

Parshat Re'eh Dwelling of G-d: Shilo vs. Jerusalem

Based on a Naaleh.com shiur by Rabbi Hershel Reichman

In Parshat Re'eh, we read about the various resting places of the Holy Ark. The Torah refers to the final resting place of the Ark as "Menucha V'Nachala". Chazal say, "Menucha"-tranquility, refers to Shilo and "Nachala"-a resting place, signifies Yerushalayim, the final destination of the Aron Hashem.

The Shem MiShmuel asks why the Mishkan needed to sojourn first in Shilo before coming to Yerushalayim. He writes that Hashem created the world with various energies. These are manifested in our world in triple form - time, place, and the human soul. The soul is a combination of Moach-intellect and Lev-emotions. Torah study engages the Moach and performing mitzvot develops the Lev-an awareness and closeness to Hashem.

Moach and Lev are each emphasized in time. Shabbat is Moach and Yom Tov is Lev. On Shabbat, the seventh day of the week, there are seven aliyot. Seven symbolizes completion. The Gemara writes that Shabbat is a day dedicated to the study of Torah. In addition, there is a mitzvah of oneg- pleasure. This is characterized by a feeling that one has achieved completion. Whereas Shabbat involves Moach-intellectual pursuit and satisfaction, Yom Tov exudes simcha-happiness. It is Lev-an emotional experience expressing the joy of existence, not just of man but of the miracle of nature. Each festival celebrates a different aspect of nature. Pesach is the time of new beginnings, Shavuot is the holiday of the first fruits-bikurim, and Sukkot celebrates the completion of the harvest.

There is exhilarating energy in the air as we rejoice with the changing seasons of nature.

Shilo is the place of Moach-intellect and was Hashem's first resting place. Yerushalayim, the Lev-the emotional center of the Jewish people, was the final destination. Shilo is in the portion of Efraim, the son of Yosef. Yosef symbolizes the power of the mind. According to Kabbalah, Yosef's encounter with the wife of Potiphar was a trial of the Moach. Yosef knew intellectually that the act was wrong. Passion, anger, and fear were all at work to make him sin. Yet his exceptional power of Moach helped him overcome this incredibly difficult test. The first level of holiness is when the mind defeats the sinful passionate heart. According to Jewish law, one who brought up a sacrifice in Shilo was permitted to eat it at a distance as long as one could still see the Mishkan. There were no walls which constricted the person. This signified that there was a certain confidence that holiness could spread. In contrast, one who brought a sacrifice to Yerushalayim needed to eat it within its walls. The holiness of Yerushalayim was limited as opposed to the kedusha of Shilo which was boundless. This is the power of the mind. Torah learning helps one achieve the level of Yosef which can defeat all evil. This is the power of Shilo and that is why it was the first resting place of the Mishkan.

The Beit Hamikdash, the final stop for the Aron Habrit, was the emotional center of the Jewish nation and was in the portion of Binyamin and Yehuda. Binyamin represents the power of the Moach. Yehuda is royalty,

the heart of the nation. This was the second stage. It is much more difficult to channel ones emotional passions towards the service of Hashem than to convince the mind of the logic of Torah. The power of

Yerushalayim is the invisible energy, the yearning hovering in the air, which draws us close to Hashem. We need to physically be there to sense it. It is the power of the Lev-the heart of Israel, which is a lot greater and more difficult to achieve than Moach. Yerushalayim is also called Zion, the identical numerical value of Yosef. Yerushalayim is the power of mind and heart working in perfect synch. When the Mishkan moved from Shilo, we did not lose Moach. On the contrary, in addition to gaining heart, the power of the mind increased in Yerushalayim. The Shem MiShmuel explains that Shilo is Menucha and Yerushalayim is Nachalah. Menucha is temporary. The mind is a fickle thing and flits from one thing to the next. In contrast, the heart, the desire to be close to Hashem, remains eternal. Throughout our long years of exile, the Jewish nation's strong bond with the Creator was never severed. The physical trappings of Yerushalayim were destroyed but its spiritual holiness lives on forever. Similarly, Shabbat is associated with Menucha-a transient dream. In contrast, Yom Tov, the joyous emotional experience of Lev, remains with us throughout the year.

Let us use the power of our own minds and hearts to build a personal Mishkan, a Mishkan of Lev and Moach dedicated solely to the service of Hashem and His Torah.

Leah- A Role Model for Us Part I

Based on a Naaleh.com shiur by Rebbetzin Leah Kohn

When Eisav and Yaakov were very young there was an agreement made between the families of Yitzchak and Lavan that the older son Eisav would marry the older girl Leah and the younger son Yaakov would marry the younger girl Rachel. Chazal tell us that forty days before a person is born, it's already

announced in heaven who will marry whom. It was not just a simple agreement but a heavenly decree. Rachel and Yaakov were in fact a match as both were righteousness. However, while Leah was very righteous, Eisav was wicked.

The Torah tells us, "V'einei Leah rakot- The eyes of Leah were soft." This is not meant in a negative manner but in fact to show her greatness. When she heard that her destined one, Eisav, was evil, she cried and prayed until her were very red. As a result of her desire and intense prayer, she merited to marry Yaakov.

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Dedicated in memory of Rachel Leah bat R' Chaim Tzvi

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Part I

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In reality, Rachel was the intended one. She fully deserved Yaakov. She was so righteous to the point that she was ready to give up her place in the marriage to her sister. Leah married Yaakov first. Rachel went through the pain of not knowing if she would ever marry. She thought she had lost it all. Leah had six tribes while Rachel only had two. Leah merited to be buried in *Mearat Hamachpeila* near Yaakov while Rachel was buried alone on the way to *Beit Lechem*. This was not an indication of who was greater. It was the way Hashem led creation in order to build the Jewish nation. Both Leah and Rachel in their particular way were supposed to bequeath something to the Jewish nation. And in order for that to be, circumstances had to transpire in the particular way it did. Rachel and Leah were supposed to marry Yaakov because

Eisav was not fit to be part of the Jewish nation and didn't deserve Leah. But couldn't Hashem make Lavan give Rachel to Yaakov first and then offer him Leah? Couldn't Hashem have given each of the wives an equal number of tribes? What was this all meant to accomplish for the Jewish people?

The commentators explain that Yaakov and Eisav corresponded to the two trees that were in *Gan Eden*, *Eitz Hachaim*- the Tree of Life and *Eitz Hadaat* -the Tree of Knowledge of good and evil. These two trees represent the two ways of serving Hashem. The Tree of Life symbolizes *Torah*, the source of all good. Yaakov was born with the desire to excel in serving Hashem. He represents *asei tov*-doing good and is compared to *Eitz Hachaim*. Another way of serving Hashem is by fighting

evil which is compared to *Eitz Hadaat Tov V'ra*. It's seeing two choices, good and evil, and overcoming evil do the will of Hashem. This was the mission of Eisav. Both are necessary ways to connect to Hashem.

Originally Rachel was described in the *Torah* as, "*Yifat toar yifat mareh*-beautiful in appearance. She was like Yaakov. She only wanted to do good. The *Torah* describes her as *reia irah* which is the same letters as *yirah*- fear of Hashem. She recognized the greatness of Hashem and wanted to follow Him. Her mission like her intended one Yaakov, was *asei tov*. This is the meaning of "*Vayehav Yaakov et Rachel*-Yaakov loved Rachel." He saw in her his soulmate, his partner in achieving his mission in life.

Ahavat Chessed: Your Best Friend

Based on a Naaleh.com shiur by Rabbi Beinsh Ginsburg

In *Sefer Ahavat Chesed*, Part 1, chapter 9, the Chofetz Chaim discusses the laws of paying workers on time. There is a mitzvah to pay a worker on the day that he finishes his work. Some opinions hold that you only violate the negative prohibition of "*Lo talin*" at the very end of the night. If you wait till the next day you violate both a positive and a negative prohibition. If you have money, you cannot use it for another investment if that will mean you won't have money left to pay your worker. Even if the worker hasn't yet asked for the money, once he's finished his work, you're obligated to pay him. All the more so, if he asks for the money. In an earlier section, the Chofetz Chaim discusses taking a loan to pay off one's financial obligation. This shows that paying one's workers on time is a serious matter. If you happen to not have the money at the time you don't violate the prohibition but as soon as you get it, you have to pay your worker. If you spend the money needed to pay your worker so that when the end of the night comes there's no money left, you technically wouldn't be in violation of the

negative prohibition, but you would still violate the positive mitzvah of paying on time. You have to pay as soon as you can. The *mitzvah asefi* applies immediately when the worker finishes the work as it says "*B'yomo titen secharo*."

The Chofetz Chaim notes that the *Torah* is one big unit and the rules and regulations that apply to *mitzvot* such as *shofar*, *tzizit*, and *lulav*, also apply to the *mitzvah* of *Lo talin*. One can perform the *mitzvah* of *lulav* all day. However, a person cannot choose in his mind to push off the *mitzvah* until the afternoon if he knows that from that point on he won't have a *lulav*. It's as if he's actively nullifying the *mitzvah*, although technically he hasn't violated until sunset. So too if the worker finishes working and you spend the money so that at the end of the day there's no money left, that too is nullifying the *mitzva*.

Whatever money you have, you're obligated to pay right away. If you owe your worker \$1000 but you only have \$500 dollar at the moment, you must pay that or transgress *Lo talin*. The

Chofetz Chaim suggests an interesting idea. If you pay the \$500 it avoids the negative prohibition and it may be considered a full fulfillment of the positive *mitzvah* as this is all you have at the time. The majority opinion holds that the negative prohibition begins only when the worker asks for payment. If he hasn't asked, it's as if he's ok with being paid later. Some say although you don't violate the negative prohibition one should be careful to pay on time. The *Pischei Choshen* writes that according to the simple reading of the *Gemara*, if there's no *mitzvat lo tasei* then the *mitzvat asefi* doesn't apply either. However the *Zohar* seems to indicate that the *asefi* always applies even if for a technical reason the *lo tasei* does not, and if a person wants to be careful he should pay his worker on time even if he didn't ask for the money. If the worker asked for money and you couldn't pay, you're exempt until you have the money. Once you do have it, you must send it over right away or ask the worker to come and get it. It's not the workers responsibility to keep asking for his pay.

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