כט אדר ב, תשעו April 8, 2016

 פרשת תזריע/החדש

The month of kindness

Analyzing the months of Tishrei (beginning of the year) and Nissan (first of the 12 months) we notice they are opposites. Tishrei is associated with דין; judgement, as that is when we are judged (Rosh Hashana, Yom Kippur). This is felt even in nature at that time as that is when plant life begins to die, the birds migrate, the cold weather starts and so on. This is indicated in the letters of תשרי as they are in the reverse order of the א-ב (ת is the last letter, then is ש and so on), symbolizing דין. As for the last letter- the י, that is the letter of thought and as Tosafos says in Tishrei the world was created in thought.[[1]](#footnote-2)

Nissan on the other hand is connected to Chessed as we left Mitzrayim although we didn’t deserve it. Additionally, that is when the Yam Suf split. This is also felt in the atmosphere at that juncture as that is when nature blossoms, the good weather begins and the like.[[2]](#footnote-3) In this month of Chessed, we should merit the long awaited Geula.

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 Ask!

Our religion differs from others in that we encourage questions and as it says כי שאל נא לימים ראשונים וגו'; inquire now regarding the early days that preceded you…, and שאל אביך ויגדך וגו'; ask your father and he will tell you….[[3]](#footnote-4) This is what we do by the Seder as we encourage the children to ask questions.

Indeed, the word חכמה is comprised of the words כח מה, the power of questions. The more we inquire, the more smart we can become. Indeed, many have become converts and Baalai Teshuva because of the power of the question.

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 The first haircut

The custom among manyis to give a child his first haircut at the age of 3. Many go to Meiron to the grave of R’ Shimon Bar Yochai to do this. In fact, the Arizal[[4]](#footnote-5) took his young son with his family to the grave of R’ Shimon Bar Yochai and gave him a haircut (Upshrein[[5]](#footnote-6)) there on Lag Baomer, followed by a celebration. This is called a חאלאקע (Chalaka)- from the term[[6]](#footnote-7)איש חלק; smooth-skinned man,sincewhen one has an Upsherin, he now has a smooth head.

We have a principle known as a [[7]](#footnote-8)ערלה; the first 3 years of a newly planted tree or its grafted shoots, is forbidden for use. Since man is compared to the tree of the field-כי האדם עץ השדה[[8]](#footnote-9)- we therefore don’t touchhis hair for the first 3 years.In the fourth year all its fruit isקדש הלולים לה'; sanctified to laud Hashem. So too, on the beginning of the 4th year of a child, he is dedicated to Hashem as we introduce him to the Torah.[[9]](#footnote-10) Indeed, this is why we have a celebration by an Upsherin.

In this week’s Parsha we find an allusion to this custom in the word והתגלח, which is written with a peculiarly large ג.[[10]](#footnote-11)This alludes to that at age 3 (as ג has a Gematria of 3), we do והתגלח, give a haircut.

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The sale and enslavement

During the Seder at כרפס, we dip in salt water. This alludes to the selling of Yosef as his tunic was dipped in blood.[[11]](#footnote-12) Actually, this is hinted to in the word כרפס as כרmeans to sell as inאשר כריתי לי .[[12]](#footnote-13)פס, on the other hand, is associated with פסיםas the כתנת פסים; fine woolen tunic,was dipped into blood.[[13]](#footnote-14)It therefore comes as no surprise that when Rashi[[14]](#footnote-15) explains the פסיםכתנת, he uses the term כרפס.

The Gemara[[15]](#footnote-16) teaches that one should never treat one son differently (preferential treatment) than his other sons since it is because of two Selaim’s weight of fine wool that Yaakov gave to Yosef (כתנת פסים) over the brothers, they became jealous of him and our forefathers descended to Mitzraim. The two Selaim hints to[[16]](#footnote-17)מלה בסלע משתוקא בתרין; if a word is worth a Sela, then silence is worth two. This alludes to that Yosef should have been quiet regarding the דבתם רעה; evil reports,and the dreams.[[17]](#footnote-18)

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 Do you feel it?

We are instructedחייב אדם לראות את עצמו וגו'; we are obligated to see as if we ourselves left Mitzrayim.[[18]](#footnote-19) Imagine one who saves a couple from drowning and now that couple has a child. That child owes his life to the one who saved his parents. The same is with YetziasMitzrayim although it is many generations later, as Hashem is the one who saved our parents.

How can we feel this? The Mesilas Yesharim stresses the principle התנועה החיצונה מעוררת הפנימית; our externals arouse our internals.[[19]](#footnote-20) In the words of the SeferHachinuch: אדם נפעל כפי פעולותיו; man acts in accordance with his actions.[[20]](#footnote-21) Through the Mitzvos of Pesach- Matza, Maror, והגדת לבנך,סיפור יציאת מצרים and the like we can feel and internalize this.

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 Avraham and Pesach

The Tur[[21]](#footnote-22) teaches that the 3 Avos correspond to the 3 רגלים; festivals. Avraham corresponds to Pesach as is shown in the following:

1) The battle of the 4 and 5 kings took place on Pesach as well as the episode with the Malachim and theברית בין הבתרים.[[22]](#footnote-23)

2) Avraham’s beloved son Yitzchak was born on Pesach[[23]](#footnote-24)

3) We read ShirHashirim on Pesach, a love song of us and Hashem. This is the trait of Avraham- אהבה, as we say זרע אברהם אוהבו.[[24]](#footnote-25)

4) The week of Pesach is the first Sefira- Chessed.

5) Pesach Sheini comes out during Sefira on הוד שב**חסד**.

6) Targum Onkolos on the word פסח is חיס[[25]](#footnote-26); mercy, related to Chessed.

7) Each month corresponds to a different formation of Hashem’s name. Nissan correlates to י-ה-ו-ה, the only one of the months that has Hashem’s name in order. This represents the trait of Rachamim, mercy- which is related to Chessed.

The Rambanpresents the concept ofמעשה אבות סימן לבנים; that which occurred by our ancestors, happens to their descendants.[[26]](#footnote-27)This is just as the genes of a child stem from its mother’s womb. The following are some illustrations of this concept with Avraham and Pesach:

1)Sarah, the wife of Avraham, was taken captive by the Egyptians. This is just as were in the enslavement in Mitzrayim.[[27]](#footnote-28)

2) Avraham ran to the cattle- ואל הבקר רץ אברהם (occurred on Pesach). Likewise we left Mitzrayimבחפזון; in haste.[[28]](#footnote-29)בחפזון in Gematria? הפסח? 153. With this we can explain בחפזי כל האדם.[[29]](#footnote-30)בחפזי refers to חפזון. כל has an equivalent of 50 since if we didn’t leave Mitzrayim, we would have descended to the 50th level of impurity.[[30]](#footnote-31)Chazal[[31]](#footnote-32) teach weare called אדםin contrast to the other nations.So, we left in haste because otherwise we would have descended to the 50thlevel of impurity.

3)Rashi tells us Avraham got 3 bulls in order to feed the guests with 3 tongues (לשונות) in mustard.[[32]](#footnote-33)Another way to translate this is to have proper speech (לשון) on Pesach as פסח is a contraction of פה סח; the mouth that speaks.

4)On Pesach Avraham was מחנך; trained Yishmaelin Mitzvos,[[33]](#footnote-34)Likewise we do the same on Pesach as inוהגדת לבנך.

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The judgement for sustenance

On Pesach we are judged for Parnassa as the Mishna[[34]](#footnote-35)states ...בפסח על התבואה; on Pesach we are judged for grain. In this way the פאר אהרן[[35]](#footnote-36) interprets כל דצריך ייתי ויפסח; whoever is needy let him come and celebrate Pesach, as it refers to anyone who needs Parnassa. Indeed, we left Mitzrayim with great wealth- רכוש גדול.[[36]](#footnote-37)

We are taught there are 3 שמות הפרנסה; names of Parnassa-פאי, חתך and סאל. These are alluded to in פות**ח**א**ת**ידי**ך**, the Pasuk about Parnassa: its initials are פאי, the end letters are חתך while in the system ofאת בש[[37]](#footnote-38) the name חתך is סאל.Is it any coincidence that these 3 are alluded to in פסח-**פ**אי, **ס**אל, **ח**תך.

This sheds light on the Gemara[[38]](#footnote-39)that states one who says תהלה לדוד (אשרי) 3 times daily can trust that he is worthy of עולם הבא. Why? The Gemara proposes: since it follows the order of the א-ב. This notion is rejected since we should then say Tehillim 119- אשרי תמימי דרך, as it follows a pattern of 8 repetitions per letter. The Gemara then suggests- it must be because אשרי contains the Pasukפותח את ידיך. This is also disregarded since we should then say הלל הגדול- Tehillim 136- which contains the Pasukנתן לחם לכל בשר. The Gemara concludes דאית ביה תרתימשום; it contains both. Simply this means it follows the order of the א-ב and that it includes the praise that Hashem provides for every living thing. Another interpretation is as follows: when the Gemara says because אשרי contains the Pasukפותח את ידיך- it means because it contains the name חתך as well as סאל. This is rejected as we should then say הלל הגדול- Tehillim 136- which contains the Pasukנתן לחם לכל בשר since it also contains חתך as well as סאל. The Gemara finishes off דאית ביה תרתי- Tehillim 136 only contains 2 of the 3 names as it doesn’t have the name פאי.

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1. Shemos 15:1, Rashi. Tosafoss.vכמאן, Rosh Hashana 27a. There is a disagreement if the world was created in Tishrei or Nissan. One way this dispute is reconciled is that in Tishrei the world was created in thought meaning Hashem thought to create the world but it wasn’t actually created until Nissan. This is in line with Rashi that says Hashem considered to create the world with דין but then combined it with רחמים (Breishis, 1:1, Rashi) as Tishrei is symbolic of דיןand Nissan ofרחמים. [↑](#footnote-ref-2)
2. In fact, the combination of Hashem’s name that parallels Nissan is י-ה-ו-ה, representing mercy, related to the attribute of Chessed. [↑](#footnote-ref-3)
3. Devarim 4:32, 32:7. See Levush, 473 [↑](#footnote-ref-4)
4. ShaarHakavonos, InyanSefira [↑](#footnote-ref-5)
5. Referring to the first haircut of a child [↑](#footnote-ref-6)
6. Breishis27:11. TaamaiMinhagim, pg 269. Parenthetically, this is one difference between a Jew and a non-Jew as the core of a Jew is חלק in contrast to a non-Jew who isanאיש שער. [↑](#footnote-ref-7)
7. Vayikra 19:23-5 [↑](#footnote-ref-8)
8. Devarim 20:19 [↑](#footnote-ref-9)
9. See Rema in YorehDeah 245:8 that we teach him the letters of the Torah so he can be accustomed to read in Torah.This is also when we train him in Mitzvos such as פאות, Tzitzisand so on. [↑](#footnote-ref-10)
10. Vayikra 13:33 [↑](#footnote-ref-11)
11. SeferMaase Hashem, MaaseAvos, 24 [↑](#footnote-ref-12)
12. Breishis 50:5, Rashi [↑](#footnote-ref-13)
13. Breishis 37:31. R’ElchononWasserman(קובץ מאמרים ואגדות, volume 1, pg 253) suggests that since nothing can exist without Emes, the reason for the blood libels throughout our history is because of ויטבלו הכתונת בדם; they dipped the tunic in blood (Breishis37:31). [↑](#footnote-ref-14)
14. Breishis 37:3 [↑](#footnote-ref-15)
15. Shabbos 10b.Breishis 36:3 [↑](#footnote-ref-16)
16. Megila 18a [↑](#footnote-ref-17)
17. Breishis 37:2, 5, 10 [↑](#footnote-ref-18)
18. Pesachim 116b [↑](#footnote-ref-19)
19. Mesilas Yesharim, end of chapter 7. [↑](#footnote-ref-20)
20. Mitzva 16.Also see ChachamTzvi, 20 [↑](#footnote-ref-21)
21. Orach Chaim 417 [↑](#footnote-ref-22)
22. See Shemos 12:41, Rashi. Tangentially, it says there by Avrahamקמח..עוגות . קמח shares the same sum as פסח, 148. Indeed, the idea of Pesach is Chametz and Matza. [↑](#footnote-ref-23)
23. Breishis 18:10, Rashi [↑](#footnote-ref-24)
24. Friday night Zemer, כל מקדש [↑](#footnote-ref-25)
25. Shemos 12:27 [↑](#footnote-ref-26)
26. Breishis 12:6. In this way we can interpretכי הם חיינו (Maariv)-as their lives are in ours. [↑](#footnote-ref-27)
27. Breishis 12:15 [↑](#footnote-ref-28)
28. Breishis 18:7. Devarim 16:3. Tangentially, the SefasEmes (Emor, תרמג, s.v. במצות ונקדשתי) comments that being Moser Nefesh in one moment is great. However, that is בחפזון. But one who lives like that throughout his life is even greater. [↑](#footnote-ref-29)
29. Tehillim 116:11 [↑](#footnote-ref-30)
30. Incidentally, the MegaleAmukos (בהר) tells us that שטן are the initials of **נ**' **ש**ערי **ט**ומאה. [↑](#footnote-ref-31)
31. Yevomos 61a [↑](#footnote-ref-32)
32. Breishis 18:7, Rashi [↑](#footnote-ref-33)
33. Breishis 18:7, Rashi [↑](#footnote-ref-34)
34. Rosh Hashana 16a [↑](#footnote-ref-35)
35. Haggada 17a [↑](#footnote-ref-36)
36. Breishis 15:14 [↑](#footnote-ref-37)
37. Shabbos 104a. In the system ofאת בש, the א- the first letter- is exchanged for the ת- the last letter, the ב- the 2nd letter- is exchanged with the ש- the 2nd to last letter, and so on. [↑](#footnote-ref-38)
38. Brachos 4b [↑](#footnote-ref-39)