

דברי תורה-נצבים-וילך

לא בשמים היא....דברים ל' י"ב

The גמ' ב"מ נ"ט: tells us, באותו יום, on that day, אליעזר ר' answered all the questions in the world & they were *not accepted!* So אליעזר ר' said, if the הלכה is like me, this carob tree will prove it! The carob tree immediately moved 100 אמות away! So the חכמים told him, 'One cannot bring proof from a carb tree!' So אליעזר ר' said, then the stream of water will prove it! The stream of water began to flow in reverse! So the חכמים told him, 'One cannot bring proof from a stream!' So אליעזר ר' said, I will bring a proof from the walls of the המדרש! Instantly, the walls began to lean inwards! So יהושע ר' screamed at the walls, & the walls remained leaning not to insult either תנא. So אליעזר ר' said, if I'm right, let it be known from the שמים! Suddenly a קול בת קול rang out, מה, But אליעזר ר' stood up and יהושע ר' proclaimed, לא בשמים היא! Which ירמיה ר' explained to mean, that after the תורה was given to the Yidden at הר סיני, we don't follow אחר רבים להטות as to what the הלכה is as the תורה already wrote.

The question is, after אליעזר ר' saw that the רבנן were not impressed with his first 'אות' why did he continue with more? Also, why did they answer him, one can't bring proof from a carob tree or a stream, why didn't they just say, one can't bring a proof from מעשה ניסים? And why did אליעזר ר' pick these things specifically to bring his proofs?

Answers the Vilna Gaon, we all know that תורה is acquired with 3 מדות! ענוה, ושקידה רבה, and a lot of diligence. contentment, humility, and a lot of diligence. The or contentment is symbolized by either במלח תאכל פת or by עירובין מערב שבת לערב שבת. ענוה is symbolized by water, just like water flows from a high point to a low point, so too תורה remains only by people that are humble. גמ' עירובין tells us, במי אתה מוצאן, במי אתה מוצאן, as the שקידה as the עירובין. Since אליעזר ר' excelled in these 3 virtues, it's הלכה כמותו.

He therefore brought proof from these 3 places to prove that the הלכה is like him. The carob tree for השתפקות, the stream of water for ענוה, and the walls of the מדרש; to prove that he was constantly there שתיג. They still refused to Pasken like him. So he called on שמים itself to tell the חכמים that they're wrong. And the קול בת קול indeed proclaimed just that! But יהושע ר' ignored it! לא בשמים היא! As the ה' ה' says that when מדרש רבה ב"ר ה' ה' said that when הקב"ה created the world, אמר don't create the world as people lie! So הקב"ה sent אמר down to the earth, & gave 'אמת' to the התורה! Whatever they Pasken, that's how the world will adhere to! And the חכמים go according to the תורה of אחר רבים להטות. Therefore יהושע ר' refused to Pasken like אליעזר ר'.

הנסתרות לד' אלקינו והנגלת לנו ולבנינו עד עולם...דברים כ"ט כ"ח

So you noticed the dots on ע and you always wanted to know why they were there, what's it all about? So רש"י tells us. It's a גמ' סנהדרין מ"ג: The גמ' relates to us a מחלוקת. ר' יהודה says that from our פסוק we see that even though the Yidden were responsible for each other ערבות, but for an עבירה that one did in privacy and is 'hidden', they were not responsible until they crossed the ירדן. So ר' נחמיה ר' told ר' יהודה how could that be, that we're מחוייב for each other's private עבירות if we don't even know about them? What the פסוק is telling us is that the Yidden weren't מחוייב on open עבירות until they crossed the ירדן, but private ones, נסתרות, is and there is no ערבות לד' אלקינו!

They each Darshaned their own פשט, from the dots on the words. רש"י there explains that the dots are being מיעוט, גמ' holds that since the dots are on the words which is referring to נגלות, so the מיעוט is on the נגלות, that they weren't מחוייב on them until they crossed the ירדן. After that time, on נגלות we are חייב as it's לנו ולבנינו, but נסתרות, that's אלקינו לד', He will deal with the חוטא! However ר' יהודה holds that the dots are really being מיעוט the נסתרות, since the dots really should have been on אלקינו לד'. Which means that until they crossed the ירדן, the נסתרות are אלקינו לד', but afterwards, it's לנו ולבנינו and we're responsible even for

וַיֹּאמֶר אֱלֹהִים בֶּן מֵאָה וְעֶשְׂרִים שָׁנָה הַיּוֹם... דְּבָרִים ל"א ב'

י"ג. brings the word היום tells us, היום מלאו ימי ושנותי, that this day was his birthday as this day he was born & that on this day he will be נפטר. The מנחות ל' on תוספות. נפטר brings from רב שר שלום that the reason we say by צדקתך צדק is because משה רבינו was נפטר on שבת afternoon at the end of שבת. So we are מצדיק את הדין at that time every שבת. Fregt תוספות, doesn't it say that on the day משה was נפטר, he wrote 12 ספרי תורה in which he wrote on himself היום אנכי ועשרים! And of course משה didn't write the תורה on שבת? אלא מאי, he wrote them on שבת! If so, how could he write היום which means ימי ושנותי if he still has an extra day coming?

The מלמד שהקב"ה יושב וממלא שנותיהם של צדיקים מיום ליום that Darshans from this פסוק of גמ' קדושין ל"ה. The Fregt der א"א מהרש"א, how could we learn this out from משה, didn't משה say that he will die on his birthday & if so, 'ד must have added him a day as the birthday is the first day of the next year!? And if he would have lived exactly 120 years, then he should have died a day earlier?

Enfert der **מהרש"א**, you're right! **הקב"ה** gives **צדיקים** a full year but He then also adds one day! And it's **מרומו** in the **פסוק** of **את מספר ימיו אמלא**, the word **מלא** is 71 which is **שבעים שנה**-a person has 70 years & he adds one day!

If so, says the **ענף יוסף** on the **עין יעקב** in **ר"ה י"א**. in the name of the **אור חדש**, we can answer **תוספות**'s **קשיא** that **משה** was indeed born on **ז' אדר** & since the year when he was born, **ז' אדר** was on **שבת**, so 120 years later on Friday, his days were 'filled'! As we said, the birthday is day 1 of the next year. So **משה** wrote the **12 ספרי תורה** on Friday, the day he filled his years & he wrote **בן מאה ועשרים שנה אנכי היום**. But **הקב"ה** added to his life 1 extra day & he therefore died on **שבת** which was **ז' אדר**.

The **ספר תורה** brings a **ש"ל הקדוש** that says that **משה** indeed wrote the **ספר תורה** on **שבת** but did it through **שמות הקדושים** & **השבעת קולמס** which doesn't have a **כתיבה** on **שבת**!

עלה אלקים בתרועה ד' בקול שופר זמרו אלקים זמרו למלכנו זמרו...זמרו משכיל...תהלים מ"ז ו-ח
(ה'למנצח שקודם תקיעת שופר')

We see here that זמר & תרועה are intertwined! But isn't זמר really שמחה & תרועה really cry & pain (גנוחי גנח וילולי ילל)??

I grew up Davening all year ראש השנה in the one & only מנין in the Lakewood ישיבה known today as the שן (ספרדים בית מדרש & מנין כותיקין plus 5 מנינים). The atmosphere was very intense! Besides נוסח for the קדיש after the 4 words of לעירך וששון לארצך, everything was pure נוסח. There were absolutely no ניגונים. To my shock & disbelief, when I was 12, I went to learn in the famed Philadelphia ישיבה & whatever could be sung was! (except סליחות on ליל יוה"כ). 10 years later, when I returned to Lakewood ישיבה as a בחור, the ישיבה established its 1st new מנין led by ארון רייך שליט"א, the הרה"ג ר' שניאור זצוק"ל of עדים, and he began a new chapter in the history of בית מדרש גבוה in regard to הישיבה. It had such an effect, that eventually the 'שן too began introducing some ניגונים into its התפילה. While in ישיבות like the מיר & התלמוד there remains no ניגונים, most of the world & especially חסידים have ניגונים incorporated into their תפילות. How could this be? בשלמא on סוכות when we wave the מינים ד' triumphantly, as we succeeded in our דין, we sing! But יו"כ & יו"ה are days of awe & judgement!?, והנורא, how can we sing by the תפילות?

Last year, on ראש השנה, I saw a מהלך from משה נתן הלוי Jungreis, the בעל 'תורת משה נתן', brought by his Einikle, the משל that I'd like to share with you, even though it's not my style of a דבר תורה. He explained our dilemma with a משל.

The king's son had a nervous breakdown! The king was very pained about the situation & decided to find him the best facility with the best medical staff in the world to deal with his מצב & cure his son & bring him back to par. After an extensive search, they found the right team & the right facility but their charges were exorbitant, in the hundreds of thousands per month! The treatment began & every month, the king would send a special messenger to the doctor with the cash! As time went on, a change could be seen in the boy & one day he wrote his father a letter that 'I'm 'all better' & please come pick me up & take me home!' He gave the letter to the doctor & asked him to please mail it to his father the king!

But the doctor had his own plans & never contemplated mailing the letter! If the boy went home, the monthly payments would stop! He had a chicken laying golden eggs & wasn't about to give it all up! He ripped the letter to shreds! A few weeks went by & the king still didn't arrive to pick up his son, so the son figured that the letter got lost in the mail! He promptly wrote a new one. He ended it by writing, 'Father dear, get me out of here! As you can see from my letter, I'm perfectly normal!' But the doctor just threw it into the fireplace! He did the same with the 3rd & 4th letters! Finally, the son realized that 4 letters don't get lost & it must be, that the doctor is not sending out the letters! He decided, he must devise a plan to get the message to his father. He took a paper & scribbled it up! But in between the scribbles, he hid a series of letters & words

with a secret message for the king! When the doctor saw the new letter, he was excited! This he can send to the king & the king will realize that his son is still 'off' & still needs טיפול! When the king got the letter, he burst into tears! After all this time, his 1st letter is 'scribbles'? But suddenly he noticed a hidden letter in middle of the scribbles & then another letter & then a third! After a lot of scrutiny, he got the entire message! "Father, fast come & get me out of here as I am cured!" The king went joyfully to pick up his son & returned him to his palace!

On ראש השנה we too are Davening, trying to get our message up to the כסא הכבוד! But the מקטריגים are working overtime with all their powers to close all the passageways & block all our תפילות! We therefore begin to sing during the תפילות & when they hear us singing instead of crying, they think we're out of our minds! The ספרי חיים וספרי מתים are open in front of ד' & these guys are singing!?! They then change their tactics & allow the תפילות through thinking, let the הקב"ה see how fearless the Yidden are of the הדין!

But **examinates** our songs & finds our תפילות hidden in them & sees how they came from our hearts! Similarly, we fool the שטן with the תקיעות by blowing מיושב & מעומד! This is what the פסוק means שופר בקול בתרועה ד' עלה אלקים בתרועה! So too זמרו משכיל פסוק ends through! As the next פסוק allows our תפילות to מקטריגים fool the זמרו אלקים, in order to זמרו למלכנו זמרו – with shrewdness! גוט יאהר!!

קדוש אתה ונורא שמך ואין אלוה מבלעדיך ככתוב ויגבה ד' צבאות במשפט והאל הקדוש נקדש בצדקה (ישעיהו ה' ט"ז). ברוך אתה ד' המלך הקדוש....תפלת העמידה בימים נוראים

We are proclaiming that 'ד is קדוש & there is no other G-d besides You Hashem. How do we know? We have a ראיה from our פסוק in ישעיה! The question is, what is so special about this פסוק that tells us that there is no other 'ד? We have hundreds of פסוקים about 'מלכות ד? Let's first understand what 'מלכות ד' is!

Question: When did 'ד become the מלך of our world? Answer: Not when He created the first grain of sand, nor when He created the first creature and not even when He created אדם הראשון! So when? בְּקֶרֶם כְּלִי־יִצִיר וּבְרָא! Way before creation! When He created the world, He made it for 6000 years! What will happen to his kingdom after the world ceases to exist? לְבִדּוֹ יְמֵלָהּ נֹרָא! Hashem was a מלך before us and will still be the מלך until way! after us!! He doesn't need us for his מלוכה! But when he created the world, a phenomenon occurred! There was someone who could proclaim Him as a מלך! שְׁמוֹ נִקְרָא! לְעֵלֶת נַעֲשֶׂה בַחֲפָצוֹ כָּל – אֲזֵי מֶלֶךְ

The אמרו לפני מלכיות, Hashem answers, ראש השנה? asks, why does one have to say מלכיות on ראש השנה ט"ז. The כדי שתמליכוני עליכם! This sounds like Hashem needs us to make Him into a מלך. But didn't we just say that He doesn't need us! Which way is it?!

If someone witnessed a person picking up a car and throwing it over a lake, would you say that person is a גיבור or would you say he is a מלך? Of course, the action demonstrates גבורה! So he must be a גיבור!

When "הקב" split the ים סוף, it was tremendous act of גבורה as the פסוק states, וראו בניו גבורתו! But we say מלכותך משה, ראו בניר בוקע ים לפני משה, but why? How is this גבורה a עדות on His מלכות?

In order to answer this, let's imagine a handcuffed prisoner, hears the verdict read, 10 years behind bars. The prisoner begins to cry, HELP! I have a wife & children! But the answer says, "Sorry! Trust me it's with **רחמנות**! That's the minimum I legally may sentence you to!" When we ask him who sentenced you? His answer will be: THE JUDGE! But let's say, the voice says, You know what, even though the minimum legally is ten years, if you promise me you'll never do trouble again, I'll forgive you & let you go free! Now when he's asked, who sentenced you? His answer will be: THE KING! As a king is above the law! He decides if he should obey the law or not! No one can stop him!

Of course, the מדה that stands out by סוף ים קריעת was גבורה. But when the מקטרג came and said הללו עובדי ע"ז והללו עובדי ע"ז, and the טבע of the world should be that the Yidden should drown too ח"ו, but the הקב"ה used his מידה of מלכות and overruled the מקטרג! Hence, מלכותך ראו בניך!

הקב"ה has two ways of judging us on ר"ה, when He is יושב על כסאו. There is the הארץ way and there is the שופט כל הארץ way. If the דין goes through the שופט way, who knows how many of us come out alive! But if we are ממליך הקב"ה, then he can rule us with דין and override the חוק!

Tis why we bring the פסוק of ישעיה to prove מבלעדך אין אלוה במשפט. We're saying, 'ד, if You will judge us like a שופט, לפי החוק, there are many like You! But when You judge us with צדקה, then we see that You are the מלך, and no one may tell You what to do!