כב אדר ב, תשעו April 1, 2016 פרשת שמיני/פרה

 It is all in the Torah

The Gra[[1]](#footnote-2)tells us:‘the rule is that all that was, is and will be until the end of time is included in the Torah from בראשית (first Pasuk in Breishis) until לעיני כל ישראל (last Pasuk in וזאת הברכה). Not in a general sense rather the detailsof every species, each person individually and the most minute detailsof all that will happen to him from his birth until his death. Similarly, each species of animal, every living creature, every plant and mineral including its smallest details and each species and member of that species forever and everything that will happen to them and their roots.’The Ramban[[2]](#footnote-3) writes all that was transmitted to Moshewas written in the Torah explicitly or in hints within the words or by Gematria, in the forms or crowns of the letters. Additionally, the Torah is explained on 4 levels, known as פרדס-פשט, רמז, דרוש, סוד. In a similar fashion, the Ramak[[3]](#footnote-4)(1522-1570) writes the secrets of our holy Torah are revealed through knowledge of combinations, Gematria, switching letters, 1st and last letters of words, beginning or end of Pesukim, skipping of letters and letter combinations.We need to live withהפוך בה הפוך בה דכולה בה; delve in it and continue to delve in it for everything is in it.[[4]](#footnote-5)

We are taught that we can only eat fish that have fins and scales.[[5]](#footnote-6) The Mishna[[6]](#footnote-7) teaches any fish that has scales has fins, but there can be a fish that has fins without scales. Therefore, if we find a fish with scales, even if it doesn’t have fins at the moment, it may be eaten. This is because it had fins and fell off or it will grow fins.[[7]](#footnote-8) How could the חכמיםbe so sure of this? Maybe on a different continent there would be a fish without fins but has scales? Today, there are 30,000 species of fish and not one has only scales without fins!

This is nothing to be amazed by because since the Torah said it, it must be that wayas the Midrash[[8]](#footnote-9) tells us thatHashem looked into the Torah and created the world. Consequently, anything in the world is the way it is because it is sourced in the Torah.[[9]](#footnote-10)

The Gemara[[10]](#footnote-11) records that Rabban Gamliel said that he had a tradition that the renewal of the moontook place not before 29 days, 12 hours, 2/3 of an hour and 73 parts of an hour(which equals 793 parts) from the previous one.[[11]](#footnote-12) So the new moon occurs every 29 days, 12 hours and 793 parts. That is, every 29.530594 days. Recently, NASA came up with their calculation of the time between one moon and the next: 29.530588.[[12]](#footnote-13)That is nearly identical. Yet ourחכמים told this to us thousands of years ago, without the technology that is available nowadays to help us with this.

In another astounding revelation the Midrash foretells that theKoselMaaravi will never be destroyed.[[13]](#footnote-14) This is astonishing since in the past 2,000 years,Yerushalayim has been conquered 18 times in addition to being hit by an earthquake (in the year 747).[[14]](#footnote-15) This prophecy is reinforced by the fact that Yerushalayim and the BeisHamikdash with its walls were completely destroyed by the enemies and as it saysציון שדה...יער; Tzion will be plowed over like a field, Yerushalayim will become heaps of rubble and the Temple Mount will become like stone heaps in the forest.[[15]](#footnote-16)

Any doubts that the Torah is of Divine origin?!

 \*\*\*\*\*\*\*\*\*\*\*\*\*\*

 Speak or silence

 Hashem created us with two lips to allude to the twofunctions of the mouth: to speak in Torah and to be silent as in וכאלם לא יפתח פיו; like a mute who doesn’t open his mouth.[[16]](#footnote-17) These two are represented by Moshe and Ahron. Moshe symbolizes Torah since he gave the Torah to us.[[17]](#footnote-18)Ahron, on the other hand, symbolizes silence as it states in ourParshaוידם אהרן.[[18]](#footnote-19) It is not for naught that we requestאלה-י נצור לשוני מרע...מרמה; guard my tongue from evil and my lips from speaking deceitfully.

One who uses a calling card knows that his minutes are limited. He therefore doesn’t speak unnecessarily. Indeed, the Rambam tells us that Rebbi never spoke שיחה בטילה; idle chatter.[[19]](#footnote-20)The AvodasYisraelsays וכל כלי פתוח...טמא הוא[[20]](#footnote-21); any vessel that has no cover fastened to it is contaminated, refers to the mouth. It therefore can be interpreted that one who has that type of mouth, is a sign he is impure.We need to realize יחיל ה' מדבר קדש-[[21]](#footnote-22)Hashem yearns (יחיל) to hear holy words from us, says R’ Michel Zilichover.

In whose portion is the BeisHamikdash found? Binyomin. Why? Because he used his mouth properly, as the Midrash tells us.[[22]](#footnote-23) This is what the BeisHamikdash is as it is called תל תלפיות because תל שכל פיות פונים; the hill to which all mouths turn.[[23]](#footnote-24)

The Chofetz Chaim would say just as with weapons one needs to keep it fresh for it to always be available to use, the same is with our mouth as this is our weapon- אין כחו אלא בפיו; our power is with the mouth.[[24]](#footnote-25)

 \*\*\*\*\*\*\*\*\*\*\*\*\*\*\*

 Why do we do it

The pig is listed among the non-kosher animals in our Parsha.[[25]](#footnote-26)Elsewhere, Rashi tells us one shouldn’t say that I am disgusted by pork (pig meat)…rather I wish I could eat it but Hashem decreed upon me not to.[[26]](#footnote-27) Looking at it from this perspective, we can view our service of Hashem in a different light. When we act in accordance to what we are commanded, it has been suggested that we should repeat to ourselves we are doing this because it is a decree of Hashem.

In this light, after Pessachthe Gra would make a special effort to taste Chametzin addition to refraining from eating Matza with which he fulfilled his obligation with on Pesach. This was to show it was not for his pleasure rather because it was a decree of Hashem.[[27]](#footnote-28)Likewise, the SanzerRebbe would make Havdalaafter Pesach with beer.[[28]](#footnote-29)

\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*

Giving it your all

In the beginning of creation, we know thatKayin and Hevel each brought Korbonos. What was the difference in what they brought? How should one bring a Korbon?

Hevel brought it from the best, the choicest-מבכרות צאנו ומחחלבהן.[[29]](#footnote-30)Rearranging the letters of הבל it spells הלבsince he brought it with a good heart from the love of the Mitzva and Hashem. He therefore did it in a nice way. This is why Hashem turned to his Korbon.

If it is done in the opposite way, we can apply the Pasukחקים לא טובים; decrees that were not good.[[30]](#footnote-31) This is just as Kayin broughthis Korbonfrom inferior quality[[31]](#footnote-32)since he just wants to fulfill the Mitzva, to get by. For this reason, Hashem didn’t turn to his Korbon. So Hashem says to him למה חרה לך- why are you annoyed that I didn’t accept your Korbon.אם תיטיב- if you do Mitzvos with happiness and a good heart then שאת - I will lift up that Mitzva very high as it is pleasing to me. If not- ואם לא תיטיב, then לפתח חטאת רבץ, sin crouches.[[32]](#footnote-33)

How is this rectified? To do Mitzvos in a nice way. For this reason, the first letters of **נ**אוה **ק**דש **י**-ה-ו-הspell קין.[[33]](#footnote-34)This idea is stated by the Rambam who writes[[34]](#footnote-35)thatalthough they are allkosher for Menachos, one should bring the best. This applies to everything we do for Hashem. We should feed the poor from the best of our food, buy a nice Esrog, build a nice Shul and so on and as it says כל חלב לה'.[[35]](#footnote-36)With this we can fulfill זה א-לי ואנוהו, to beautify oneself before Hashem in Mitzvos.[[36]](#footnote-37)

 \*\*\*\*\*\*\*\*\*\*\*\*\*\*

There are four levels to creation– דומם; inanimate objects, צומח; plant life, חי; animals and מדבר; humans.[[37]](#footnote-38)These four get elevated throughKorbonos. The salt of the Korbon- [[38]](#footnote-39)על כל קרבנך תקריב מלח- represents the דומם. The צומח is the נסכים; libations.Representing the חי is the animal. Finally, the מדבר is the person who brings the Korbon as well as the Kohen who offers it on his behalf.

A non-Jewish tourist at the Kosel once expressed to a Jew there, that he had been waiting to come to this ancient Temple site for a long time. He wanted to know if there would be any sacrifices that day. The Jew responded “not now but perhaps later today.” This is the attitude we should live with. Let us anticipate the day when these Parshiyos of Karbonos will be a reality.

לעילוי נשמת בן ציון חיים בן אביגדור הכהן

To receive this on a weekly email, feedback, comments or to support this publication please contactYehoshua Alt at parshadt28@gmail.

1. SifraDitzniusa, 5 [↑](#footnote-ref-2)
2. Hakdama to Chumash (PesichasHaramban) [↑](#footnote-ref-3)
3. PardesRimonim. Thisis a Sefer on the fundamentals of Kabbala. It was condensed by the Rama Mipano into PelachHarimonim. Parenthetically, the Arizal testified to seeing a pillar of fire proceeding before the coffin at the Ramak’sfuneral (see Kesubos 17a). [↑](#footnote-ref-4)
4. Avos 5:26. In a similar vein, the Gemara says מי איכא מידי... דלא רמיזי באורייתא; is there anything…not alluded to in the Torah (Taanis 9a). [↑](#footnote-ref-5)
5. Vayikra 11:9 [↑](#footnote-ref-6)
6. Nida 51b [↑](#footnote-ref-7)
7. Rambam, MaachalosAsuros 1:24 [↑](#footnote-ref-8)
8. Breishis Raba 1:1 [↑](#footnote-ref-9)
9. It should be shocking to us if it wouldn’t be that way. And if something the Torah says doesn’t fit with science or the like, the problem is that science has it wrong, not the Torah. It will just take some time until that is revealed. [↑](#footnote-ref-10)
10. Rosh Hashana 25a [↑](#footnote-ref-11)
11. An hour is divided into 1,080 parts (Rambam,KidushHachodesh 6:2). So 2/3 of an hour with adding 73 is 793 parts. [↑](#footnote-ref-12)
12. Ridpath, Dictionary of Astronomy, Oxford Press, 1997 [↑](#footnote-ref-13)
13. ShirHashirimRabba 2:4. Also see EichaRabba 1:31. In a similar vein, R’ Acha (ShemosRabba 2:2) said that the Shechinadid not depart form the Kosel. [↑](#footnote-ref-14)
14. The following is the list: 70 C.E.- Titus destroyed Yerushalayim and the BeisHamikdash. In the year 135, the destruction was caused by Emperor Hadrain. 324- Conquered by the Byzantines. 614- Persians conquered it. 628- Recaptured by the Byzantines. 638- Conquered by the Moslems. 720- Conquered by the Moslem Abisaid. 1000- Conquered by the Moslem Fatimids. 1070- Conquered by the Turks. 1098- Recaptured by the Moslem Fatimids. 1099- Conquered by the Crusaders. 1187- Conquered by Saladin. 1229- Conquered by Frederick the 2nd. 1244- Conquered and destroyed by the Ayyoubid dynasty. 1260- Conquered by the Mamelukes. 1516- Conquered by the Turkish Ottoman Empire. 1917- Conquered by the British. 1948- The Jordanian Arab legion conquered the Old city. [↑](#footnote-ref-15)
15. Micha 3:12 [↑](#footnote-ref-16)
16. Tehilllim 38:14 [↑](#footnote-ref-17)
17. Tosafos (Sota 21a, Tosafoss.v. זה) says that a TalmidChochom is תורתו אומנתו, is always thinking in Torah and doesn’t walk four Amos without Torah. All the more so, this applies to Moshe. [↑](#footnote-ref-18)
18. Vayikra 11:3. Silence is appropriate at times as it can increase Shalom Bayis, prevent the many sins caused by negative speech and so on. The Mishna Brura (124:27) quotes from the Kol Bo: woe to the men who speak byChazarasHashatz because we have seen shuls destroyed because of this. [↑](#footnote-ref-19)
19. Rambam, Daos 2:4 [↑](#footnote-ref-20)
20. Bamidbar 19:15 [↑](#footnote-ref-21)
21. SichosBiavodas Hashem, p 98. Tehillim 29. [↑](#footnote-ref-22)
22. Tanchuma, Vayeitzei, 6 [↑](#footnote-ref-23)
23. See KitzurShulchanAruch 18:10. The Grapoints out that תלפיותis a contraction of תל פיות, plural- referring to Torah and Tefila. This is what BeisHamikdash is as from there teaching comes forth- Torah (Taanis 16a), in addition to being a place of Tefila- והביאותים...בבית תפלתי...בית תפלה (Yeshaya 56:7). [↑](#footnote-ref-24)
24. Bamidbar 22:4, Rashi [↑](#footnote-ref-25)
25. 11:7 [↑](#footnote-ref-26)
26. Vayikra 20:26, Rashi [↑](#footnote-ref-27)
27. MaaseRav, 185 [↑](#footnote-ref-28)
28. TaamaiMinhagim, pg 249 [↑](#footnote-ref-29)
29. Breishis 4:4 [↑](#footnote-ref-30)
30. Yechezkal 20:25. Siduro Shel Shabbos 5,1,7. [↑](#footnote-ref-31)
31. Breishis 4:3, Rashi [↑](#footnote-ref-32)
32. Breishis 4:6-7 [↑](#footnote-ref-33)
33. Tehillim 93:5 [↑](#footnote-ref-34)
34. איסורי מזבח, 7:11 [↑](#footnote-ref-35)
35. Vayikra 3:16. חלב refers to the best as in חלב הארץ (Breishis45:18, see Rashi). [↑](#footnote-ref-36)
36. Shemos 15:2. Shabbos 133b [↑](#footnote-ref-37)
37. See ShaareiKedusha 1:2 [↑](#footnote-ref-38)
38. Vayikra 2:13 [↑](#footnote-ref-39)