context of something else. To explain via examples:

- a) There are many חכמות in the world. There is science, music, math, and chemistry. The greatest חכמה of all is תורה.
- b) תורה is a guide book; its שרש is הוראה – to show, teach. If one wants to navigate through this world properly, he has to use the תורה.
- c) There are 613 מצות. Of the 613, 248 of them are מצות עשה. The most important מצוה עשה of them all is תלמוד תורה.

All of the above statements are true, but תלמוד תורה is much more.

If one would ask R' Ezra, “which person had the greatest impact on the way you learn,” he would respond: “R' Weinberg taught me how to look at a גמרא, R' Zissel taught me how to think abstractly, and R' Kulefsky taught me how to organize a shiur.” Yet, if one would ask, “which Rebbe is your Rebbe,” he would respond: R' Ruderman. How is it that the person who had the least impact in his לימוד be the Rebbe?

Humans are alive; animals are alive; plants are alive; and תורה is alive. If one speaks to someone in person, he can pick up germs. However, if he speaks through a phone, he cannot pick up germs. So too with תורה. If one learns through a ספר, he cannot pick up the germs the תורה has to offer. You need to hear the תורה from a person directly.

R' Yaakov Kaminetzky felt that R' Ruderman was more חשוב because he had סמיכה from someone who was a תלמוד of the גאון. As a result, he had more תורה from a previous generation which was closer to the source.

After R' Ruderman passed away, R' Ezra asked R' Weinberg for advice. R' Weinberg would respond: R' Ruderman would tell you to do this.

Everything in the universe falls within 3 domains:

- a) ד'
- b) העולם – the world
- c) אני, and בחירה

Many individuals go through life with the approach that since I am in this world, I have to look at the תורה for direction to see how to navigate through the world so that I can fulfill my purpose for ד'. In other words, the levels are a), b) and then c). Since c) is within the context of the world, c) has to learn how to use the world to get closer to a).

Although this is true, there is a major aspect which is going unnoticed. A more correct approach is to see תורה as follows:

There is a play. Actors are putting on an act. In order for the audience to appreciate the act to the nth degree, the scenery is constantly changing. The scenery is the backdrop to enhance the play.

When one learns תורה, he has to realize that the תורה is ד' in form. In the אחדות of ד', He allowed Himself to be manifested in form via the תורה. The תורה is ד'.

To go a step further, since a person is a צלם אלקים, he is in a certain aspect also ד'. A person is ד' who is מוגבל and with חטא and יצר הרע. This is פשט in חזקוני's "הוא ד' הוא ד'". All 3 are the same thing. When the נפש החיים explains that when one learns תורה he is learning with ד', he means what he says. One is learning with ד' because the תורה is ד'. When one does גמילת חסדים, he is copying ד'. When one does עבודה, he is serving ד'. When one learns, he is with ד'.

When one learns, he has to be עוסק. However, עוסק is not enough. He also has to have a סיכום. If one wants to connect to the תורה, he has to have a סיכום. And last, he has to do חזרה.

תורה Learning

¹ The following case: א (ח"מ, ס"רל"ב, סע"ה) brings down a פסק of the הגהות אשר"י. What happens if one buys a כלי from someone who is unaware that the כלי is actually a nicer material than perceived? To elaborate: The seller thinks that he is selling an item which is not made of silver. Then, the buyer goes home, and scratches off the outer layer and finds that the כלי is made of silver. What is the דין; is it a מקח טעות? The פסק is that it is not a מקח טעות because it is as if the original owner never really owned the nicer כלי since he never knew that he had it.

R' Ruderman used to use the יסוד of the הגהות אשר"י – that if someone does not know what he has, it is considered as if he does not have it – in many different contexts. R' Ezra used this to speak about a point which one otherwise might not come to realize.

The גמרא asks: גמרא (ב"ב, צ"ט) brings a נצי"ב (שמות, כה, כ; בהרחב דבר) asks: Why in פרשת תרומה are the כרובים facing one another, while in (ח"ב; ג, יג) they are facing the בית? The גמרא answers: כן עושים רצונו של המקום. The נצי"ב asks: What exactly does this mean? In other words, this was at the time of שלמה המלך, when we were all doing ד' will.² Everyone was involved in the building of the המקדש. How can the גמרא say that it was רצונו של המקום?

The גמרא begins the answer by asking on another (ברכות לה:). The גמרא comments: ובזמן שאין ישראל עושים רצונו של המקום מלאכתו נעשית ע"י עצמן שנאמר ואספת דגנך. The נצי"ב is bewildered by this גמרא. The words ואספת דגנך are the concluding words to the passage of שמוע. Accordingly, how can the גמרא say רצונו של המקום? ³

¹ אם קנה הסרסור דבר בחזקת בדיל ומכרו ואח"כ נודע שהיה בו כסף או זהב זכה הלוקח שלא זכה בו הסרסור מעולם הואיל ולא ידע בו (הגהות אשר"י ומרדכי פ' אלו מציאות)

² Rebbi wanted to suggest that part of the reason why שלמה's name is what it is, is because there was completeness amongst כלל ישראל at that time.

³ The way to answer this question without getting onto the answer of the נצי"ב is to say that the דברי הימים in פסוק is not talking about the time period of שלמה המלך.

The מצ"ב explains the answer via a משל. There is a country in which most of the populace work. It is through these people that the economy can function, and allow the country to operate as a regular country. However, there is another group of people, which do not work. They are the king's guards. These people do not add anything to the economy. They are only there to guard the king. Since this group is guarding the king, they cannot go out and make money. As a result, the king provides for them even though they are not adding to the economy, as he needs them to continue working for him.

The masses that are working are helping the country, but they do not deserve the special treatment; the guards do. The masses are categorized as עושיין רצונו של מקום. True, they are doing everything right, but they do not get the special title of עושיין רצונו של מקום.⁴ In order to get the special title, one has to be working directly for the king.

Those that are learning the תורה are called עושיין רצונו של מקום; those that are not, are called אין ישראל עושיין רצונו של מקום.

והיה אם שמוע also says this idea that the reward mentioned in פרשה נח (אות ג) is a lower level than the first פרשה of קר"ש:

ואמר רב דימי בר חמא א"ל הקב"ה לישראל אם מקבלים אתם את התורה מוטב ואם לאו שם תהא קבורתכם, ואם תאמר על התורה שבכתב כפה עליהם את ההר והלא משעה שאמר להן מקבלין אתם את התורה, ענו כלם ואמרו נעשה ונשמע מפני שאין בה יגיעה וצער והיא מעט אלא אמר להן על התורה שבע"פ שיש בה דקדוקי מצות קלות וחמורות והיא עזה כמות וקשה כשאויל קנאתה, לפי שאין לומד אותה אלא מי שאוהב הקב"ה בכל לבו ובכל נפשו ובכל מאודו שנא' ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאודך (דברים ו'), ומנין אתה למד שאין אהבה זו אלא לשון תלמוד, ראה מה כתיב אחריו והיו הדברים האלה אשר אנכי מצוך היום על לבבך ואי זה זה תלמוד שהוא על הלב הוי אומר ושננתם לבניך זו תלמוד שצריך שנון, ללמדך שפרשה ראשונה שבק"ש אין בה פירוש מתן שכרה בעוה"ז כמ"ש בפרשה שנייה והיה אם שמוע תשמעו וגו' ונתתי מטר ארצכם, זה מתן שכר עוסקי מצות (ס"א תורה שבכתב) שאין עוסקין בתלמוד, ובפ' שנייה כתיב בה בכל לבבכם ובכל נפשכם ולא כתב בכל מאדכם ללמדך שכל מי שאוהב עושר ותענוג אינו יכול ללמוד תורה שבע"פ לפי שיש בה צער גדול ונדוד שינה ויש מבלה ומנבל עצמו עליה לפיכך מתן שכרה לעה"ב

To bring out this point more. The נפש החיים explains that there are 3 dimensions on earth: time, space, and person. When the יו"כ on לפני ולפנים enters כהן גדול, he represents the 3 dimensions in their fullest. To explain: The כהן גדול is from שבט לוי, the most חשוב ancestry. When he enters the קדש הקדשים which is the holiest place on earth, on יו"כ, the holiest day of the year, all 3 dimensions present themselves. Nevertheless, the גמרא (הוריות יג.) says:

⁴ Realize that ד' → תורה is called רצון ד'.

אם היה ממזר תלמיד חכם וכהן גדול עם הארץ; ממזר תלמיד חכם קודם לכהן גדול עם הארץ.

A כהן גדול עם הארץ, who enters the holiest place on earth, on the holiest day, is preceded by one who learns תורה.

Preventions from Learning

There are 4 things that מונע people from learning:

1. Nowadays, there are many people learning. There is a tradeoff: quantity vs. quality. Since there is quantity, the quality diminished. Nowadays, one sees learning in Yeshiva as the norm. One does not appreciate that he has the privilege to learn in Yeshiva; as opposed to the past where only a select few learned in בית מדרש. The חשיבות has been diminished.
2. דעת תורה. People have the wrong perspective on גדולים. They think that דעת תורה is infallible. Hence, people perceive גדולים as being on a lofty level, which cannot be reached by an average person. Consequently, people give up hope, feeling that there is no chance of attaining דעת תורה.
3. People do not throw themselves into the תורה because they know that they will not be learning for the rest of their life. Therefore, they feel that there is no reason to try so hard.¹
4. The main aspect of תורה is the עוסק. It is not to amass knowledge, but rather it is to be involved. The indicator to know if you did a job well done is if you understand the סוגיא. However, the main part of תורה is to appreciate the fact that you are learning. This is a grave mistake. One has to realize that עוסק בתורה is the עיקר.

¹ [Ed. note: The שמירת הלשון ח"א שער התורה פ"ח writes in הפעם חיים:

ויש שמורים היתר כיום בפנים אחרים, ואומרים מה נעמול לריק ללמדו תורה, אולי יצטרך לילך לצבא כשתמלא לו שנת העשרים, וטוב ללמדו רק שאר חכמות וענינים אשר בהם אולי יקל לו מזמן העבודה. ודבריהם אלו דומים, לאדם שמוכרח ליסע בספינה על הים זמן מרובה ומתיאש לקנות מזון, ואין מכין מזון כלל מטעם שירא אולי לא יספיק המזון ההוא]

דעת תורה

דעת תורה – Having דעת תורה is not an all or nothing concept. There are levels of דעת תורה.

What is דעת תורה?

דעת תורה is not:

1. That the advice is infallible. The תורה commands כלל ישראל to listen to מלכים, נביאים and ב"ד. It is a commandment to listen to them, but it does not mean that they do not make mistakes.
2. That the person is authoritative. Until about 400 years ago, the Rav of the community was looked up to as the one that had the power. Now, however, it is just a position. This change happened due to a few events: Shabtai Tzvi (1660's), Rav Yaakov Emden and Rav Yonason Eibshitz (1700's), Cleves גט (1760's).

One time, R' Weinberg came to a place to speak. The person that introduced him began with the comment: "We are happy to announce that we have hired..." When R' Weinberg began his speech, he began by saying that a Rav is not hired.

The above is not what the term דעת תורה refers to. The term דעת תורה refers to a בן תורה who has הנהגות based on the prism of תורה.

To explain: Every thought and conclusion is based on הנהגות. What we have seen throughout our life affects the way we perceive matters. For example: When one speaks to someone else, he assumes that the other guy understands what he is saying. This is the הנהגה one makes because of mutual agreements. When a בן תורה has his הנהגות established on the ideas of תורה, he will advise people through his prism, which has been shaped through the תורה. Accordingly, if one reads a newspaper and is involved in the outside world, his דעת תורה is compromised. His views are shaped and molded by the articles and media.

What is a בן תורה?

A בן תורה is someone who, in his learning, subordinates himself to the תורה, and to the will of הקב"ה. If he thinks one way, but the תורה has a different outlook, he changes his outlook. There are many people that are שומרי מצות, but are not בני תורה. Similarly, there are some very knowledgeable Jews who have finished ש"ס that are not בני תורה. A בן תורה does not just do the letter of the law, but rather he tries to figure out what ד' wants.

The difference between a בן תורה and a שומר מצות is the difference in the way questions are formulated: One who is שומר מצות asks: Is this מותר? A בן תורה asks: Is this the רצון ד' → רצון?

When someone learns, and allows the תורה to penetrate him, he has attained, to a certain extent, דעת תורה. Therefore, all of us have some level of דעת תורה. The more one learns, the more דעת תורה he acquires.

In order to express the way a person with דעת תורה looks at a situation, R' Ezra told over a personal story. When he was younger and looking for a זיווג, there were two people that were suggested to him. One was coming from his חברותא and the wife of that חברותא, while the other one was coming from a Rosh Yeshivah. R' Ezra would be משמש R' Weinberg, therefore, on some occasions, this Rosh Yeshivah saw glimpses of R' Ezra. His חברותא knew R' Ezra well, while the Rosh Yeshivah only knew him through minimal interaction.

Both matches had מעלות and חסרונות, hence, R' Ezra was a little confused as to which one he should pursue. Accordingly, R' Ezra went to R' Ruderman to get clarity. R' Ezra explained the מעלות and חסרונות of each match, and wanted to hear the response. R' Ruderman responded: “Who suggested the שידוך?” R' Ezra answered that one was from his friend while the other was from this Rosh Yeshivah. To which, R' Ruderman said: “It is פשוט; go out with the girl that the Rosh Yeshivah suggested.” R' Ezra wanted an explanation. R' Ruderman said that שמגלגלין זכות על ידי¹. זכאי וחובה על ידי חייב.

This is the way R' Ruderman responded to all situations; he would try to match the situation to a מאמר חז"ל.² A person who has דעת תורה sees situations through the prism of תורה. He can weigh the factors in a clearer fashion than one who does not have the same amount of דעת תורה.

Until now we have discussed the מעלה of דעת תורה, but we must understand that when one asks a question to a person with דעת תורה, he is asking for clarification in the צדדים of the situation.

¹ שבת לב.

² [Ed. note: See (אבן העזר ח"ב סי' יא) שו"ת אגרות משה]

Once the respondent presents the factors clearly, it is up to the questioner to make the decision. An individual is responsible for his actions. In the *litvishe* world, the questioner makes the decision. [This is unlike the *chassidishe* world where the Rebba makes the decision.]

A person asked Rabbi: It was said in this עיוג that after one receives דעת תורה, at the end of the day, the decision is up to the one asking the question. Accordingly, a question arises: If I get guidance from someone with דעת תורה, and go through with the advice he offers, will I be held accountable if the decision was in reality wrong?

Rabbi answered: We do not know what the future holds in store for us. However, the following observation can be made: ב"ק (כט.) explains that if one was leading someone else's animal and he took it on dangerous route, he is not always חייב. The גמרא says the following: If he could have gone on another road, he is a פושע. However, if this was the only road, he is an אונס. Why? Why did he have to take the animal on the road in the first place?

Similarly, the תפילה by דין is the following: If it is 1 pm, and I decide to push off to daven מנחה until 7 pm, and at 7 pm I forget to daven; can I do a תשלומין מעריב? It depends: If you had an alarm clock, or a friend that was supposed to remind you, then you may because you were an אונס. However, if you did not do something that would help you to make sure you do not miss מנחה, you cannot because you were פושע.³

The definition of אונס does not mean that you were forced into the matter. In the previous cases, you did not need to take the animal on a walk, and you did not need to daven at 7 pm; nevertheless, it is considered to be a case of אונס because you did everything that was expected of you. If you did everything that you had to do to make sure everything would work out, and something does not work out – you are not held accountable.

Back to the question. The answer is that you may be an אונס. With the information that was at hand, you thought this was the correct decision. Since you did everything that was normal in that situation – it may be considered an אונס.

³ ע' ס' קח סעי' ה

Q. & A.

Q1. Why do ל"ז refer to the לב – the organ that pumps blood and thus gives life – as the thing that controls emotions and knowledge? Why is not the brain – the מוח?

A. When ל"ז refer to the לב, they do not mean the thing which we can feel via our pulse. Rather it is a metaphor. Neurologist believe that people are cognizant of good and bad. People feel embarrassed when made fun of. However, neurologists are not able to pinpoint where these emotions/thoughts start. They know that the brain is the vehicle for this process, but they cannot figure out where in this multifaceted computer these emotions begin.

The תורה refers to הקב"ה with expressions that are human like – He has anger; He has a right hand; He has jealousy. The רמב"ם explains that this enables us to have a glimpse of an understanding into the way הקב"ה works. We can relate to 'ד destroying the מצריים with a hand; therefore this is the way the תורה presents it, although it is not realistic.

Similarly by אדם. We understand that the לב – the physical pump – is centered in the middle of the body. In addition, we understand that if the heart stops, so does the body. The לב plays a big role in the body. The heart is obvious; it is apparent. Feel your pulse and chest, and look at your veins – you know the heart is present. On the other hand, the מוח is not noticeable under any circumstances. How do I know that there is something called a brain which allows me to think?

This is why emotions and knowledge – which is apparent and plays a central role in one's life – is compared to the לב. The emotions are referred to by the term לב because just like the heart is in the center of a person and is noticeable, so too, emotions and knowledge are the center of the person and is noticeable. Is there a better organ to be compared to other than the לב?

Q2. Why does music have power to affect a person?

A. First, realize that the Hebrew word for song is שירה. The word שירה has 2 meanings: song and poetry. So the question is also on poetry. In addition, the גאון felt that by learning the wisdom of music, it would help him understand more about תורה – to understand the music played by the לויים. Therefore, we see that music is something real. Furthermore, in the times of משיח, since there will be more clarity in the world, an 8th note will be revealed which will change music. So we see that the question is true.

The answer begins by understanding תורת האדם. If man has to be described, he can be compared to a concentric circle model. The outermost layer consists of the daily matters which are apparent. Things that affect a person in an apparent way are written there. It is a direct cause and effect. As one goes deeper into the levels, the more subtle the cues are. Some examples found in the outer layer are: it is a nice day; you had a good sleep; you had a good breakfast – these things obviously make you happy. The cause and effect is direct. On the next level, one writes things that happen because of something that happened in the first level. For example: You got into a fight with your brother in the morning. This is the first level. Therefore, now during morning סדר, you will be more tensed. You will not be able to accept the ideas your חברותה throws at you like you usually do. You will not be willing to be so calm and thought out. This tensivity that you have with your חברותה falls into the second level because it is a result of the first problem. Although it is directly related to the first level, nevertheless, it is not directly related to the first part of the first level. In other words, you have to dig a little deeper into your conscious to realize that your tension with your חברותה resulted from the argument with your brother earlier that day.

This concentric circle model is not a one-way street, but rather it goes both ways. Therefore, the second level changes the first level. For example: If you were stressed out before going to sleep and therefore could not fall asleep, the next morning you will be tired. The fact you were not able to fall asleep is the second level, while being tired is the first level. The reason you are tired is directly related to the fact that that you did not sleep. On the other hand, the stress which prevented you from falling asleep is because of something else that happened the day before on the first level; i.e. your boss screamed at you.

The third level is the level that is harder to realize that it affects you. It is more subconscious. It makes you look at situations because of life experiences. For example: Is the cup $\frac{1}{2}$ full or $\frac{1}{2}$ empty. You look at situations in a positive or negative way because of this

level. The outlook in this level comes about because of the way you trained your brain from life experiences.¹

The circles keep going. As one goes further in to the circles, it is harder to understand that circle.

When one speaks out a thought, some of the clarity is lost in the expression. In thought, it sounds so true; but when you try to express it – it sounds so lame. As the idea transfers from thought to articulation – something is lost.² Words cannot express thoughts and emotions, while poems and songs can. For example: “I walked outside and it was 65 degrees” vs. “the rays are shining and the wind is blowing”. The latter has more meaning because it is more emotional. When one uses speech, the first layer is being triggered. On the other hand, song and poems reach the second and third layer. It impacts the emotions that are more hidden.

Q3. How is קנאה סופרים appropriate when פרקי אבות says that קנאה removes a person from the world?

A. A little while after the 13 virtues of Benjamin Franklin were published, a ספר named חשבון הנפש was published on the other side of the globe, which described the same 13 מידות.³ In the ספר, the מחבר explains that there are 2 types of קנאה:

There is one which is not selfish, and with no ulterior motives. This type of קנאה is for the sake of fighting for the truth. This is what it means when it says that הקב"ה has קנאה towards the nations. In a similar vein, when פנחס had קנאה and therefore received a ברכה, it was because he realized that the act that כזבי was doing was an act of חילול השם. The קנאה demonstrated by פנחס was a fight for the truth.

On the other hand, the קנאה that removes someone from the world is one that comes from feeling a lacking. You are not satisfied with what you have. It comes from selfish reasons.

¹ R' Ezra said that he was able to think about 8 levels. [Ed. note: Rabbi did not say more. It should come out that in a later circle it would be more innate; i.e. type A personality vs. type B personality; the way I was created naturally. If I am more intense, I will always be faster to lose myself. And in a further circle, one would write בחירה. The only reason I have emotions and react the way I do is because I am a human.]

² [Ed. note: (ד, כז) נפש החיים explains that everything in creation, as it departs further from its spiritual source to the physical, some קדושה is lost, except תורה]

³ As to whether the מחבר knew about the 13 virtues of B.F. is up for discussion. Whatever the case may be, R' Ezra (when he was around 20 years of age) asked 5 of his friends to write down virtues. All of them listed 8-11 of the virtues mentioned in the 13 virtues of B.F. Accordingly, it is not puzzling that both authors published the same virtues.

קנאת סופרים uses the latter type of קנאה – the one that you feel like you are lacking something – and channeling it for a good purpose. You see how little knowledge you know, and you feel disappointed, thus making you want to work harder.

Rebbi cautioned us to not define the words as zealousness and jealousy, for it will confuse you.

Q4. Is the establishment of the מדינה bringing the גאולה?

A. The establishment has brought much good to Judaism:

1. After the חורבן of Europe, א"י became a safe haven for the Jews. It was the ערי מקלט for the Jews.
2. People go touring around the world, and when they come to א"י, they somehow find religion.
3. There is an establishment of learning in א"י which has not been around for years.
4. People have a place to associate themselves with.

However, with all this said, the חילול השם that is brought with the Jewish state is tremendous. The fact that the מדינה allows corruption to take place, brings with it a bad vibe. The fact that the מדינה believes in its army and that it has America helping it out – is showing that the הקב"ה is not important. The amount of antisemitism the state has caused is much. It has never been like this before, that there is such a universal antisemitism. It used to be sporadic and in some places. Now, however, it has globalized.

Therefore, the answer to the question is that we have to wait and see how the הקב"ה looks at the 2 sides of the issue. It may be true there is much good that is coming from the מדינה, nonetheless, at the same time, there is much חילול השם.

Q5. How is it possible – practically and hashkafically – that there is מחלוקת as to how the arrangement of the פרשיות should be? Why didn't רש"י just look inside his בתים? If from the time of סיני הר people were wearing תפילין, how is it possible for such a debate between ר"ת and רש"י to occur?

A. First, realize that the question is not on such a grand scale. Practically speaking, most people do not know how the פרשיות are set up. Most people do not look inside their בתים throughout their entire life. Usually, the only people that look inside the בתים are the סופרים. Nevertheless, the question is still powerful because all the סופרים would have looked into the תפילין, and would have seen the order. Accordingly, the question should be rephrased as

follows: How did this mistake come about if the סופרים copied the תפילין that were passed for generations from the time of סיני?

This question falls under the concept of אלו ואלו דברי אלקים חיים, similar to ב"ה and ב"ש that in one זמן we are נוהג like one while in another זמן we are נוהג like the other. The ב"י had a מלאך which revealed to him answers. The מלאך explained that הקב"ה believes in one שיטה, while ב"ד של מעלה believes in another שיטה.

Psychologists explain that people like to define things in boxes. If one would do so, one would see it as if one would be on a higher level while the other one would be on a lower level. Furthermore, ר"ת was established for people of greater level of שלמות, while רש"י was established for the המון עם. However, this is in reality not true, and it can not be understood to a human being. Since it falls under אלו ואלו דברי אלקים חיים, they are both אמת, although it is beyond our comprehension. Nevertheless, he explained that it can be compared to a diamond. When one looks at a diamond, there are many different facets. And even in one facet, depending on the way the light reflects off of it, there are many different colors that are presented.

To bring out the point in one more way, as follows: The תורה which is the מציאות of חיים, is really larger than what the אדם comprehends. Therefore, it is not such a question that when we look at the תורה, we are not able to comprehend the concept of having 2 pairs of תפילין; because in the אמיתות of תורה, it makes perfect sense. The only reason it does not make sense to us is because we are חסר in the ability to carry out the שלימות of תורה, and to be נוהג like בית שמאי.

Accordingly, the inquirer asked: Is Rebbi saying that the תורה was given to someone who was not human?

Rebbi responded: If we were on the מדרגה of משה and the קדמונים, then it is a different story. However, for us, since we are חסר, the answer is yes. Nowadays, we only have the ability to keep a certain aspect of the תורה; the little bit which is given to us.

Q6. What keeps Rebbi going?

A. First, I am not going to answer the question. Second, I do not know if I even know the answer to the question. And even if I would, then I still would not answer it. Third, it is not an answer which remained constant throughout my life. The thought that I had when I was 20

changed by the time I was 30. And the thought that I had when I was 30 changed by the time I was 40.

At times, Rebbi would tell תלמידים to write a mission statement for themselves. [This technique is used by life coaches.] However, one should not get caught up with this statement because as someone ages he may realize that what helped before, at present would be of no avail.

A תלמיד, who was around 18 years of age, once went to R' Weinberg, and asked him a question which had to deal with a matter which would be applicable a few years down the line. R' Weinberg, after hearing the תלמיד, responded with the following: If you have a question, and you want to ask it to someone else – who would you ask it to? Would you ask it to a person who understands you and is smart; or would you ask it to a person who is not smart and does not know how to give advice? After hearing this, the תלמיד had a blank expression; he was bewildered and confused. So R' Weinberg repeated his question. Again, the תלמיד did not understand R' Weinberg's question. After which, R' Weinberg told the בחור to go to R' Ezra. The תלמיד told R' Ezra how R' Weinberg responded to his inquiry, and wanted to know if R' Ezra could help. R' Ezra told him that he could not help unless he knows what the question is. At first, the תלמיד was bashful. However, after a week the תלמיד finally told R' Ezra the question. R' Ezra understood immediately why R' Weinberg told the בחור what he told him. R' Ezra explained as follows: Now you are 18. Later you will be 23. Why would you make a decision when you are 18 for a matter which has to do with the future? Why not wait until you become older and wiser, and only then make the decision?

Q7. Is it alright to learn שלא לשמה?

A. On the contrary. The מפרשים are מדייק that if one skips the step of לשמה, it is detrimental for his growth process. The גמרא (סנהדרין קה:) says:

לעולם יעסוק אדם בתורה ובמצוה אפילו שלא לשמה, שמתוך שלא לשמה בא לשמה.

לעולם – Always. There are no exceptions.

Statements made by Rebbi:

- The גאון ate at someone's house. The host told the גאון to please take food from the tray, and every time the גאון accepted the request. Eventually, the גאון became so nauseous that he

vomited. This happened because there is a הלכה that if a host offers you something you are not supposed to decline. After hearing this story, Rebbi was sure that it was fabricated. After all, both sides understand that the hosts want what is best for the guest. After many years, someone pointed out to Rebbi that in the הקדמה to a ספר published by the גאון's son, this story is told. Accordingly, it is probably right. Nevertheless, it is still hard to understand.

- אור זרוע writes that one is not מקיים מצוה of ישוב הארץ unless all of his money is coming from א"י. If he is being supported in some way from overseas, there is no מצוה.
- A בחור turned down a scholarship to one of the prestigious music schools to be able to learn in Yeshivah. He decided to not care about anything other than to learn תורה. When R' Ruderman heard about this, he told R' Ezra to tell the boy to continue playing while in Yeshivah. The boy continued to refuse, and R' Ruderman continued to demand this task. Finally, the בחור agreed to play for an hour a week. After doing this a few times, he told R' Ezra that this is distracting him from his learning. The בחור said that this is a tease and therefore he has to stop playing piano. R' Ruderman did not like the idea, but the boy did it anyways. R' Ruderman had explained to him that he has a talent for a reason. He should not waste it. [Fast forward: This guy is in Kollel and makes פרנסה on the side playing piano].
- When R' Ezra was a בחור, he once davened vasikin on top of Mosada. After davening, he met an elderly man. The elderly man asked R' Ezra where he is from, and he told him that he is from Baltimore. The man asked R' Ezra if he knows R' Ruderman. To which he responded yes. R' Ezra then asked this elderly man, how he knows R' Ruderman. He responded that he had learned in Slabodka. And there, R' Ruderman was nicknamed ים התלמוד – because he used to review תלמוד while swimming. R' Ruderman was addicted to learning, yet still went swimming. Rebbi does not know why R' Ruderman swam. It was either because the Alter told him to do it for health, or it was because he actually enjoyed it.
- Rabbi Epstein used to draw detailed paintings. Paintings that took hours to draw. His house was filled with these paintings on his walls. He had a talent of art and used it. He did not let it go to waste. R' Ezra does not know if he did it because this made him relaxed, or if it solely because he enjoyed. Whatever the case may be, he spent time using his talent.

- A grandchild of R' Epstein's חבר got engaged. [The grandchild is R' Ezra's son, and the חבר is R' Ezra's father-in-law]. When he heard about this, he said he had to go to the *vort* although he was frail and weak. He heard that his חבר אשת was on the other side of the מחיצה. Therefore, after wishing his חבר מזל טוב, he got up with both his canes and painfully walked past the מחיצה to be able to say מזל טוב to his חבר אשת. He explained that the גמרא⁴ says אשת חבר הרי היא כחבר. How can I not say מזל טוב? He rejected when R' Ezra offered to summon her. He said that he wanted to go out of his way. [R' Ezra called over his children to watch how a גדול acts.]

⁴ שבועות ל: 4

אני The

אני לדודי ודודי לי and מודה אני לפניך מלך חי

The “I” is not the body, talents, nor the מידות. Rather the “I” is the צלם אלקים in each and every one of us. If one would try to explain 'ד to someone, one would give descriptions: He is above time and space; He has מדת הרהמים and מדת הדין intertwined together. To make it very simple, just like one could only describe 'ד, but cannot actually define 'ד; so too, us – we cannot pinpoint the “I” because it is spiritual.

Slabodka emphasized the גדלות האדם, understanding that man is the greatest thing on earth. סוף מעשה במחשבה תחלה.

As little as we know about agriculture, we know even less about the self. By agriculture we know how to plant and sow. However, when it comes to the self, we do not know where to start to plant.

The “I” can be compared to the concept of the black hole. Scientists understand that “The Black Hole” exists. They know that everything surrounding it, including light, gets absorbed into it. Yet, when they do research, they find nothing – it is a black hole. They can describe it, and provide assumptions, but they cannot pinpoint it. So too by the self. It is there, but undefinable – because it is spiritual.

Although one cannot fully grasp the “I”, one can touch the tip of the iceberg. Picture a multistory building with an elevator shaft reaching all the floors. There is no elevator in the shaft; it is an empty shaft – it is hollow. Each floor of this tremendous building is another scenario in one's life. For example: One floor is on יו"כ at נעילה; one floor is at the pool; one floor is at home by yourself; one floor is at home with relatives. On each level, in each scenario – there is a different לבוש. In one, you might be more chilled (i.e. by the pool), while at another you might be extremely intense (i.e. יו"כ). This elevator that goes through all the floors is the “I”. The common denominator

of all the floors/scenarios is the “I”. The “I” at the pool is the same “I” at יו"כ – with just a different לבוש.

The best time to look for the אני is during one's down time – during a depression. Not only that, but it may not even be necessary to look for it when everything is going well. Depression is the best time to look for the “I” because one is not disillusioned. It is the easiest time to find the core of one's self. You are not thinking that you are something that you are not.

The גוף is not the “I”. Someone that is a vegetable is still an “I”. Similarly, a klutz does not have less of an “I”.

The נפש (personality/talents) does not evaluate the “I”. If one person is shy and scared of crowds – that does not mean he is a smaller “I” than someone who is outgoing. Rather it means that the guy who is outgoing has a different personality, and that is it. He can push his problems to the side better than others.

Psychologists believe that the “I” is dependent on the שכל. Why is one person more of an “I” because of his intelligence?¹

Many say that the נשמה is the “I”. But one says every morning בי – You placed this נשמה inside of me. How can the נשמה be the “I” if ד' places it inside of “me” every morning?

רוח is the “I”.² Explain wind. It is not possible. It is a SW current. But where in the SW does it start? No one can pinpoint the beginning.

גוף helps the “I” in the physical world, while the נשמה helps the “I” in the spiritual/רוחניות world. גוף is the כלי for the physical; נשמה is the כלי for the רוחניות.

In אלול, the common saying is אני לדודי ודודי לי. One first has to know the אני to start the process אני לדודי. People have a hard time to connect to ד' because they are lacking the אני. [It is not because ד' is foreign and abstract.]

¹ [Ed. note: The כוזרי (א, לט) mentions this idea:

אמר החבר: איני רוצה לומר אלא מעלה תפריד את בעליה פרידה עצמית, כהפרד הצמח מן הדומם והפרד אדם מן הבהמה, אבל הפרידה ברב ומעט אין לה תכלית, מפני שהיא פרידה מקרית, ואינה מעלה על דרך אמת]

² [Ed. note: רש"י (קהלת ה, ח) seems to agree to this. רש"י explains that a person does not have control over his רוח in his גוף so that the מלאך המות should not take it.]

Mission on Earth

הנחה – When a ראשון writes, he does not exaggerate; rather the words are chosen with preciseness.

This paper discusses how 3 different ראשונים explain man's purpose on earth. The 3 ראשונים are: רבינו יונה, the רמב"ן, and the גר"א. Although the גר"א is an אחרון, it is in our מסורה to consider him a ראשון.

The גר"א (משלי ד, יג) expounds on the words תרף נצרה כי היא חייך as follows: כי מה שאדם חי הוא כדי לשבר מה שלא שבר עד הנה אותו המדה, לכן צריך תמיד להתחזק, ואם לא יתחזק למה לו חיים. The גר"א is saying explicitly that the reason a person is living is to break his bad מידות.

The (שער שלישי, קנח) שיערי תשובה writes: כי עקר מה שקדשנו השם יתברך בתורתו ובמצותיו והבדילנו להיות לו לעם כדי לקדשו וליראה ממנו, ראוי שיהיו מקדישיו קדושים, בשגם הכלים שעובדים בהם לפני השם יתברך צריכים להיות קדש. And since one has to be the means of the accomplishment, he has to make sure that he is free of any מום. Just like the קרבנות in the בהמ"ק were קדושים, with no מומים, and just like a כהן was not able to have a מום while serving, the same has to be with us. When it comes to serving 'ד one has to be מום free. Since we are the vessels, and the means of the קדוש השם, we have to make sure that we are up to standards.

One can perhaps say that רבינו יונה and the גר"א are saying the same thing – that both are saying that one has to break his מידות. However, the third ראשון, the רמב"ן is obviously a different approach.

The רמב"ן (פרשת בא יג, טז ד"ה ולפיכך) writes: וכוונת כל המצות שנאמין באלוקינו ונודה אליו שהוא בראנו, והיא כוונת היצירה, שאין לנו טעם אחר ביצירה הראשונה, ואין א-ל עליון חפץ בתחתונים מלבד שידע האדם ויודה לאלוקיו שבראו. The רמב"ן is saying that there is no reason for the creation of man other than to realize the good 'ד does. One must appreciate the good 'ד does for him always. One must continually realize that 'ד is always giving, and therefore a person must constantly thank Him. This is what a person is doing

when he says מודה אני לפניך and מודים אנחנו לך. Appreciate what ד' has provided you; do not wish you had that which someone else has. One must change his mindset from one of deserving to one of appreciating.

One can say that these 3 ראשונים are arguing as to what is the main reason one is on earth: to be the vehicles of קדוש השם – שערי תשובה; מידות שבר – גר"א – and the רמב"ן – to admit and be grateful to ד'. After all, ראשונים argue in every other facet of תורה; why should this be different? However, Rebbe wants to suggest that there is no argument. Rather each ראשון is focusing on a different angle.

Anything in this world can be seen in a different way – depending the way one looks at it. For example: A diamond, if it is looked at one way, one color will present itself, while looking at it in another angle another color will be seen. When people perceive the same thing in different ways – both factors are true – but nonetheless, there is an underlying reality that creates these perceptions. This is the same thing with these ראשונים. Each ראשון is only focusing on one factor of the bigger picture.

יסוד החסידות ושורש העבודה התמימה הוא ← שיתברר ויתאמת אצל האדם מה חובתו: מסילת ישרים writes: בעולמו. One has many different factors that play a role in his life.

The רמב"ן is focusing on the aspect of בין אדם למקום. One must focus on his relationship with ד'. He must realize that everything comes from ד', and that he deserves nothing. The רבינו יונה is focusing on the aspect of בין אדם לעולמו. When one interacts with the world, he must make sure that he is representing כלל ישראל. The גר"א is focusing on בין אדם לעצמו. One must break his מידות to be the greatest that he can be. All these ראשונים are focusing on one factor of the overall picture as to why a person is on earth.¹

[Rebbe spoke out how תלמוד תורה is more fundamental than this, but I was not able to grasp it well enough to write.]

¹ [Ed. note: The מהרש"א (ב"ק ל.) writes:

ולפי שיש לאדם במעשיו הטובות ג' חלקים דהיינו טוב לשמים. וטוב לבריות. וטוב לעצמו. קאמר רב יהודה מאן דבעי למהוי חסידא לקיים מילי דנזיקין דאז יכול לתקן מעשיו שיהיה טוב לבריות ורבא קאמר דלקיים מילי דאבות דאז יתקן מעשיו שיהיה טוב לעצמו במדות ואמרי לה דלקיים מילי דברכות דאז יתקן שיהיה טוב לשמים וכל אחד מהני אמוראי נקט כל א' מהני ג' מיני חלוקים במעשים טובים של אדם]

Living the Present

There are 3 periods of time in one's lifetime: The עבר (past), the הווה (present), and the עתיד (future). Some say that people live too much in the present; however, R' Ezra suggests that people live too much in the past and the future. All physical experiences are lived for either the future or the past. One remembers how enjoyable the steak was the last time he ate it; or he wants to eat so that in the near future he can recall the experience of tasting the steak. Most of the time, people do things due to the past experiences, or because of the future anticipation.

When it comes to דבקות to הקב"ה, it would help one's self growth to focus on the now, instead of the past and future. All these periods are constantly on one's mind. One has to make sure he focuses on the present. In other words, when one is learning, focus on the fact that he is currently learning. Do not focus on the fact that this גמרא of דף has to be accomplished by the end of this day. Similarly, when it comes to תפילה. Do not focus on how I have to finish this תפילה, rather daven using the moment at hand.

When one focuses on the present, much stress and anxiety is removed. To bring out the point even in one's daily life: Let us say one is eating with a group of friends. He should enjoy the time that he is around the table. He should not think about the future – will this guy like me in the future, rather enjoy the moment at hand.

שבת

Each day has a זיווג. Sunday/Wednesday – sun/moon. (יא, ח או יב, ה) מדרש – Monday/Thursday – עוף\שמים. Tuesday/Friday – אדם ובהמה. Shabbos was alone. הקב"ה told that ב"י will be its שבת.

What is the common denominator between שבת and כלל ישראל?

There were 6 days of בריאה. Shabbos is the שביטה of מלאכה. We are the people of the בריאה that are שובת on the שבת. We do מלאכה on the 6 days of the week, and stop on Shabbos, just like the בריאה which was in formation for 6 days and stopped on Shabbos.

ה' created the world for the צלם אלקים, and the משכן is the מקום where we create השראת השכינה. Therefore, the ל"ט מלאכות are based on the work used for the משכן. Because the same way 'ד is שובת from creating a מקום for the צלם אלקים, we are שובת from the מלאכות of creating a מקום for השראת השכינה.

What does שובת mean?

By the creation of the world, 'ד had let the 7th day to just be. So too, us. On שבת, we have to be at one with our self. שביטה is a state of not having any gadgets nor other outside influences, and to just be with the self.

To bring out the point. When one plans for a vacation, he tries to make a packed day – going places and doing things, non-stop action the entire day. This is not שביטה. שביטה is exact opposite. It is doing absolutely nothing; it is the state to just be.

Reoccurring Pattern

There is a reoccurring pattern in Judaism, consisting of 3 parts. The basic idea is that 'ד is the creator of the world, He is the משגיח of the world, and one day there will be a גאולה. Depending on the context, this has to be changed, but this concept is more or less the same. This can also be expressed as היה הוה ויהיה. To elaborate: Before 'ד created earth, He was the only existence – היה. Then, 'ד created man. This is today's world – הוה. In the future – לעתיד לבא, 'ד will once again be recognized as the only existence – יהיה.¹

Starting with the daily davening.

This pattern is found in the 3 ברכות of ק"ש. The first ברכה discusses 'ד's sovereignty. By בורא we say: בורא את הכל, המלך המרומם לבדו מאז, המלך הגדול הגבור והנורא שחרית; and at מעריב we say: בורא כלל ישראל 'ד should continuously shower with love and allow us to understand the תורה in our daily lives. The third ברכה discusses the future where 'ד will be fully recognized:

ומלכתו ואמונתו לעד קימת; פודנו ומצילנו מעולם שמך אין אלקים זולתך; גאל ישראל; שומר עמו ישראל לעד.

This also applies to the 3 פרשיות of שמע. The first פרשה discusses 'ד's oneness; קבלת עול. The second paragraph, והיה אם שמע, discusses שכר ועונש.² The last paragraph, ויאמר, mentions: אני 'ד אלקיכם אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלקים אני 'ד אלקיכם; which once again discusses His oneness through גאולה.

This pattern is also found in ובא לציון by the words: קדוש קדוש קדוש. תרגום יונתן explains that the first קדוש conveys that 'ד is the creator; He is the one in the heavens. The second קדוש conveys

¹ [Ed. note: See (בלק כג, כא ד"ה ותרועת מלך בו)]

² The רמב"ן (last פסוק in פרשת בא) explains that most people believe that the world was created by 'ד. However, they argue that 'ד does not care about them, He is not משגיח a person's daily life, and that He does not carry out שכר ועונש.

that 'ד is on earth and all powerful. The third קדוש conveys that 'ד will be forever, and that His glory is known among everyone.

This pattern can be found in the daily עמידה, both in the bigger picture (the entire עמידה) and in the first 3 ברכות.

This is seen throughout the entire עמידה, as follows: The first 3 ברכות focus on 'ד's oneness and power. The middle set focuses on the בקשות with which we ask 'ד to help us in our daily lives. The last 3 ברכות focus on the future. It is easy to understand why רצה...ותחזנה שים שלום and רצה...ותחזנה (everyone will live in peace) represent the future. The difficult one to figure out is מודים. Nevertheless, R' Ezra said that he has an explanation as to why this represents the future.

Focusing on the first 3 ברכות, it can be seen as follows: The first ברכה explains how 'ד is all powerful – וקונה הכל. The second ברכה concentrates on recurring daily events; i.e. living, dying, healing, etc... The last ברכה describes how 'ד is קדוש and how He is praised by His subjects.³

To zoom in more into the first ברכה: It says הגדול הגבור והנורא. The greatness (גדול) refers to 'ד being all powerful. הגבור refers to 'ד being in charge of daily affairs. And הנורא refers to 'ד's glory and that it is awesome.

R' Ruderman would apply this concept to the 3 עמידות of שבת. At מעריב, הכל ויכלו alludes to 'ד as the only one. At שחרית, משה ישמה משה alludes to מ"ת. And at מנחה, אתה אחד alludes to ימות משיח, when 'ד will be one again.

This pattern is also found by the אבות. אברהם realized the existence of הקב"ה. אברהם looked at the בריאה and realized that there must be a creator. יצחק was willing to give himself over as a קרבן for his creator. Last, although יעקב is the אב of גלות, he is also responsible for the גאולה. The נצח ישראל לא ישקר and יעקב אבינו לא מת states גמרא (תענית ה:).

In a similar vein, this pattern is seen in the שלש רגלים.⁴ The first is פסח. This is where 'ד revealed Himself as the one in charge of the entire world. There were מכות and סוף קריעת ים סוף. Next is שבועות. This is where כלל ישראל received the תורה. The only way to connect to 'ד in today's world is via the תורה. Last is סוכות. In the future, 'ד will tell the גוים to fulfill one מצוה – the מצוה of סוכה. However, at that time 'ד will remove the sun from its sheath making it unbearable to sit in the shade, and they will forfeit their מצוה.⁵ In addition, the גמרא (ב"ב עה.) states:

³ [Ed. note: See א טו, ראשית טו, א]

⁴ [Ed. note: See א"ח תיז]

⁵ ע' ע"ז ג. וז"ל: מיד כל אחד [ואחד] נוטל והולך ועושה סוכה בראש גגו והקדוש ברוך הוא מקדיר עליהם חמה בתקופת תמוז וכל אחד ואחד מבעט בסוכתו ויוצא

ואמר רבה א"ר יוחנן עתיד הקב"ה לעשות סוכה לצדיקים מעורו של לויתן, שנא' (איוב מ) התמלא בסוכות עורו.

This pattern is also found by the sounding of the שופר on ראש השנה. The first is תקיעה. The long blast represents the totality of ד's presence in the world. The middle sounds – שברים and תרועה – are broken up, representing when ד's presence in the world is not so clear. And the last blast is תקיעה, which is the clarity that will occupy the world in the future.

This is why ובכן תן פחדך is placed in the third ברכה of the עמידה of the נוראים, because it is discussing the future when all will recognize הקב"ה as the one and only.

קריאת שמע

Part 1

The first ברכה of ק"ש – by day and night – praises ד' for the בריאה. The second ברכה speaks about the קורבה ואהבה there is between ד' and כלל ישראל. The third ברכה is about גאולת ישראל.

The first and second פרשה of ק"ש are similar, and the nature of each is understood. The first פרשה is the יסוד of ד' → אהדות ומציאות, and the second פרשה is the יסוד of שכר ועונש. Both of them speak about tying תפילין on the arm and on the head, and writing מזוזות within the gates and houses.

But what is the nature of פרשת ציצית?

ציצית remind a person of all the מצות, and therefore it is more יסודי than "והיה". At the end of this פרשה, the תורה deviates and mentions יצ"מ, which is the same topic to that of the third ברכה of גאולת ישראל. The bridge between והיה and the third ברכה is this פרשה of ויאמר.

In ויצב, the words: הדבר הזה עלינו לעולם ועד are going on the last words of לא קאי על השכינה אלא קאי אהדבר that ויצב writes about (ברכות יב). [Although אני ד' אלקיכם → ויאמר, this means that one should not read אני ד' אלקיכם אמת ויצב as one long sentence. 'תוס' is saying that אמת is new statement saying that what was just said (הדבר הזה) is אמת.] By day, the גאולה we are referring to is the ongoing one now, as opposed to night which is in reference to the one which had happened.

Based on the above, this explains why 2 ברכות are before ק"ש, and the third one is afterwards. There is a concept לסמוך גאולה לתפילה. Accordingly, ברכת גאל ישראל, and תפילה, before it is שמע which discusses גאולה at the end.

In a similar vein, the reason אהבה רבה is close to שמע is in order to have עמו ישראל next to ואהבת.

Part 2

In the second ברכה of ק"ש, the mention of אהבה is numerous. This is so because we have to realize that ד' is a loving Father. In addition, תורה is also mentioned many times. Although we have to realize that we are far away from understanding the depths of תורה, especially when compared to the past generations; nevertheless, we must appreciate that we are still studying the same תורה that משה רבינו studied. We have a privilege to learn the תורה. We have to use the תורה to help us in our relationship with ד'. We are in a relationship with Hashem – ה' הוא – ישראל ואורייתא וקב"ה. In a relationship the two sides have to give to each other. We build a connection with ד' through the תורה.

Dating – Conceptual

When one begins to date, he must ask himself: "Am I ready to get married?" One should not rationalize as follows: "It will take me a long time to date, hence by the time I find the right girl, I will be ready". Because if one does find the right girl early in the game, he will backdown, and this is not right to the girl.¹

How do I know if I am ready to get married?

If one thinks that he should get married to remove תאוה and הרהור, he must realize that it will not leave.

The יסוד is that I am ready to accept responsibility of marriage. Marriage is the biggest responsibility in one's life.

There is much אחריות that comes with marriage. In a בכור's world, the first thing which comes to thought is the monetary aspect. After all, when he takes the pen, yarmulke, or סודר at the signing of the כתובה, he is committing himself to support his wife under all conditions. Therefore, if his wife changes her mind after marriage and decides to stop working, the husband is obligated to go out and make a living. He cannot have טענות on his in-laws or his wife for the lack of support even if they committed to do so.

Although there is much אחריות in the monetary aspect, this is not the biggest אחריות. On the scale of things, this is towards the smaller end of אחריות.

When one gets married, he must realize that he is taking control and responsibility of the בית.

Rav Ezra spoke to a famous marriage counselor a few years back. R' Ezra told him that nowadays ראשונה is 4 to 5 years. To which, the person responded to R' Ezra that he is totally

¹ [Ed. note: See (חלק אבן העזר, תשובה א) שו"ת מהר"ם שיק where the שואל wants to know if he should go out with a certain girl because he knows that if he waits more time he will get a better שידוך.]

wrong. The person said that nowadays שנה ראשונה is 10 to 12 years. שנה ראשונה is not a 365 day cycle and then it is finished, rather it is a long process.

A בעל הבית is a sort of מלכות. Accordingly, you must סובל it all.

You are marrying a נקבה, a different חפצה, a different בריאה. The parties in the marriage have extremely different outlooks on life. She is dependent on you in all aspects of the marriage; e.g. physical intimacy, and advice. אל אשר תשוקתך – she will need your support. She needs your involvement. It is important to her, so you must give a שימת לב.

Many בכורים complain after marriage that his wife has changed drastically. The בכור will say that one of the reasons he married this girl is because he saw how she was self-sufficient, confident, and other such attributes. However, after marriage she became a person who is so dependent. Beforehand, she would arrange an entire affair by herself, but now she needs her husband. Now, she asks for advice on every little thing. This is normal; it is because she is dependent on you.

When one goes shopping and has to make a decision which dishes looks better in the apartment, the man has to do it with care and compassion. To his wife this decision is important.

One has to realize that a woman's speech is extremely different than what men are used to. This is particularly hard for a ישיבה guy, who is trained in looking out for an extra word in רש"י. When it comes to women, they say one thing, but mean something totally different.

For example: One night you will come home, and your wife will tell you: “We never go out for dinner.” At this time, you will be thinking to yourself the following: We went out earlier this week, we went out twice last week, and we always go out. What is this fabrication that we never go out? However, what she is really saying is as follows: For whatever reason, I was not able to make dinner tonight (e.g., I was too tired; I mistakenly burnt the supper). Therefore, I was hoping that you would have offered to go out for dinner when you came home. But since you did not offer; therefore, I am telling you that you want to go out. And for some strange reason you hear: “We never go out for dinner.”

There is a well know story of a גדול who went to a doctor and said “our leg is hurting” when it was just his wife. This story is usually said to bring out the point that one has to feel that he and his wife are one. However, Rebbi suggests that this concept only applies much further down in marriage.

In truth, Rabbi believes that everyone misinterprets the story. Rabbi suggests that what probably happened was that it was a male doctor, and because of צניעות reasons he said “our” instead of “hers”.²

Anyhow, Rabbi believes that marriage is the opposite of this story. One must realize that he and his wife are two different people. The biggest challenge is the acceptance of the differences and be responsible for someone who is different from what I imagined. When you get engaged, there is a real person on the other end. Accordingly, there are many differences. Simply speaking the influence of your background. Some you will like, while others you will not like. Accept and embrace the differences. This is nothing what you are used to. In yeshivah if you do not like your roommate or chavrusha, you change after one zman. By marriage you are stuck. If you are fantasizing that she will be perfect, continue to fantasize. You think like this because in your fantasies you are perfect, therefore, you want someone like you. If this is your mindset, remain single and continue to fantasize.

When one gets married, emotions are hard at work. The emotions are tested in ways like you have never been tested before. One example is that you only want to say “I love you” when you feel like it; however, she wants to hear it all the time.

If marriage is so bad, why do it?

It is through all these challenges and אחריות which makes a בחור an איש. When one is a בחור, he is not really living. It can be compared to a fetus in his mother's womb. Just as one would say that an embryo is not really alive, so too an individual who is single is not really alive compared to when he gets married. As the גמרא says (יבמות סב):

א"ר חנילאי כל אדם שאין לו אשה שרוי בלא שמחה בלא ברכה בלא טובה... במערבא אמרי בלא תורה בלא חומה
A man that is single has freedom. He can go to sleep when he wants; stay an extra hour in the בית
מדרש after מעריב if he wants; and wake up late if he wants. This is not so once he gets married. He
has full responsibility to his wife. Accordingly, if a person promised his wife to be home after
מעריב, and then sees a friend who he has not seen in many years, he must dismiss his friend.
Similarly, if one has a best friend's wedding, and the wife is not up to going, and she wants you to
stay home with her, you must miss your best friend's wedding. Real life begins when walking
down to the חופה.

² [Ed. note: The רמב"ן (שמות י, יז) says that when משה and אהרן came in front of פרעה, משה did not speak in a plural
[לא יוציא שקר מפיו לשון].]

The most important thing children must see is that the marriage is one of peace and harmony.

Dating – Practical

The most important piece of advice is to have a mentor while dating. The person should be trustworthy, married for more than a few years, and has common sense. In addition, it should be someone who you will have face time. Therefore, a *yungerlite* is perfect.

There are a few reasons: First, a Rebbi's time is not as flexible as that of a *yungerlite*. Second, there will be some questions that you will feel more comfortable to ask a *yungerlite*, which would not be the case with a Rebbi (e.g. where should I go; what should I say).

In a similar vein, even if your parents are on the same hashkafah wavelength as you, and they *chap* you, it is still better to have a *yungerlite*. There are some issues that are very sensitive which are better to not speak with parents about. For example: Let's say that it is a bothersome issue which is real, and then you marry her. Now the parents know of that issue, which is not so good.

There is an advantage to date a girl with the same background, although it is not a *מעכב* to not. There are many wonderful marriages that come about from people with very different backgrounds. The reason to date a girl with a similar background is that you understand each other better. When a girl says that she lives simply, it has a very different meaning when it comes from a girl from a rich socioeconomic background vs. one who comes from a poor socioeconomic background.

When looking at a resume, pay attention to the facts. Look at the schools she had attended, the places where her father davens and works, and where the siblings are. People do not lie about facts. Facts are accurate. Accordingly, one can paint a correct picture where the family is standing by connecting the facts.

On the other hand, descriptions can be skewed. First, what one person describes may mean one thing but sound totally different. Or people could be lying for a good reason (i.e. they think it will work out anyways), and know how to describe the girl with the correct words so that you say yes to go out.

As to the amount of time one should spend on researching the girl, R' Ezra is indifferent. Some spend much time, while others spend very little.

Last, do not dismiss a girl because she lives far away; you never know where your *barshert* is.

Dating process

There are many advantages to having breaks. Relationships that could go very far become spoiled due to the lack of breaks.

One should make the first 2 dates planned out and close to each other. Afterwards space them out. This is especially true when flying to meet a girl.

The primary issues can be organized into 3 categories: The 3 categories are usually in ascending order. As one gets more involved in the relationship, one can ascend to the next level.

A) Personality:

One has to be comfortable with her personality. To provide a few examples: attractive, sense of humor, understanding each other.

One should not focus too much on this as the relationship progresses. This is the focus on the first few dates. Since the purpose on the first few dates is to see if you enjoy being around each other, it has to be comfortable for both. The more comfortable both parties are, the more real each person can be. When the tensivity is dropped, this enables each person to understand each other.

R' Ezra also explained that when it comes to personality, it may not be like you expected, but it is still perfect. For example: You want a loud and with-it girl. Although this girl may not have it, since you are so impressed with her care for another person, you over look the other things.

B) Value System:

This is the discussion when you are a few dates in. This includes: internet; which type of Rabbi you would want to affiliate yourself with; which type of school will the children attend. However, there are some issues in this category which should be checked out beforehand. For example: If you want a wife that will work and you will be in kollel, then make sure she does not want to be a stay home mom.

C) Character:

The later stages in dating should be hinging on this. A good marriage is a partnership where you will be facing challenges together; i.e. raising children. She has to be a life partner that will

help navigate you through the situations. This includes that she can overcome obstacles, she is confident, and she is comfortable with the self. She has to be a person who is real.

When it comes time to make the decision, many bochurim get Bochuridis. They start to become uncertain. An emotional connection is not central in order to make a commitment. This is not needed for a successful marriage. Many marriages are entered without the emotional connection, and it gets built as time goes on.

The more you are examining the other person the harder it is to build a relationship. Realize that she is a person, and therefore she will have faults. You have to change your mindset as you progress in the dating. Using the Yeshivish sprach: She has to change from a *cheftza* to a *gavra*. See the other person as a person, not as someone without faults. Accept the person as she is.