יא' סיון תשעו June 17, 2016

 פרשת בהעלותך

Spread the wealth

One of the 48 ways to acquire Torah isהלומד על מנת ללמד; learning in order to teach.[[1]](#footnote-2)This is what is meant in אדם לעמל יולד[[2]](#footnote-3); man was created to toil, asלעמלare the first letters of ללמוד על מנת ללמד; learn in order to teach. In a similar vein this is the deeper meaning in[[3]](#footnote-4)אם למדת תורה הרבה אל תחזיק טובה לעצמך; if you have studied much Torah do not take credit for yourself- if you have studied much Torah don’t keep it to yourself, rather spread it.

In explaining why Avraham is called אברהם אהבי, the ChasamSofer[[4]](#footnote-5)postulates it is because he gave up his personal spiritual growth in order to help others come close to Hashem and as it says ואת הנפש אשר עשו בחרן; the souls they made in Charan.[[5]](#footnote-6)This is why it states כי ידעתיו...; I have **loved him** because he commands his children and his household after him that they keep the way of Hashem.[[6]](#footnote-7)This is what מסירת נפש is as to give up one’s life, his physical body, as Avraham did by the כבשן האש is just מסירת הגוף!

Although it may seem that one who imparts Torah on others is missing out on his own personal growth, in truth he gains. Through teaching Torah, one can get much clarity on the subject. Indeed, this is what is meant הרבה תורה למדתי מרבותי... ומתלמידי יותר מכולם; I learned much Torah from my teachers…and from my students I learned more from, than all of them.[[7]](#footnote-8) In addition,one can get new Chidushim in Torah because of this.

The Gemara teaches עשר בשביל שתתעשר; tithe (give Maaser) so that you become wealthy.[[8]](#footnote-9) This also refers to time as one should give 1/10 of his time for others to help them in learning.[[9]](#footnote-10) Then he will become wealthy- in learning that is.[[10]](#footnote-11)

These benefits do not include thefact that he is building someone else in learning, thereby affecting that person’s entire life. That is, this person can now get the enjoyment of learning himself, in addition to that he can now teach others including learning properly with his own children.

R’ Mendel WeinbachZt’l, Rosh Hayeshiva of OhrSomayach, once related the following story. While he was attending his grandson’s graduation, the Rebbe introduced himself and said that he is a Baal Teshuva who became frumin OhrSomayach years ago. R’ Weinbach was overcome with emotionsince this Rebbewas now teaching his grandson.

A woman who heard inspirational words of Torah from a Rav in Vienna thought to herself after the Shiur that all girls should have this spirituality in their lives as well. Acting upon this thought, she later opened a school in her house for girls. This was the famous Sara Schnierer who eventually started the Bais Yaakov system.\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*

Food- spiritual and physical

Man is comprised of a spiritual as well as a physical side. Thus, the wordאדםis composed of the letters א דם, as the א represents the spirituality whereas דם; blood symbolizes the physicality.[[11]](#footnote-12)Food is also comprised of a spiritual part in addition to a physicalpart. The soul is sustained from the soul in the food while the body is sustained from the physicality of the food. Hence, we are toldכי לא על הלחם לבדו יחיה האדם...; by bread alone man does not live rather by that which emanates from the mouth of Hashem.[[12]](#footnote-13)

The wordsצדיק אכל לשבע נפשו; a Tzadik eats to satisfy his soul, explains the Siduro Shel Shabbos,[[13]](#footnote-14)means he satiates his soul from the lifeforces and sparks of Kedusha that is within the food. This is the intent one should have, says the Pele Yoatz.[[14]](#footnote-15)In this way, we can explain why one who gets benefit from this world without reciting aBracha is regarded as if he stole…since he takes the Kedusha and destroys it, by not elevating it.[[15]](#footnote-16)

Explains R’ Chaim Voloziner[[16]](#footnote-17)food is what connects the body and soul since it contains spiritual and physical components. On the other hand, Torah and Tefila which is exclusively spiritual, one cannot live on since there is no physicality to it.

Prior to the sin of Adam, the food was only spiritual as the Gemaraillustrates.[[17]](#footnote-18)However, after the sin of Adam, food became a mixture of good and bad. That is, in the food itself, in addition to the peels which is not in the actual food.While we are sustained from the good of the food,[[18]](#footnote-19) the bad is what gets excreted. For this reason, excrement is called רעי, from the term רע; bad.

The מןon the other hand was absorbed in our body and no eliminating waste was necessary.[[19]](#footnote-20) In fact, the word מחספס[[20]](#footnote-21), which is said in regard to the מן, has a Gematria of 248, since the מן was absorbed in the 248 limbs of our body. Let us anticipate the day that will be like before the sin of Adam.

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Moshe- unlike anyone else

The sin of Adam was rooted in גאוה; haughtiness since he put his mind before Hashem’s and didn’t follow Hashem’s command. So, humility is the way to rectify the mishap of Adam. There are 3 that are known for their humility. They are אברהם who said אנכי עפר ואפר; I am but dust and ash, משה(and אהרן) who said ונחנו מה; what are we, and דוד who said אנכי תולעת ולא איש; I am a worm not a man.[[21]](#footnote-22) Is it any surprise that **א**ברהם **מ**שה **ד**וד form the initials אדם.[[22]](#footnote-23)

Of these 3, the most humble one was Mosheand as it says he wasanענו מאד.[[23]](#footnote-24) This is because in the expressions used by Dovid and Avraham- תולעתandעפר ואפר- there is still substance, in contrast to Moshe said.[[24]](#footnote-25)

The more a cup is full with a liquid the less anything else can be put in. This applies to humility as well. The more humble one is, the more he can be filled with Hashem.[[25]](#footnote-26)Just as Hashem rested on the lowest of mountains,[[26]](#footnote-27) similarly, He rests on those who make themselves humble.[[27]](#footnote-28)We can now understand why the letters of משה rearranged spell השםas since he was so humble, he was filled with godliness.[[28]](#footnote-29)Indeed, Moshe saw Hashem in everything as it says in our Parshaותמונת ה' יביט; the image of Hashem does he see.[[29]](#footnote-30)

In light of this we can grasp why Moshe was superior to other prophets as the Rambam enumerates.[[30]](#footnote-31)

1)Other prophetsprophesized through a dream or vision in contrast to Moshe. By him it says זה הדברwhereas by other prophets it says כה אמר ה'.[[31]](#footnote-32) Likewise for this reason, the revelation of Hashem was revealed to Moshe through anאספקלריא המאירה; illuminating vision.[[32]](#footnote-33)

2) With other prophets, it was through a Malach as this is why they saw it through a parable or riddle. However, Moshe was different as it says פה אל פה אדבר בו; mouth to mouth do I speak to him,and ודבר ה' פנים אל פנים. By Moshe it was מראה ולא בחידות; vision not in riddles, as opposed to for example Yechezkal where it says חוד חידה.[[33]](#footnote-34)

3) Others prophets had fear, shuddered and ‘melted’ with prophecy[[34]](#footnote-35) in contrast to Moshe by whom it saysכאשר ידבר איש אל רעהו.

4) Other prophets were unable to prophesize at any time they wanted. However, Moshe whenever he desired,he would be enwrapped in RuachHakodeshand prophesy would dwell on him. No preparation was necessary just as with מלאכי השרת; ministering angels.

What is humility? Is it not to know your greatness? Moshe is given the appellation ענו מאד. Yet, he wrote ולא קם נביא עוד בישראל; never again has there arisen among us a prophet like Moshe.[[35]](#footnote-36) Thus, we seethat humility is recognizing your true worth, while realizing it is all from Hashem.[[36]](#footnote-37) This can be compared to a freshman in physics as he wouldn’t flaunt his wisdom before someone like Einstein. We should all merit to realize our true greatness while realizing it is all from Hashem.

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1. Avos 6:6. Likewise, we say in AhavaRabbaללמוד וללמד; to learn and to teach. [↑](#footnote-ref-2)
2. Iyov 5:7 [↑](#footnote-ref-3)
3. Avos 2:8 [↑](#footnote-ref-4)
4. Yeshaya 41:8. שו"ת יורה דעה, פתוחי חותם. Tangentially, the Pasukלכתך אחרי במדבר בארץ לא זרועה; your following me into the desert into an unsown land (Yirmiya 2:2), can also be interpreted in an alternative way- go to a place where it is a desert of Torah, where they planted the word “no” to Yiddishkeit. Teach them Torah! [↑](#footnote-ref-5)
5. Breishis 12:5. Notice the Pasuk uses the term נפש; souls, since he imparted spirituality to them. [↑](#footnote-ref-6)
6. Breishis 18:19. The ChasamSofer says that one who sacrifices his own spiritual growth to help others increase theirs will merit a long life so that he can accomplish in his own growth. This is howשלח לחמך על פני המים כי ברוב הימים תמצאנוcan be translated (Koheles 11:1). [↑](#footnote-ref-7)
7. Makkos 10a [↑](#footnote-ref-8)
8. Taanis 9a [↑](#footnote-ref-9)
9. Igaros Moshe, Even Haezer, 4:26. The ChasamSofer remarks on R’ Akivs’a comment on ואהבת לרעך כמוך that it is a כלל גדול in Torah that it refers to Torah and Mitzvos. [↑](#footnote-ref-10)
10. See R’ Shimon Shkop in the Hakdama to ShaaraiYosher.Based on this we can grasp ומתלמידי יותר מכולם in a different way- as one becomes wealthy in learning from giving of his time to others. A father who was learning with his son noticed that his son would easily forget what they had learned. However, when they once passed by an Arab selling his wares, he remembered exactly what the Arab said. He went to his Rebbe for advice to which he responded the Arab wanted to sell his wares desperately because he desires the money. So, words that come from the heart enter the heart. The Rebbe continued that if you teach your child that way, he will retain the learning! [↑](#footnote-ref-11)
11. א symbolizes spirituality since it represents ה' אחד, as א has a Gematria of 1. [↑](#footnote-ref-12)
12. Devarim 8:3. The existence of all, is from the word of Hashem. Without it, it would cease to exist. For example, when Hashem said תוצא הארץ דשא; let the earth sprout vegetation (Breishis 1:11), as well as the rest of the מאמרות, it created the existence for that thing (See BreishisRabba 10:6). [↑](#footnote-ref-13)
13. Mishlei 13:25. Siduro Shel Shabbos volume 1, 5:1:4 [↑](#footnote-ref-14)
14. Pele Yoatz, אכילה ושתיה. He writes further (s.v. וכן) some of the evils caused by overeating: it is בל תשחית since it is a waste of food, a waste of time is caused by this excess eating as well as the time he spends in the bathroom because of it. This doesn’t include one who becomes ill due to overeating. [↑](#footnote-ref-15)
15. Brachos 35b [↑](#footnote-ref-16)
16. Ruach Chaim 3:3 [↑](#footnote-ref-17)
17. Sanhedrin 59b [↑](#footnote-ref-18)
18. The good sustains the soul while the physicality turns into blood. [↑](#footnote-ref-19)
19. Yoma75b.The BneiYissoschar writes that when he was with R’Tzvi Hirsch Zidichover they were discussing what Bracha the מן was? He found a Rema Mipano which stated theBrachaהמוציא לחם מן השמים. There was then a debate among those there. The Mekubal R’ YisraelDovresponded it appears to me that they didn’t say a Bracha on the מן since it was absorbed in the limbs. Through aBracha the sparks of Kedushacontained in the food is elevated from the פסולת, which doesn’t apply to the מן. Another opinion suggested was that during the weekday they didn’t say a Bracha on the מןfor the aforementioned reason. But on Shabbos where the eating is like Kodshim, they would recite the Brachaאשר קדשנו...לאכול סעודת שבת. Another opinion is that according to whichever food one envisioned the מןto be,he would make its corresponding Bracha(TaamaiMinhagim, pg 144). [↑](#footnote-ref-20)
20. Shemos 16:14 [↑](#footnote-ref-21)
21. Breishis 18:27, Shemos 16:7, Tehillim 22:7 [↑](#footnote-ref-22)
22. אהרן, who likewise said ונחנו מה, can also be included, as the א of אדם can beused for אהרן as well. [↑](#footnote-ref-23)
23. Bamidbar 12:3. See Chullin 89a, NefeshHachaim 3:13. The DaasZekanim (Bamidbar12:3) points out that the word ענוwritten about Moshe in our Parsha is without the י. If we add up ענוalong with its hidden letters- that is עין נון וו, we get 248, the number of limbs in one’s body, since he was completely submissive. [↑](#footnote-ref-24)
24. When Avraham was called it saysאברהם אברהם (Breishis 22:11). Similarly, by Yaakov it says יעקב יעקב(Breishis 46:2). Likewise, by Shmuel it states שמואל שמואל (Shmuel 1, 3:10). However if we look carefully, we will notice a line- called a פסיק- separating between אברהם אברהם, יעקב יעקב and שמואל שמואל in contrast to Moshe where it says משה משה- Shemos 3:4 (ShemosRabba 2:6). This is to indicate the greatness of Moshe who cleansed himself spiritually to the extent that there was no difference between the light of his Neshama in the upper world to when he was in a body (beginning of Ruach Chaim). [↑](#footnote-ref-25)
25. This is in line withורם לבבך ושכחת את ה' as becoming haughty leads to forgetting Hashem (Devaim 8:14). [↑](#footnote-ref-26)
26. Sota 5a.The Gemara tells us that the Halacha accords with Beis Hillel because they were easy and forbearing. They would study their opinion as well as the opinion of BeisShaamai and they would even mention the matters of BeisShamai before their own (Eruvin 13b). This brings us to a question- how do these traits connect to having the Halacha accord with them? It is because of these traitsthat they constantly doubted their explanations. This caused them to do constant reviewuntil they reached the truth. So, as a result the Halacha accords with them (see ChomasIncha, Noach, 3). [↑](#footnote-ref-27)
27. Indeed, we first say ונפשי כעפר לכל תהיה- humility- followed by פתח לבי.... [↑](#footnote-ref-28)
28. The following reason for Moshe’s humility is said in the name of the Rashab. The Midrash (ShemosRabba 40:2)tells us Hashem showed Moshe the Sefer of Adam Harishon in which he saw all future generations from בראשית until תחית המתים. When he saw the generation of עקבתא דמשיחא- how they are trying to have Emuna and be religious- he was so humbled and said they are greater than me. [↑](#footnote-ref-29)
29. Bamidbar 12:8. At the start of Avos, R’ Chaim Voloziner points out the difference in terms used by Moshe and Yehoshua-משה **קבל** תורה מסיני**ומסרה** ליהושע. This is because Moshe received it from hand to hand. That is, with such clarity, without any refraction. Contrary to this was Yehoshua where it was מסירה; transmitted. [↑](#footnote-ref-30)
30. HilchosYesodaiHatorah, 7:6. Parenthetically, on the grave of the Rambam it says ממשה עד משה לא קם כמשה; from Moshe (Rabanu) until Moshe (the Rambam’s name was Moshe) no one arose like such a person as Moshe. [↑](#footnote-ref-31)
31. Bamidbar 30:2, Rashi [↑](#footnote-ref-32)
32. Bamidbar 12:6, Rashi [↑](#footnote-ref-33)
33. 12:8, Rashi.Yechezkal 17:2 [↑](#footnote-ref-34)
34. The Rambam writes earlier (7:2) that when they would prophesize their limbs would tremble, their strength would weaken and they would lose their bearings. [↑](#footnote-ref-35)
35. Devarim 34:10 [↑](#footnote-ref-36)
36. For this reason, גאוה has the same numerical value as י-ה, 15. Additionally, the initials of **י**-ה-ו-ה **מ**לך **ג**אות **ל**בש (Tehilim 93:1) form גימל- that is ג spelled out. The letter ג represents **ג**אוה because trueגאוה is Hashem’s. [↑](#footnote-ref-37)