



# And purify our hearts—for thou shalt bear

## "Because you will bear your head"

*Indeed, the* question arises, why did they have subordination, whose head was supposedly bent down, the remainder were perfect and did not sin??

*Also, why did sin remain hanging on the people of Israel*, as it is written, "**And on the day I commanded and commanded,**" after all, **the rest were clean without sin??** And **also why did they remove the crown witnesses** they received from Mount Sinai for saying **what was done and heard**, and G-d also demanded that they remove the crowns, after all, they – the remaining ones did not sin??

*And it seems* to excuse, according to **the Shach**, who wrote that the sin of the people of Israel who remained who did not die in the sin of the calf was that they did not protest against sinners and did not prevent the sin by force.

*Although* this requires clarification, since **Hur** tried to prevent the sin from them and murdered his soul, the claim about the people of Israel that indeed one person against a group cannot stop them, but the vast majority of the people of Israel who did not sin if they united would certainly have been able to stop the sinners by force of the majority!!

*Therefore*, the people of Israel were punished because the sin remained a stain and was pending for the day of the command, **and also** that they had to take off the crowns of "**we will do and hear**" that they had received, and indeed the people of Israel bowed their heads because they sinned by feeling weak to face the sinners in the sin of the calf.

*Therefore*, G-d commanded Moses, "**Thou shalt bear the head of the children of Israel,**" that the people of Israel should correct the sin of the calf by raising their heads up, and recognizing that it is true that each one is weak and even only half, but together all the people of Israel add up to a large sum, **and indeed** from the half shekel that each one gave a little, only half not even complete, from the combination of all of them together made the sills on which stood the planks of the Tabernacle, And basically it set up the whole Tabernacle.

*And from* this, the people of Israel will learn to recognize the power of the public and join the public into a great force that can stop sinners and prevent impurity among the people of Israel, and act great and besieged among the people of Israel, **and in fact** by unity they gained and received the **Torah** as it is written when they arrived in the Sinai desert before the giving of the Torah on 1 Sivan in the United States, "**as one man with one heart,**" and as we proved from Rashi's words that this was the **longed-for day** on which it was said, "**Worship God**" **And not on the day of giving the Torah!** Because the essence of the Torah is unity with Israel as one man with one heart.

*Rashi* wrote that because of their kindness before the place, G. counted them three times, **a parable** of the shepherd who loved his flock and some of them died in the plague, the shepherd's book left to know how much he had left, **and it seems** difficult that if indeed out of kindness he counted them, why were they counted only after sin and the plague, why were they not counted before sin??

*The holy Light of Life* also asks that the language is seemingly misleading, that it is written **that you will bear your head**, that it can be understood from this that you have to count heads, and after all, **coins are counted in** order to know the total number of Jews, **and it is** also more appropriate to write "**because function**" means **counting**, while "**tasha**" means "**to lift**," and therefore had to be written "**For you will serve the children of Israel**"???

*The holy light of life* answers, according to the Midrash **B.R.E. 12:9**, that the sinner **causes in his sin to bend his head**, while holiness **causes the bearing of the head** that raises the head – **which is the essence and quality of the Jew**, and therefore it is **commanded to appoint them precisely after the act of the calf, and in the language "Ki Tasha" the tongue of the bearing of the head**, which shall bear the head **The Israelites whose heads are low because of the sin of the calf**.

*And later in* the verse "**To their subordinates,**" the Light of Life wrote, which is as it is written in Numbers **31:49**, "**and no one was absent from him,**" and the Sages explained in **Yevamot 61** that there was no one in them who sinned.

*And it seems* that the end of his words is incomprehensible, because indeed in the count that took place at the time of the establishment of the Tabernacle or when they returned from the war of Midian, there was indeed no one who sinned, and therefore they all remained and not one died of them in sin, and indeed a name corresponds to the language of **an order**, but here after the calf, who sinned and died from them, how does the tongue belong to **their subordinates**?

*And it seems* to excuse in the raids that here too **all those who remained alive were without sin, because all the sinners in the calf were killed either by man or by the plague** – and this is exactly the parable with the shepherd and sheep that Rashi brought, that it is true that some were devoured, but those who remained were whole and loved and kind, and the remaining whole and kind were counted by the shepherd.

# And purify our hearts—for thou shalt bear

together raised their heads and restored holiness to Israel, And atone for the sin of the calf.

***Epecially*** since every day sacrifices were always made that were bought from half the shekel of the entire public, and so in unity and by virtue of all the individuals of the people of Israel who united, they made sacrifices, because indeed every Jew has a share in the sacrifices that were always bought from his own money and from the money of the entire nation of Israel together.

***Therefore***, dear Jew, if it is difficult for you to fight against your instincts and to truly draw closer to G-d, because who am I and what am I? I am weak compared to the strong inclination!! There is a solution You can join a large group and feel stronger than the strength of the group, and raise your head strongly in the face of the inclination and succeed in defeating it, and also my prayer that I wish all the holy communities would rise up and unite in the common denominator that we have, -love of God, Love of the Torah, fear of God, and love of Israel, thus raising the head of the children of Israel Amen and Amen.

## Half a shekel donation to God

***I told*** him, sir, you were wrong, I think you're in a bigger financial problem than I am, because you lack more money than I do!! He opened his eyes and said, "Do you have any idea how much money I have?? I have \$40 billion!! How can you imagine I'm short of more money than you???"

***I replied***, Bill!! I was not wrong, I will explain it to you simply, after all, you are constantly afraid of losing the title of first place in the world to a Mexican who competes with you, so you strive at all costs and aspire to double your property to 80 billion, this way you will be protected from risking your status, if you are short of 40 billion, and therefore you really lack a fortune, but I am missing a maximum of a quarter of a million dollars, So tell me, who lacks more money??? lucky, Bill Gates didn't ask me for a donation!!

***And it is possible*** to interpret the verse "The rich shall not multiply, and the poor shall not detract from half the shekel," because the person who loves money who is rich, when he gives to charity he feels that he gave whole, while the poor person who gives a map of his bread much more percent of his property than the rich, feels that he has given less than is necessary, so the Torah warns, rich! Remember that everything you donate is only half and not perfect, and to the poor, the Torah says, feel good and do not underestimate the value of your giving, because your giving is equal to giving to the rich.

***To teach us*** that the simple people and even the poor have a wide and open heart to help others, sometimes much more than the rich, people who donate in kollels say that they find the warmth and true generosity of heart in those who live in real modesty. The poor will not underestimate!! They are immersed in Torah and content with little, but to the poor they give their whole hearts.

***And since*** in the sin of the calf the package fell apart, because the vast majority of the people of Israel who did not sin did not unite for the sake of God to stop the sin of the calf, and they lacked "as one man with one heart", therefore the Jews removed the crowns they received by giving the Torah given in the unity of Israel to our Father in heaven, but as mentioned, they united in the half shekel and the donation of the Tabernacle and

***It is well known*** that the rabbinic article "No man dies and half his lust is in his hand" – Ecclesiastes Rabbah 1:32 – and according to this, the owner of the Temple Mordechai wrote that this is what the Torah came to hint to us, that they should give half a shekel, because in money there is no perfection, because a person who loves money any money he has is half of what he wants.

***And although*** here we are talking about a donation, and usually a donation is exactly the opposite, that in a synagogue he says: I donated at home!! And at home he says: I donated in a synagogue!! And such a person who loves money if nevertheless he donated a penny!! He feels that he has given a whole world!! And I am sure that he did his duty perfectly by all accounts!!

***Nonetheless***, the Torah teaches us that it is already in his essence in his nature, that whatever money he has in his wallet he feels lacking.

***To illustrate*** this, I will tell you something that never was, once I was sitting in a lovely garden in Central Park in Manhattan, and suddenly a man sat next to me whose face was familiar to me, because it was Bill Gates, and when I look at him he surprises me and turns to me: Do you recognize me? Yes, I must have replied, "You're Bill Gates, come on, complete the sentence he tells me!! Why do I need to complete, I asked him???" He smiles and says "the number one richest man in the world!!"

# And purify our hearts—for thou shalt bear

**And we will learn** from this also in the spiritual matter, that whoever does not have an important attitude and status among the people of Israel will not fall in spirit, but on the contrary from you, the attribution will begin, because your heart is more wide open to ascension, as the Sages say, **vows** Beware of the children of the poor from whom the Torah will emerge, behold, Moshe Rabbeinu was jealous of the greatness of Rabbi Akiva, who was the son of Grimm, and told G-d that Rabbi Akiva was more suitable than him to give Torah to the people of Israel, On the other hand, the most privileged of the people are blessed that you have ancestral rights, but remember that you must make an effort yourself, because reaching perfection is only through hard and true self-work, and if you invest all your strength, you will also gain the power of your ancestors' merit and reach spiritual heights, Amen.

## "The rich shall not multiply" – a coin of continuation fire

**multiply**", the very fact that you have a desire to give more is already atonement, **and this may** explain what is meant by Moses' difficulty, until the Almighty showed a coin of fire, And he said to him that such would be given, and that what was the difficulty for Moses to understand what a coin was???

**But it** was hard for Moshe, how can you come to a righteous rich man and tell him to atone for half a shekel when for a rich man it is not considered giving at all, he feels that he did not contribute and in any case did not atone!! **G-d** showed him a **coin of fire**, and told him **that such would be given**, that is, that they **should give a companion eating and drinking, that the poor should give in the breadth of the hand** and heart to the village as the desire of their pure hearts, and when they treat the poor in this way, then the half shekel will fully atone for them.

There are rich righteous Jews who give charity with all their heart, and it is said that "the experience of wealth is harder than poverty," because being poor and broken, one feels more compelled to turn to G-d, but a rich person who is supposedly orderly in life can easily reach the state of "Vaishman Yasharon and Kick."

**And yet** there are countless rich people among the people of Israel who, despite the difficult experience, are immense God-fearing, and behave humbly, and give their whole heart to the word of mitzvah, blessed are some of them, and they should be envied, not only in the material wealth, but in the spiritual wealth they have, in the great privileges that stand up properly to the trial.

**And** these righteous rich people are not able to give only half a shekel, and more that it comes to "**atone for your souls**", and they feel terrible shame how I will atone for my soul with such a small giving, and this is what the Torah says "**the rich will not**

## "The rich will not multiply and the poor will not detract from half the shekel"

**But** this is the atonement to atone for your soul that despite the difficulty, Jews connect together, and the power of unity is to atone for your souls, as there is a connection and unity in incense with the milkweed that smells bad, and it is an allusion to the criminals of Israel who unite with the frankincense and the other symbols of incense, **and together it atones for the people of Israel**, so Rashi wrote that you will count the whole shekels, May you unite the rich and the poor into a whole shekel, because unity among the people of Israel is what gives atonement for your souls.

**Rashi** wrote, "But each one will give half a shekel, and you will count the shekels and you will know where they are," and of course one must ask, if we gave half a shekel to each person, then half shekels must be counted, why did Rashi write that whole shekels are counted???

**And it seems** that it is difficult for rich and poor to connect through monetary giving, it may be an honor for the poor that is equal to the giving of the rich, but for the rich it is difficult that he is supposedly an equal partner in the giving of the poor.

## Holy ointment oil will be it for me to your apartment

That Aaron Hacoen was afraid of the 2 drops of ointment oil that hung on his beard lest he be above the holy because of these drops, and seemingly puzzling and why would this be considered embezzlement? Moses was obliged, according to God, to anoint Aaron with the oil of the anointing???

**And according to** the words of the Abarbanel, this is understandable, since all the oil that was anointed returned to Moses' vessel so that nothing

**Be that for generations to come**, Rashi wrote, from here our rabbis learned that nothing is missing from the anointing oil that Moses made, and that it is all reserved for the future.

**And the Abarbanel** wrote that supposedly everything was sucked back into the vessel of Moses' anointing oil, **and according to** this it is understood that the Talmud **excites 5 in the verse there:**

# And purify our hearts—for thou shalt bear

so there is no disadvantage and no embezzlement of the holy oil?

**But** it is possible that Aaron feared that as long as the oil hung on his beard, it would shine like diamonds to strengthen Jews and make peace between Jews, and it is possible that Aaron feared that he would also enjoy it not for heaven's sake, and thus would amount to embezzlement, God forbid, and as I explained at length in Parashat Tzu.

## "Take drugs and drip and ovary and milk drugs and white won"

because in the Torah too, the halbana appears fifth, because it is not worth fighting on the one hand and on the other hand giving it the feeling that it is on the side, but we must put it in the center.

**And also "at the same time"** it will be that all the symbols in that group were of equal weight of 70 doses, so the criminal will feel comfortable and pleasant that everyone is supposedly the same weight as him, and therefore it is written shrewd that it is mixed "pure holy", even before the verse "and you wore out the trigger well", because when you mix evil together with the righteous it turns Klal Yisrael To the holy and pure.

**Therefore**, it is our duty to bring wicked and criminal Jews closer to the service of G-d and to join them in the "center" of our community and group, but we need the strength of ten righteous people besides the wicked, and there must also be a great righteous person in the group who is like frankincense won, and with G-d's help we will try with all our might to always be connected to a group that has frankincense won, and we will strive and reach that we ourselves will be frankincense won, and that the people of Israel will be shrewd, Involved in unity and equality even though there are 11 different signs, and we will remember that together it is "pure holy", good luck artist and artist.

## And you've worn a tight trigger from it well

features of the incense are mixed and eroded together and make it a whole unit???

**And it seems** to excuse that, on the contrary, since incense signifies the unity of the people of Israel, it is precisely therefore necessary for everyone to be perfect before uniting with the whole, because even in the public every individual must try to be perfect and not say that I am idle in the general public anyway.

**We are taught** that in life we must not be satisfied with a little spirituality, but we must try to get the maximum out of us, and although others and indeed the entire public do not do so, you will!! and know that if we do not more than the public, then we would lose many of Israel's great men and many important books would not be published, but we must extract all our forces for the sake of honoring G-d and spreading His Torah, Even if we get sharp in Dara!! And against the current!! That's how you succeed without a doubt!! Just be strong and embrace artist and artist!!!

**Behold, I called Bezalel ben Uri ben Hur, and I will fill with him the Spirit of God with wisdom and wisdom and knowledge**

is a wonder how he received the Holy Spirit at such a young age, how??? As for wisdom and wisdom, he may have been very talented and born a prodigy and a genius, but the Holy Spirit at such an age, how???

would be missing from Moses' anointing oil, but Aaron had 2 drops left in his beard and therefore these drops were missing from Moses' name, so Aaron feared that he might be above them.

**And** the question arises, after all it is not his fault that the oil remained in it and there is no miracle missing for the vessel? And after all, this oil apparently returned to the vessel at Aaron's death,

**Incense** had 11 symbols, one of which was milkweed that smelled bad, and as Rashi interpreted it was against the wicked criminals of Israel, who should also be added to the people of Israel, but note, there is already a minyan without them, because there are 11 symbols - 10 besides the milkweed, and I won and found in the Maharsha amputations 6:2, and it is necessary that one From the quorum there will be a holy and pure righteous person in the examination of "frankincense won."

**But** it is important to note that when you put them all together, then the halbana – the "criminals" will not be on the side and at the end, but in the middle,

**In the prayer** we say the Mishnah with cuttings and 'fattening the incense how,' and there it is written: Borit Karshina - rub the nail in it, so that it will be handsome. Cyprus wine - in which the cloves are soaked, so that it will be fierce.

**And here** it is necessary that it be intense because it will smell good in the incense, but it is not understood why the nail needs to be beautified in order for it to be handsome, since in any case all the

**Rashi** explains, wisdom – this is what a person hears things from others and learns, wisdom – is to understand from his heart from things he has learned, and knowledge – this is the Holy Spirit, and herein the Gemara Sanhedrin 69it is written that Bezalel was 13 years old when he built the Tabernacle and the vessels, and it

# And purify our hearts—for thou shalt bear

of the calf, **and therefore** a hole was merited that his grandson would come and correct by his own work the sin that his grandfather wanted so badly to prevent, **Sohis grandson, the boy, won and God filled him with the Holy Spirit and wisdom and wisdom.**

**And the people of Israel** rejoiced that the grandson of the murdered man built the Tabernacle that corrects their sin, because **the completion of the circle between Hur and his grandson showed everyone that the Tabernacle really is the most perfect correction for the sin of the calf, and this tells us G-d: "Behold" what the power of the martyrdom of Hur is, his blood is not shed into a vacuum, behold, his grandson received wisdom and the Holy Spirit and gained and built the Tabernacle and the sacred vessel.**

**We learn that many times we see that many people pray for a sick person not to die, and cry and beg with broken hearts for G-d to have mercy on that patient, but in the end the patient dies to everyone's sorrow, and then there is a thought that creeps up on some people that bothers and asks why all the prayers and supplications were, was everything empty and for nothing???**

**We must know clearly and absolutely that nothing good goes to nothing, everything will be utilized properly and later we will see miracles that we will not understand because of what they happen to us personally or to the general public, but simply G-d has transferred the right and prayers since then and now they are doing their work, so Jews do not despair and made many pleas and supplications before those on high, And every prayer and every devotion does not go empty, it will surely act powerfully, only believe and believe Amen and Amen.**

**And I will fill with him the Spirit of God with wisdom and wisdom and knowledge**

righteous man was murdered by Jews!! **And** even so close to receiving the Torah - 40 days after they won and saw G-d in receiving the Torah!! **Nor** did he ask himself why God did not perform a miracle to help his grandfather escape his murderers from his Jewish brothers, **even though** that time there were visible miracles!!

**But** Bezalel, the 13-year-old boy, was imbued with naïve faith in G-d, and overcame the degree of natural anger and feelings of revenge, which are almost indelible emotions, and with faith and virtue he overcame it!!! **Therefore** he gained and was filled with the Holy Spirit.

**Because** G-d says to him: **You empty anger and rage, I will fill you with treasures from Heaven, including the Holy Spirit, and this is not just a gift, but a gift that comes in exchange for the work of virtue and innocent faith, and this requires G-d, "Behold"** Dear Jews, observe: What can be achieved by innocent faith and the correction of virtue, even at a very young age!!!

**We are taught that by innocent faith it is possible to overcome all sorrow and anger and pain, and innocent faith also helps to correct virtue, and from early childhood we must be strengthened and educated to pure faith and virtue, which is the best gift parents can give their children in the future generation.**

## See - Continued

**Rather, it** is to tell us that the Almighty wants to give us the maximum that is the Holy Spirit, **and in fact everyone has what the Creator has endowed him with, which is the Holy Spirit, only we must fulfill the words of the previous blessing, "And the saints every day shall praise you," and also good virtues that come from the holiness of the heart.**

**Therefore, holy and pure Jews, have you always said to yourself who I am and what am I? I am far from the saints on earth who in previous generations were as far away from heaven to earth, but know that you can too!!**

**And G-d says, "See"** with admiration, observe, see, learn from this, but really how do we get there?? **And it is also difficult, after all, he was the grandson of Miriam, the sister of Moses, why didn't they attribute him after Moses?? Also, why did he treat him more generations above him, while the other who helped her sons Aholiav was treated only after his father, "son of Ahimsam Mata Dan"??**

**But it** is possible that the Torah attributes him after Hur, because Hur was murdered when he tried with his body to stop the people of Israel from making the calf, and what sorrow was caused to the righteous Hur that not only did not prevent sin, but also added sin to the crime of murdering him, and despite his death the people of Israel were not frightened, but continued to sin in the sin

Usually **the grandson of a righteous man who was murdered is filled with anger and rage and burning hatred for the murderers of his righteous and holy grandfather, and if Bezalel's heart was indeed the grandson of a murdered Hur full of anger and rage, perhaps he would not have agreed to help the people of Israel rectify their sin.**

**In fact,** G-d would not agree to such a person building the Tabernacle, because it is written and **"I will fill it,"** that there must be a heart that belongs to fill it, and if it were filled with anger there would be no possibility that it would be filled, because his heart would already be filled with rage, and there is no room in his heart free for him to be filled with the Spirit of God and wisdom and wisdom and knowledge.

**And if so,** there is another observation here, **"Behold"** and look at the nobility of this righteous grandson, whose heart was empty of anger and rage!! **And how did he get there?** Because since childhood he lived in the complete belief that everything is from heaven, and therefore he successfully stood in his righteousness even during a difficult trial of faith, **who did not ask and ponder how it was possible that a holy and pure**

**Since** G-d demands of us, **"See"** and observe, I thought and observed that perhaps this is what we say in prayer, **"Thou shalt endowed man with knowledge"** – and one wonders that since knowledge is the highest level above wisdom and wisdom, why is this mentioned as the main basis?? After all, usually the base is low and from there you only go up!!

# And purify our hearts—for thou shalt bear

You too have tremendous power, it is already built into you, just keep "And Kadosh every day" and with G-d's help we will see in the light of G-d and merit the Holy Spirit Amen and Amen.

## But keep my Sabbath because a sign is between me and you and your dwellings to know

people who will come and claim that they do not feel any taste of heaven on Shabbat, on the contrary they are very bored on Shabbat, because on Shabbat they are limited from doing much of their hobby, **Where is "knowing" here? Where is the gift?!**

**And it seems** that when the Torah says that Shabbat is a "sign," it means that Shabbat is a sign and measure of a person's spiritual state, and what awaits him in the world to come.

**And this is "to know that I am the Lord who sanctifies you,"** that by Shabbat you can know how holy you are and how close you are to the Creator and how great your share is in the world to come—because "a sign is between me and your sons."

**We also found in the letter of the Holy Covenant** that the more a person keeps his covenant in holiness, the more connected he is to G-d, that only a person who maintains the holiness of the covenant despite all the difficulties feels more and more the connection and covenant between him and G-d.

**And** also in the letter of tefillin, which is a connection between us and G-d in heart and soul, and in this too there is a test for a person to how connected he really is to G-d, because if he feels nothing, it means that he himself is distant and detached from G-d.

**We are taught** that if you do not feel ascension on Shabbat and do not feel a connection to G-d in tefillin and do not feel holiness and a sign of covenant in a holy covenant, it is not a disadvantage of the mitzvah, God forbid, but rather the disadvantage is in you, you have failed the test and you must improve and correct your actions, and invest more in Torah and mitzvot and beg in prayer that a holy fire will burn in you and not hibernation, that you will have a mind and a heart and strength for the work of the Creator, may Amen and Amen be blessed.

**And on the way**, by the way, the upcoming Purim holiday is also a test for a person, because wine came out of secret, and for some it is the joy of a mitzvah and words of Torah and poetry with stickiness, and for them, God forbid, it is joy and debauchery and clowning and profanity.

**And it is possible** that this is why tefillin is not placed on Shabbat, because as it is customary to say among students that it is forbidden to take 2 tests a day, because if a person sees in one day that he fails several tests he may break down completely and despair, God forbid, and for this purpose circumcision is not considered because it is fixed all the time and has already supposedly become accustomed to the grade, and only in renewable tests such as tefillin and Shabbat do these negatively affect a person if he finds that he has failed both together.

## And the people sat down to eat and drank and got up to laugh

**And the Chofetz Chaim** answers, that it is written that Moses saw the dances, and dances are a dance that mixes men and women together, so when there is mixed dancing, incest surely comes out of it, and from that also comes the result - "Get out of the way quickly".

**And I was very** wonderful, since Rashi wrote the source from the word "to laugh," which also means "incest," and what then is the puzzlement of the Chofetz Chaim for years???

**But** it is possible that Chofetz Chaim was very difficult, and that any of the women committed the sin of incest! After all, the women were righteous people who did not sin against the calf, and Aaron the priest knew that they were righteous, so he told them to take the gold from their wives because he knew that the women would not agree to give up their jewelry for the calf, which has

**In the Gemara** Shabbat 12it is written, "To know that I am your Temple," the Holy One, blessed be He, said to Moses, I have a good gift in the house of Ganzi and Shabbat Shema, and I wish to give it to Israel to you and inform them,

**And the Malbim wrote** that the Torah did not write or specify the reward and spiritual pleasure that every Jew has in the World to Come, because a stranger will not understand and this pleasure cannot be described, and all the pleasures of this world will not compare to it or resemble it, that all the pleasures of this world are a great distance from the pleasures of the World to Come, and any description may only damage its immense essence.

**But Shabbat is a special gift** from G-d, that Shabbat is one of the sixty of the World to Come, and for this the Creator tells the people of Israel to "know," you can feel it and feel it, "because I am the Lord your temple," that it is possible to feel the hidden Light on Shabbat and from that to become stronger and sanctified upward.

**To illustrate** this, we can add that this taste can be felt as one feels in sleep, which is one of the sixty in death, and as mentioned above, in sleep a person lacks the self-control, which is the essence of a human being and the foundation of the human soul, but there are still

Rashi wrote about the word "to laugh" – which means incest as it is said (Genesis 39) "to laugh at me", and also "bloodshed" as it is said (2 Samuel) "Let the boys rise up and play before us", and indeed here too a hole was killed - from Midrash Tanchuma,

**And I saw in the Chofetz Chaim** on the New Torah the book Maayan Chaim, which the Chofetz Chaim demanded in the town against inter-dancing at Rachel weddings, and pointed out to them Rashi's words that the people of Israel in the sin of the calf committed 3 grave offenses: idolatry, bloodshed and incest.

**And the Chofetz Chaim** asked, that indeed Avodah Zarah is the calf they worshipped, and bloodshed is the one who murdered Hur, but the Chofetz Chaim says for years I wonder what is the source of Rashi that there was also incest?

# And purify our hearts—for thou shalt bear

even though they did not sin against the calf, and despite their high spiritual virtue that a slave girl saw on the sea revealed that he called what Ezekiel the son of Buzi did not see, nevertheless by the mixed dances all good plots were destroyed.

**We are taught** that even those who are saved from transgressions still have to create ways of attraction in which sometimes even the righteous can fall and collapse, and therefore we must be very careful and stay away from anything that has even a slight foothold for the evil inclination, because it begins with a light touch and draws you like a pump deep into the world of sin, so nothing is given to it.

**And it is very important** to beware of evenings of singing and joy, and in fact we must beware of concepts of joy out of entertainment and so on from impure and unnecessary jokes, even though the inclination supposedly deceives us by claiming that it is a great mitzvah to be happy, because many times joy is laughter and frivolity and debauchery that bring us coldness in fear of God and serious offenses.

## And fear the dances - continued

same warmth and rhythm of the evil inclination that burns in a mixed dance, who dance with tremendous enthusiasm from the power of the incendiary fire, but here the righteous women danced with Miriam at the height of vigor and enthusiasm, but with holy fire, as if the "peak of dancing" that brought the righteous women to cling to God.

**And unlike** sacred to profanity and impurity, the dances that were danced for transgression, those women with evil intentions who were dragged into this dance, and this dance led them to cling to and sin in incest, Rachel, and perhaps also in the future, the dance of G-d with the righteous in the future, will be at the height of enthusiasm and flame to G-d, out of fierce and fiery love that will lead to devotion to G-d.

And thank G-d who made me very happy that I found what I was looking for that resembles the words of the Chofetz Chaim that dance is related to mixed dance, which is written in Ben Yehoyada Taanit there explaining what dance God does with the righteous, who wrote that the righteous with G-d are like a wife and her husband, and it is known what the Scripture says [Jeremiah 31:21], "A female shall turn a man," and this is what he will do. This example for the righteous, make them dance, imply that they are the example of the female who will turn a man.

**And to this**, according to the appearance of the imagination, the Light of the Divine Presence shows them that He stands in the middle, when the Creator of the universe sits among them in the Garden of Eden, and each and every one shows with his finger, that it is said: "And he said on that day, Behold, this is our God, we have hoped for him, and our Savior is the Lord, 'We will reveal ourselves and rejoice in his salvation,' blessed is a person who merits to participate in this, may I and my daughter Amen and Amen merit this.

**To teach us** that G-d does not require you to strangle your character but to steer it to good things, the warmth and ritha to the warmth of a mitzvah and the ritha of prayer and ritha daurita, in short, every measure and attribute you will use for good so that you will reach your perfection according to your character.

## And Yichal Moshe

him, the Gemara asks what is "Achilo"?? Rabbi Elazar said: Fire of bones (type of disease),

**And I saw during wisdom** a wonderful annotation, that Moses went so long and deep in prayer that he

no substance, and if so, how could they have sinned in incest?

**Therefore** the excuses that by the dances - the dances of joy that caused women to join in the dance in the mixture and by virtue of the dance came to the sin of Rachel,

**Earlier** we brought in the name of the Chofetz Chaim that this dance was a dance in a mixture of men and women together Rachel, and it is difficult because in the song of Miriam after the splitting of the Red Sea it is written that she went out with the women in drums and dances, and there she went out only with women!! And surely there was no dance in the mix, and after all, it also says dances! In general, one must wonder, since dance is the name of a singing instrument?? It is also written in the Talmud Taanit 31 that G-d is destined to perform a "dance" for the righteous in the future, and it is crystal clear that this is the dance of the Holy of Holies that is unsurpassed.

**And it is possible** to explain according to Rabbeinu in Exodus 15, who wrote about the verse of women's song after the splitting of the Red Sea, that they came out with drums and dances, that these women were great in wisdom, and as Rashi wrote that there were righteous women who made musical instruments in Egypt to thank G-d for the miracles, and chose the dance out of all the instruments of the song because it is against the Mars-brown wheel that dominates the desert, But there were some of them whose intention was for the sake of Heaven, and some of them whose intention was evil, for this there were some of them who went out in dances in the sin of the calf.

**And here** it is written, "Love the name of your G-d with all your heart," and the Gemara demands Berakhot 54 that we must worship G-d with 2 hearts, the good inclination and the evil inclination, that we use the forces of the evil inclination instead of transgressions, we will use them for mitzvot, as it is written, "From my enemies you will be wise."

**And perhaps** this is also how Miriam and the women behaved after the splitting of the Red Sea, who played and danced enthusiastically to G-d about the great miracles, in the 2 passions, who also used the

**The Gemara** Berakhot 32 Tanya Rabbi Eliezer the Great says that Moses stood in prayer before G-d to forgive the people of Israel for the sin of the calf until he grasped



# And purify our hearts—for thou shalt bear

hint of touching animals, Moshe had a grandson of Gershom - "**Jonathan**" who served as a priest for idolatry, and Moshe Rabbeinu was amazed and amazed, dear father, why? **Why is this how my life unfolds, why?**

**But** after a strenuous prayer everything became clear to him, that this grandson who was supposedly a disgrace to the family - "**priest for idolatry**"! He served as a **lifeline for the people of Israel**, and precisely because he served as a priest for idolatry, **and then** Moses also understood why the wheel of God that Jethro would make such a strange condition with him, that is why he had such a grandson, even though he is "**Moses the man of God**" and his **grandson is a priest for idolatry**"! Because in the end it turned out that it was for the good of the people of Israel, that Moshe Rabbeinu took advantage of this matter for the good of the people of Israel.

**Indeed**, the end of the circle ended well, thanks to Moses, the grandson Jonathan, in complete repentance at the end of his life, as the **Rashbam brought in B'av and as repeated in Parashat Yitro**, and perhaps also because he indirectly saved the people of Israel from extinction during the sin of the calf! **And in the end** he became a true prophet, and many saved him from iniquity and died in holiness and purity.

**To teach us**, how great is the power of prayer, that everything that Moshe Rabbeinu did not achieve by the power of the Torah he achieved through the power of long and strenuous prayer, so try and multiply supplication and request, to tear down the gates of heaven that will roll mercy and blessings and salvation upon us, and with G-d's help we will discover the mercy of G-d with us, and we will understand the magnitude of the complex processes, all of which are an amazing calculation and solely for our benefit, and we will merit to see and recognize God's good salvation with us always, And we will merit the coming redemption, Amen and Amen.

**And we** will also learn from Moses, in everything to take advantage of the good that can be exploited from him, here is a priest's grandson for idolatry instead of going into despair and black bile and depression, he came to his senses and immediately took advantage of it for good to save the people of Israel, simply amazing.

**And like** the famous story about Rabbi Levi Yitzchak of Berditzow who saw a wagon praying while changing a wheel, instead of shouting at him that he was acting against halacha, he immediately taught him merit, saying: G-d is your people, Israel, your children, even when changing the wheel, they do not forget you.

## Damp statue and I wrote on the boards

**But** it is possible that G-d deliberately gave an opening for us to know that apart from what G-d wrote, on the tablets is included in the writing of the tablets also what Moshe Rabbeinu will write in the Torah, as well as all the oral Torah, as well as everything that a veteran student will renew, because everything is included in the Ten Deuteronomy – so Rashi, and B"HI found yes in HaEmek Davar.

**And there** he added that in the first 40 days of the first tablets Moses received the written Torah, and in the 40 days that were used to receive the second tablets it was for receiving the oral Torah and for generations, and included in them everything that an old student would renew.

**Therefore**, the second tablets were sculptures by Moses, to teach us that to renew Torah innovations by virtue of these tablets is only with the participation of human labor, and then there

discovered that he too was infected with idolatry, because he saw that he would have a grandson Jonathan who would serve as a priest for idolatry, and this is the intention that he came to his bones, because the children receive from the father the bones that the father distributes in the partnership of creating a child.

**And with** this Moses used to open his mouth and teach merit to the people of Israel, here is the Creator of the world: **You sought to destroy the people of Israel because they sinned in idolatry**, and instead of them to create the people of Israel from me, **idolatry also comes out of me!** Therefore, please erase me and pardon me from your book because of the idolatry that came out of me, while **the people of Israel will forgive and atone for their sins, and this is called to make the so-called creatures**, That Moses uses **this grandson to save the people of Israel**, amazing! and this insight Moshe Rabbeinu received only through long and strenuous prayer!

**And it seems** to add that here the ways of God were revealed to Moses, and this was revealed only through a long and enormous prayer, that suddenly every complete move became clear to Moses, for Jethro demanded that the first son Gershom become idolatry, and in the portion of Jethro we explained at length that Jethro wanted this son to reach the complete truth with him, as indeed it eventually happened, and as We wrote there that because of the condition that supposedly had a

**On the face of it**, it seems as if there is a contradiction between this verse and the verse that follows, since this verse explicitly states that God will write on the tablets.

**And here later** on in chapter 34 it is written: "**And there he was with the Lord forty days and forty nights, bread did not eat and water did not drink, and he wrote on the tablets the words of the Ten Things,**" and this verse has the meaning that Moses is the one who will write on the tablets, and this seems to contradict what is explicitly written in the first verse that God wrote???

**And if** we interpret that the first part of the verse talks about Moses Rabbeinu who did not eat or drink for 40 days, while the rest of the same verse speaks of the Creator of the universe that he wrote on the tablets, it is still difficult why such misleading language is written by Moses?

# And purify our hearts—for thou shalt bear

is an aide-de-shmiya, like the tablets that were made by Moses and written by G-d.

**We are taught** that human effort is what G-d desires from us, and He is very happy with our efforts, because angels He has enough up in heaven, and here in our world He wants us to make an effort and fight on all fronts against the inclination, and then we will merit to cling to the Creator and His Torah, Amen and Amen.

## Which you have broken, may your strength be that you have broken - continue

because one opinion had taken over the people of Israel and evil, so he broke the tablets into pieces.

**We are taught** that sometimes there are situations and times that need and must be split and divided and fractured among the people, and on the contrary that there will not be one opinion among the people of Israel, but many opinions, like many fractures. G-d said to him, "**You have broken**," may your strength be broken, that because of this, there is an oral Torah that creates many facets to the Torah.

**Just as** Moshe Rabbein renewed his mind to break the tablets despite the risk of prohibition, because he renewed his mind, so he merited that the abundance of innovations that will be from now until eternity in the Oral Torah, everything is by virtue of Moses, "**by virtue of which you have broken.**"

**We are taught** that even good values sometimes must be completely erased according to the need of the generation or the need of the hour, and not be locked into good values without seeing the big picture, and in his time the Chatam Sofer fought with all his might to divide Judaism in Hungary, because he saw that only in this way can the feared communities survive in holiness and purity as Yisrael Saba did, and therefore one must always live with soul-searching and caution.

## Forty days and forty nights bread did not eat and water did not drink

there you couldn't eat and drink? **So what's the greatness here, and what's the effort that was in it???**

**Rather**, it seems that Moses in heaven could indeed not eat and drink, but it is possible that in the second tables he returned to being like a human being, and therefore he was hungry and thirsty as any man, because in the "**statue to you**" he returned to human nature, and Moshe had to make an effort to feed himself with spiritual food instead of material food, as it is written. **Here come the days of the speech of the Lord G-d, and I gave hunger in the land, not hunger for bread and not thirst for water, but to hear the words of God.**"

**And** by his enthusiasm for learning and renewing Torah, he satisfied his body instead of eating and drinking, so even at night and in fact every moment he had to make an effort to renew Torah innovations because if not, hunger and physical thirst would bother him greatly.

**We are taught** that a person has hunger, but he can decide how he will silence hunger, and this is also related to a person's need for warmth and satisfaction, and he can receive warmth and satisfaction through positive things such as Torah study and Torah renewals and mitzvot and prayer and acts of kindness, or God forbid he will receive the warmth and satisfaction through transgression, but the need for warmth and satisfaction is real and must be dealt with and not erased as it were, Because then it will explode all at once and in an explosion we have no ability to control what happens!

**According to** the foregoing, according to **HaEmek Davar**, it seems that a study is needed, why is it only in the second tables that Moses was able to receive the Oral Torah and renew everything that a veteran student would renew???

**And it seems** to the newcomer that when Moses of his mind broke the tablets of the covenant, he took a great risk of a serious offense of breaking an object of holiness, which is not explicit, which is commanded to break idolatry, but in breaking the tablets there is an explicit prohibition - "**You shall not do so to the Lord your God**", but Moses thought of breaking the tablets despite the risk that it was an offense.

**For** when he saw that the people of Israel had sinned against the calf, and Aaron and the righteous could not stop them, he understood that it was

**As mentioned**, it was precisely in the Second Tablets that Moshe received the Oral Torah and the innovations of the Torah, by virtue of the fact that he renewed permission to break the Tablets, but besides the act of breaking the Tablets, Moshe Rabbein also had to sculpt the tablets himself, that is, to work very hard himself.

**Therefore**, in the second tables there is a special emphasis that he did not eat or drink for 40 days and 40 nights, because he tried very hard and gave his life for it, and it seems difficult that it is enough to write 40 days he did not eat or drink, and in any case the night is included in it, **why was it necessary to detail the night as well???**

**And it may have** been necessary to emphasize that **although he did not sleep at night**, he still did not eat or drink. But it's also incomprehensible, that just as Moses just didn't eat or drink for 40 days and night, he didn't sleep for 40 days, because **up in heaven he was like an angel** who didn't need food, drink and sleep, and

# And purify our hearts—for thou shalt bear

## Let there be with the Lord – continued

**And in the power of this spiritual hunger – the envy of scribes will multiply wisdom** Moshe Rabbeinu made an effort to renew Torah innovations and discover the Oral Torah, thus overcoming physical hunger, and indeed **by the end of the 40 days he already knew** the entire Torah and certainly understood all of Rabbi Akiva's Talmud, as well as everything that an old student would renew, and therefore it was said to **"go back to you"** because **later forward i.e. at the end of the 40th Yom, Moshe already knew and understood everything from everything.**

**It may** also be added that even if Moses did not have a physical hunger up in heaven, at any rate at the moment **G-d deliberately starved** for the Oral Torah and the innovations of the Torah **by envying the scribes of Rabbi Akiva.**

**And** this immense hunger **caused Moses a tremendous desire** for Torah **that even if he were in Israel he would not stop for a moment from the sweet study, and for 40 days and 40 nights he would be fascinated by the Torah, and** would not move to eat and drink – perfect perseverance, because **this is the sweetness of the Oral Torah and the innovations of the Torah that a veteran student would innovate that Moshe wanted to instill in us.**

**So** when he came again before G-d and said before him: Do you have such a person, Rabbi Akiva, and you give the Torah by?? The Almighty said to him: **Shut up!! This is what came to mind before!!** Because all the misunderstanding of Moses was at the beginning of the 40 days, but by the end of the 40 days, when Moshe Rabbeinu made an effort to reach everything from the perfection of the Torah, he had already surpassed his virtue in the knowledge of the Torah about Rabbi Akiva.

**And it is told** about the Rebbe the Ram of Gur, who corrected that in all the "houses of the Chassidim" they would observe prayer during its time, and one of the superlative worshippers of G-d came before him in pain and said to him, Rabbeinu, what will I do with all the hours of preparations in holiness that I did before the prayers now because of the regulation that will reduce time from the preparations?? The Rebbe rejoiced and said enthusiastically that at last there is a righteous person who is pained by the loss of preparations, Finally, there are those who feel spiritually hungry, so he fixed a pause for study between Shacharit and the reading of the Torah.

**And it is very worthwhile** to try in every way to create a spiritual hunger for himself and his children and students, through the envy of writers and personal example, and to live in a good and spiritual environment so that the center of life will be spirituality and not physicality, so that God forbid we will not reach a state of engine shutdown, God forbid, but that holy fire and holy flame will burn in all our essence and we will live in constant ascension Amen and Amen.

## "Let me know your way" - continued

His Torah, the Rani hired him. He said to him, "Go back [to your back], go back to his back, see that **Rabbi Akiva's flesh is being weighed in McCollin in a butcher shop**, and said before him: Hashem, **this is Torah and this is its reward!?! E.L.: Shut up!!** This is what came to mind before.

**And much** is puzzling here, a. Moses asked to see Rabbi Akiva's reward, and G-d showed him that Rabbi Akiva's flesh was sold in a butcher shop in disgrace after he was brutally murdered, **and it is incomprehensible,**

**And according to** what was written before, I had a tremendous and wonderful innovation that for years had been hardened for me and renewed for meat **midnight on Purim night**, that the Gemara Menachet 29 says, **"When Moses ascended to heaven, they found G-d sitting and tying crowns to the letters,** He said before him: Hashem, who is delaying you – what is the need for this? He said to him: There is one man who is destined to be at the end of several generations, **and Akiva ben Yosef his name, who is destined to demand for every thorn and thorn a thorn of halachot,** said before him: Hashem, **show me,** said to him: **Go back to your back,** went and sat at the end of eight rows, **and he did not know what they were saying, exhaust his strength;** Since he had come to one thing, the students of Ra'a said to him: Rabbi, where do you come from?? He said to them, **"The law went to Moses from Sinai, and Moses' mind was settled."**

**And things** are really hard, a. After all, Moshe even renewed everything that an old student would innovate, so how did he not understand Rabbi Akiva's words? **In.** Why is it written, **"Go back,"** after all, if G-d moved it in time forward to the time of Rabbi Akiva, which was about 1500 years later, why does it say "go back to your backs"!!!! **"Go ahead" was supposed to be written!?!?**

**However,** it is possible that when Moshe Rabbeinu ascended to heaven at the beginning of the 40 days, G-d wanted to starve Moshe Rabbeinu of spiritual hunger by making him jealous and pained by not understanding Rabbi Akiva's teachings, so he found the Holy One, blessed be He, supposedly sitting and dealing with letter crowns.

**The Gemara** Berachot 7 says that Moshe Rabbeinu asked the Master of the Universe why there is a righteous and good for him and there is a righteous and bad for him? Also, why is there evil and good for him and there is evil and evil for him? **And it may** have something to do with an article in the Gemara in the offerings elsewhere G-d showed Moses Rabbi Akiva who preaches in the Torah, and Moses did not understand anything from the lesson, after which Moses said: Master of the Universe, I saw

# And purify our hearts—for thou shalt bear

**And this** showed Hashem to Moses at the beginning of the 40 days, **who knew what devotion and love of G-d can be achieved by virtue of the study of the Oral Torah**, that the power of Torah innovations kindles a burning fire inherent in the Oral Torah, and that the burning fire in the Chidushi Torah ignites the human heart to the love of G-d, who stands behind the power and wisdom of the holy Torah.

**And this is the reward** that Rabbi Akiva sought, that his students understand this, that they understand how powerful the love of the Creator can be reached through the joy of the Torah and its innovations, and from this they too will reach a strong love for the Creator, and if His disciples reach this, Rabbi Akiva has **no need for any paradise**, because it is all for G-d and the education of His students, may we merit to be one of Rabbi Akiva's disciples.

**By the way**, in Rama of Fano and Bilkut Reuveni, it is written that **Rabbi Akiva was a spark from the soul of Zimri ben Salwa**, the president of the tribe of Shimon, who was struck by the word of the Midianite, and he is the spark of **the soul of Shechem son of Hamour**, and the 24,000 people of Nablus reincarnated in 24,000 of the tribe of Shimon, and they reincarnated in 24,000 disciples of Rabbi Akiva.

**And according to this**, it is understandable why Rabbi Akiva longed all his life to die for Kiddush Hashem, because it was **his reward that he completed his correction that he finally died in Kiddush Hashem out of a mitzvah and devotion to G-d, and this is also a candy reason why Jacob delayed in Nablus for a year and a half**, while he had to hurry to visit his father and mother before her death, **because because of this delay Rabbi Akiva came out of it.**

**May sixty of us share in His Torah and renew Torah innovations, and may we merit an incendiary fire and intense love for G-d in the yearning of the soul for nothing else besides Him, and may we merit to work only for the sake of Heaven, and as the Rebbe Hasfat Emet of Gur zt"l said in the name of his great grandfather with the innovations of the Rim zt"l, that the verse "And they will take a donation to me for my name" comes to teach us, that there is a need for a perfect name of heaven not even for the holy purpose of "and I dwell in them", Because "I dwelled in them" is a result and not a goal, and once we strive and pray and try with all our might to work for the sake of perfect Heaven, the percentages of heavenly opals will be very high, Amen and Amen.**

## Get out of the way quickly - and fear the dances

**And perhaps** that is why Moshe was very angry with the sickness, because as soon as the joy returned to them, they were already out of sadness and fear, and in any case they had the obligation to come to their senses and repent immediately, and to be very frightened by the great fall!! And since they did not return on their own, but continued dancing and dancing in this way, they destroyed their rape claim that they acted out of despair and crisis and fear, so Moshe Rabbeinu broke the tablets.

**We are taught** that we should never be in crisis and despair, because then the fall can be enormous, and even when G-d falls on us, we are obligated to come to our senses and immediately repent and do good deeds out of self-will, and not out of punishment, only out of love for G-d, Amen and Amen.

## and the two cheeks of testimony at the hand of Moses-Second Tablets - Continuation

**many difficulties**, since the second tablets are the complete tablets, and if so, we should celebrate the day

since **Moses did not ask what Rabbi Akiva's aftermath was, but what his reward was**, and that this was the reward of Torah?

**And perhaps** the mainpoint of Moshe Rabbeinu's argument is not about the very disgrace of the righteous Rabbi Akiva, but about the fact that G-d calls it reward???) Why was Rabbi Akiva so despised???) **Gimel**. How did the whole terrible scene of Rabbi Akiva's degradation cause and add to Moses' envy of writers and hunger and spiritual thirst to study the Oral Torah and renew in it everything that an old student would renew, as we have elaborated earlier?

**And here** the Gemara Berachot 61a says that Rabbi Akiva all his life longed to fulfill **"Love the Lord your G-d with all your heart and with all your soul"** Even he takes your life, and rejoices when they killed him, that he finally won and deserved it, **and indeed** if you asked Rabbi Akiva **would you also agree to be degraded to the point that your flesh will be hung together with the meat of the animals in the butcher shop in a terrible disgrace? Surely Rabbi Akiva would have shouted and I longed for it**, because he was all about martyrdom for the sake of G-d's great name.

**And this is** what G-d said to Moses, **"This is his reward,"** yes!! **This is the reward that Rabbi Akiva himself longed for all his life**, and was rewarded with his desire **to give his soul in the most difficult way**, this is the will and reward of the holy Rabbi Akiva, this is the reward that the righteous Holy Rabbi Akiva wanted, so keep quiet!! because there are no words to describe it, how a woman born is able to achieve unimaginable achievements and mental fortitude in the human mind, **to see in the enormous disgrace "reward"**, not a reward to go to heaven after being brutally murdered for Kiddush Hashem, but to continue to suffer in immense disgrace, this is his reward, a stranger will not understand.

**Rabbi Chaim Shmuelwitz, zt"l**, how the people of Israel fell rapidly from Igra Rama to Bira Amikata, **since in the Gemara Shabbat 105it is written** as follows the way of the evil inclination: "Today I say do this and tomorrow I say do so until I tell him to go servant ??? **He excuses** that Satan confused them and made darkness in the world and discouraged them that Moses died, **and when a person is desperate and broken, he is able to quickly fall from a height to the abyss!!**

**Rashi** wrote that on Yom Kippur, Moses descended with the second two tablets of the Law, **and there are**

# And purify our hearts—for thou shalt bear

and it is possible that thanks to the work of preservation of the people of Israel during the 40 days, the power of the first holiday is also preserved, and for this we celebrate the first giving of the Torah and not the second.

**And it is also possible** that every time the first holiday of giving the Torah is celebrated with joy, and as the Gemara says, **Pesachim 66**, everyone admits that in the assembly - Shavuot is also for you, meaning that on Shavuot the body must also enjoy good eating, and why? Because this is a **day on which the Torah was given!** For in the joy of the body, apart from the joy of the soul in honor of the giving of the Torah, **the dances and joy that they performed before the calf**, because of which the first tablets were broken, will also be corrected.

**To teach us** that our sins must be corrected, and not only the sin itself but also the surrounding area, because if there was sin out of joy and enthusiasm and eating and drinking, we must correct the sin by **corrective commandment that will be joyful and enthusiastic and for heaven's sake, that we do not commit transgressions with great enthusiasm and desire, while the repentance and correction of sin with a sour face and without enthusiasm**, For the same vigor and warm blood that was in the transgression must be at the time of the corrective commandment, which will be in the boiling of blood and with vigor and at the peak of the forces, only in this way will the sin be fully corrected, fire will extinguish the fire, go ahead!! **Rithha of Mitzvah!! Holy fire!!! Pray with enthusiasm!! Fire!! Fire will always be burned on the altar and will not be extinguished!!**

## And the Israelites will apologize to the witnesses from Mount Horev

After the sin of the calf, the people of Israel lowered the crowns they received because they said, "We will do and we will listen."

they still remained close to the flesh and were therefore forbidden to their relatives.

**And** the question arises, after all, the people of Israel said before this, "**We will do and listen**," and this is the acceptance of the Torah with love out of a genuine desire from the heart, and if so, there was a voluntary conversion here – perfect migration? And according to this, they are like a baby born because of migration?

**Indeed, in the lips of the Sages**, he wrote that at first the people of Israel received the Torah with complete love when they said what was done and heard, but because they heard the voices and the smoke they were frightened and repented, so G-d forced a mountain on them like a tub, and therefore it was considered forced migrations, and according to the aforesaid, therefore they remained forbidden to be relatives because they are not like a newborn baby, and of course there is a lot of room and opinions about the Maharal's intention.

**And the question arises**, why did G-d frighten the people of Israel with sounds and smoke, thereby causing the people of Israel to retract their good will to accept the Torah, and then to force a mountain on them like a tub, ostensibly it would have been better if there were no sounds and smoke and so that they would not be afraid, and the people of Israel would remain in "**what is done and heard**," in their pure desire to receive the Torah with joy and pure will?

**And the answer** that was renewed for me and I relished this answer so much on Shabbat, that it was a perfect Shabbat pleasure for me, that G-d deliberately wanted the people of Israel not to be like a baby born of maturity, but rather to lose the connection and kinship to the holy fathers – to Abraham, Isaac and Jacob!!

of downloading the second tablets as the day of giving the Torah, and not the day of giving the first tablets in Sivan, because they became "**fragments of tablets**"?

**And it is possible** to excuse from the words of the **Kuzari**, who wrote that immediately after receiving the Torah, throughout the entire 40 days the people of Israel waited to come down from the mountain unchanged and in the same state that left them, with the jewelry on the clothes exactly as they were in the giving of the Torah, and therefore even though Moses broke the tablets there is tremendous holiness in these tablets, and therefore fragments of tablets are in the closet, because their work is for 40A day to remain in the same state, and to keep themselves on the same level, this work has not gone to nothing, but rather serves as a tremendous privilege and power for the people of Israel,

**On Shabbat Parashat Yitro** at morning prayers, a huge question arose in me, since the people of Israel converted by receiving the Torah, and there is a rule that a convert converts as a newborn baby, and this rule is so powerful that he is even allowed to marry his mother or sister because they are like strangers right after they converted.

**And according to this**, it is difficult why it is written that in the sin of those who complain at night, the people of Israel cried for their families, and according to Rashi, according to the Gemara **Yoma A'ah**, who wept over the business of families that were forbidden to incestuous and had to expel their wives who had married them before the giving of the Torah, because before the giving of the Torah they married incestuous women such as the mother of Moshe - Yocheved who was the uncle of her husband Amram the father of Moshe Rabbeinu, And it's very hard why they cried?? Why did they have to separate after the giving of the Torah, after all, a stranger who was born as a newborn baby and is not forbidden to have relatives from before the Torah???

**And when I asked** this question, an enormous T.H. answered me that the **Maharal** was asking this question, and I saw in the Maharal who excuses that since G-d forcibly converted them by forcing them to a mountain as a tub, as Rashi wrote in the Torah portion, they gave up the verse "**and they stood at the bottom of the mountain**," so they were not considered as babies born in adulthood, (and perhaps he meant that they did not have a perfect conversion anyway), and therefore

# And purify our hearts—for thou shalt bear

**But the 9th** of Av will turn into a happy day, because in the end, on the side that the migration is perfect, then in any case their migration was out of **"we will do and hear"** that this is perfect migration with true joy, and that is the perfection of the people of Israel, and in any case G-d will rejoice in the people of Israel, **but** this is only when the people of Israel are cut off from the evil touches, and everyone will do the will of our Father in heaven perfectly, and then even if the right of the Holy Fathers ends as it is written in the portion Haazinu, Nonetheless, then redemption will come to the people of Israel thanks to **"what is done and heard."**

**And I** thank G-d for this renewal that He gave me on Saturday and ended with a meal accompanied by Demelka, and I was so happy with this innovation that it gave me a Shabbat pleasure from a kind of afterlife that there is no sweeter than this in this world, and also on Sunday and Monday of the week every moment I remembered it I felt a wonderful sweetness that all the lusts of this world are erased in contrast, and the thought of transgression is immediately erased because I remind myself of the pleasure of this innovation, Once again, I thank G-d for this wonderful innovation!!

**And it** reminds me, that I saw the dear and very talented students **of the hospital A.S.N.V.** who one day came to Talmud class all excited like never before, and he tells me with the utmost excitement that he managed **to run and put 2 steps on a tree and turn in the air in a complete and amazing turn!!** And he's all excited and says enthusiastically, **I can't believe I succeeded!!** And again he repeated it again and again with admiration, **and here** the next day he remembered it again with excitement and enthusiasm and full of joy and again said **I can't believe I succeeded!!** **And the** good and sweet taste of his success affected that even a month later, when he remembers it, he is filled with enthusiasm and joy!!

**And I learned** from him and from his enthusiasm that recurs over a long period of time, that if a person can rejoice so much about physical achievement that as soon as he remembers it, he is filled with pleasure and satisfaction even after a month, all the more so that for this spiritual and Torah and holy achievement it should give us satiety – **"we are satisfied with your goodness"** and joy and immense enthusiasm and satisfaction every time we remember it, and it will eliminate from us all lust and taste of transgression for a long time, **On the contrary,** we will have a growing desire to innovate more Torah innovations, artist and artist.

Therefore, it is clear that G-d planned for them to say **"we will do and listen"** and to retract and convert out of coercion!! All for the sake of our connection to the Holy Fathers!!

**Indeed,** despite their return because of fear, they still had the crowns they received for what they said **"done and heard"** and only as a sin against the calf did they remove the crowns – because despite the return, what they said **"done and heard"** was **not completely erased for them,** what they received willingly and gladly converted.

**And according to** this, it is understandable why it is written that the people of Israel wept **"for their families"** and it does not say **"for their families"**, because the people of Israel wept for 2 families, that if the conversion is perfect, they will indeed be allowed to marry with the relatives, but then they have to weep for their closeness to the holy fathers that was cut, and if the migration is not perfect then they will be happy that they are related to the holy fathers but they have to weep over the dissolution of their marriage with their relatives.

**And since in** their so-called weeping they preferred perfect migration and separation from the Holy Fathers, therefore they were doomed to weep for generations for the destruction of the Temple, **and as it is written in the Midrash of Greater Lamentations 1,** because twice they wept prayers at night, therefore they were doomed to the destruction of 2 Temples, and for weeping at night for those who complained, the destruction of the First Temple was condemned, while for weeping at night for the sin of the spies, the destruction of the Second Temple was condemned.

**And it is possible** that because of the recurrence of sin - that sometimes they cried for nothing, and when the sin is repeated a second time, it aggravates and intensifies the sin, so the time of the decree was determined according to the second time they sinned, who cried on the night of the 9th of Av, **and therefore it** was also decreed that on the night of the 9th of Av the 2 Temples would be destroyed, because then supposedly **they did not receive protection of the right of the Holy Fathers because they agreed to break away from their closeness to the fathers.**

**And maybe** that's why Hashem listened only to Rachel, our mother, because she supposedly agreed to break away from the patriarchal family when she gave up marrying Yaakov for her sister Leah, and thus risked Esau taking her as a wife, and indeed she was buried separately from the holy fathers because that is her power, that even in a situation where the people of Israel are cut off from the patriarchs, it is still her right to have compassion on us because of her!!

## **"Fulfill and receive" - On Purim days, receive the Torah from love – continuation**

**And according to** this, you may be **dressing up on Purim,** for when the people of Israel sinned against the calf, they took off the crowns they received by giving the Torah for saying what was done and obeyed, while Moses remained in his holiness and received a tremendous glow from the holiness of the people of

**The Gemara** Shabbat Pakh says that although the people of Israel accepted the Torah by force, nevertheless the people of Israel returned and received the Torah from love in the days of Ahasuerus.

# And purify our hearts—for thou shalt bear

**And it symbolizes the masks on Purim that we have returned to the first holiness** that we too are holy at a high level that it is difficult for others to look at our holy faces, as they could not see in front of Moses, or that the masks come to remind and symbolize that we will remember that thanks to the return from love, Moshe Rabbeinu no longer needs the mask.

**“And they saw the face of Moses, because the skin of Moses’ face beamed, and Moses returned the mask to his face**

**And if** we interpret that this is talking about the second tablets, then Moses was in heaven for 80 days, because 40 days asked for atonement and mercy for them, and at the end of the last 40 days on the eve of Yom Kippur he took down the second tablets, and if so they had to wait 80 days?

**And may be** we will think **40 days since** Moses was commanded to “**sculpt you two tablets of stones as the first,**” and that was on Rosh Chodesh Elul, and from then until Yom Kippur, which came down with the second tablets, it was exactly 40 days, **but nevertheless it seems more like 80 days**, because nevertheless all **80 days were preparation for receiving these second tablets**, by repentance and asking for mercy before God.

**Therefore**, it seems to Be'er, according to **the Kuzari's words** to Rabbi Yehuda Halevi in Article 1, letter 177, who wrote that immediately after receiving the Torah, **the entire 40 days the people of Israel waited to come down from the mountain unchanged and in the same state that left them, with the jewelry on their clothes exactly as they were in the giving of the Torah.**

**And so even** though Moses broke the tablets nevertheless **their work for 40 days** to remain in the same state, and keep themselves on the same level, this work did not go to nothing, but rather serves as a tremendous privilege and power for the people of Israel.

**And it is possible** that this is why the fragments of the tablets are also in the closet, **apart from all the reasons written herein**, because after such proper waiting and preparation, the fragments of the tablets also have the power and power that will think that the giving of the first Torah still exists, and this is **the power they had after 40 days** to overcome that evil Galit.

**Therefore, my teachers and gentlemen, please see the importance of 40 days of holiness and keeping your eyes because 40 days of toil and preparation do not go to waste, and even in the case of failure, God forbid, at the end of the 40 days and even a very big fall!! To the point of a golden calf- the worst of all, may God have mercy, yet the toil of 40 days has not yet been erased, because in 40 days of work there is tremendous power and strength, strengthen and embrace God with you heroes of valor.**

**Therefore, accept the righteous and friends, holy and pure, to complete 40 days in holiness and keeping your eyes, and again another 40 days, and again for the third time another 40 days, it is not the same, each unit of 40 days adds strength and light and holiness, go ahead and succeed, after 120 days you will surely shine before you in holiness, like Moses who put a mask because his face beamed with holiness.**

## More on the subject

in-law, and how precisely from this comes the power of 40 days to spite and curse Israel, **how the power of mitzvah becomes the power of impurity to curse and curse and corrupt???** After all, here there was no power to corrupt against the people of Israel alone - just as Jacob feared Esau because of the right to honor Esau's father, but there was also a blasphemy and blasphemy of

Israel, which was diminished from them due to the sin of the calf, so much so that Moses had to put a mask on his face because the people of Israel could not see his holy face.

**But** in the days of Ahasuerus, when the people of Israel corrected and repented, and received the Torah from love, then they supposedly restored what **was done and heard**, and therefore their holiness returned to the first holiness, and they are once again worthy of the crowns of what was done and heard.

**Rabbeinu Bahaye** asks why the verse says “Moses” 3 times???: Could it have been written that the skin of his face beamed and restored the disguise???

**And excuse**, because it is **against 3 times 40 days that he was at Mount Sinai, that every 40 days** Moshe Rabbeinu achieved more power and light.

**Therefore**, it is written 3 times “Moses”, because **each and every time there would be a step that should be called “Moses”, which is power that is used in the water of wisdom from Mount Sinai, that is, that supposedly came out soaked from the springs of wisdom.**

**And herein** the story of David vs. Goliath, it is written, “**And the Philistine came early and evening,**” 1 Samuel 17:16, and in the Gemara Sota 42:2 it is written that Galit went to curse the people of Israel precisely at these times because **he wanted to cancel them from reading the Shema**, it is also written, “**And he shall stand for forty days,**” that this is how **Galit stood** before the camp of Israel for **40 days and blasphemed and cursed them** And the Creator of the Universe, **until David came and killed him**, and the question arises why he delayed 40 days until David came and killed him???

**And the Radak** there excuses that they did not have the strength for Israel to defeat Galit until the end of 40 days, **because at the end of 40 days Moses came down from the mountain and then they received the Torah.**

**After** all, they did not receive the Torah at the end of the 40 days, because Moses broke the tablets as soon as he came down from the mountain when he saw that they had sinned against the calf, and on the contrary there was great anger against the people of Israel, so what power does the people of Israel have at the end of these 40 days???

**The Radak** also wrote that thanks to the 40 steps that Arafah walked with her mother-in-law Naomi, they are the privilege and strength that her son Galit received 40 days to stand up and scold.

**And I** was very wonderful, for she supposedly performed a mitzvah that honored her righteous mother-

# And purify our hearts—for thou shalt bear

**And this** also answers the question when you see an evil that succeeds in its wickedness to the point of **miracles to evil**, and you ask where does this power come from?? Miracles to worse?? Why?? How is this possible?? Just as it is famous that Hitler survived numerous assassinations that seem supernatural, and Arafat survived even a fall from an airplane, and again it is difficult why they had miracles???

**And the answer** sometimes is that it is like we found in Galit, that this evil person himself for his ancestors may have done a good deed during their lives, and even though they are wicked nevertheless the power of their good deed remains for generations, and therefore they have both power and miracles to condemn, and we will learn from here the power and power of a good deed, and on the contrary we will use it to speak a mitzvah, and certainly when we use the power and power to speak a mitzvah there will be much more power in this, because it is a continuation of the will of the Creator, and with G-d's help we will do and succeed for His name with love, Amen and Amen.

## \* And now, if you bear your sins, and if there is no pardon, please tell me what you have written

martyrdom of Moses, who agreed to be erased from the entire Torah and even to die and be erased from the Book of the Righteous for the people of Israel, or at any rate from the Book of Life, i.e., to die according to **the Rashbam**.

**And it is possible** that G-d allowed Moses to write the Torah and considered the Torah to be the Law of Moses, and in any case it can be considered that Moses is not written in the entire Torah of God, because it is supposedly **the Law of Moses** and he Moses wrote.

**And after** I wrote this, I saw in our story that at the beginning of the sin of the calf, G-d said to Moses, "Go up to me and I will give you the tablets of stone and the Torah and the commandments that I wrote for their instruction," meaning that G-d was supposed to write the entire Torah as He wrote the tablets, and because of the sin of the calf, G-d said to Moses, "Disqualify you yourself from the tablets, and you too – Moses will write the Torah and the commandments.

**And here it's** still difficult for me to interpret it, since in Parshat Mishpat it is explicitly written "**which I wrote**," meaning that G-d had already written the entire Torah and mitzvot, whereas according to **our story**, it means that because of the sin of the calf, G-d did not write the Torah, only Moshe Rabbeinu?

**Therefore**, it seems to excuse, as Rashi wrote in Parshat Mishpat Shem, that in the covenant the entire Torah is included in it, and as **Rabbi Saadia Gaon wrote**, and if so it fits the language I wrote that indeed the tablets include everything, only if the people of Israel did not sin in the calf would we receive the Torah detailed and written extensively from a letter of Hashem, and because of the sin of the calf, Moshe Rabbeinu wrote the Torah extensively, Whereas in the tablets there still remains the writing of the Almighty, which contains all the Torah and mitzvot in essence, and therefore it belongs to write "**which I wrote**" that God wrote the Torah in essence, while Moses, because of sin, wrote the Torah in detail and in detail.

**And this** wonderfully reinforces our previous excuse, that because of the curse of a righteous man, Moses was

the name of the Creator of the universe, Andit would also disturb them precisely during the morning and Arabic Shema, in order to cancel their acceptance of the yoke of the Kingdom of Heaven as it is written, "**For in spite of the systems of the living God.**"

**And it seems** that there is a frightening idea here, that if you do a good deed it gives strength and strength, but if you return to evil, like Arafat, Galit's mother, **and also her son Galit, who chose the path of wickedness, then the power of the good deed can be used and used to increase the power of evil and evil.**

**Rashi** wrote "From your book"-from the entire Torah, let them not say about me that I was not worthwhile to ask for mercy on them, and the Rabbeinu adds in my life according to the Midrash "From your book" The curse of the sage even conditionally it came, Mana Len from Moses who said from Chani, and even though the calf's iniquity was atoned for, his name was wiped from the commentary "**and you will command**" that the name of Moses is not mentioned at all.

**And is it difficult** that if here too the rule that the curse of a righteous person even conditionally is fulfilled then Moses said from Hanni **from your entire book** and it did not exist? For with Rachel, when Jacob said that whoever stole the theraphim would not live, then Rachel died even though it was a curse by mistake, because surely Jacob would not have cursed that his wife Rachel would die, and yet because of the curse of a righteous man even accidentally the curse was fully fulfilled, And here, indeed, in Parshat Titzvah, it took place, but only a very little of the entire book?

**Rather**, the simple answer is that even though according to the rule, Moshe Rabbeinu was supposed to be erased from the entire Torah, nevertheless here explicitly G-d did not agree to erase Moses, saying to him, "**Whoever sinned against me, I will believe from my books**," and if so, even the portion "**And you will command**" Moshe's name should not have been erased because G-d did not agree to have it erased.

**Indeed**, it seems simple that for G-d Himself, the concept of cursing a righteous person does not exist even by mistake, because all the curses that the Torah has for the people of Israel, if they sin, God forbid, certainly did not exist when the people of Israel are good and do the will of a place.

**But** it is possible that after all, in one portion the name of Moses was erased and **you will be commanded** not because of the curse of a righteous man, but because the Creator wanted to reveal to the people of Israel the



# And purify our hearts—for thou shalt bear

**Indeed**, the name of the people of Israel was not erased either, even though the people of Israel sinned, because since it was not God who wrote the Torah but Moses, then the punishment to be erased from the Book of the Torah for those who sinned against God is valid, because the Almighty did not write and it is simple, in addition to the repentance of the people of Israel who erased sin.

indeed not written in the book of God, because in the tablets where the entire Torah is included in the summary, Moses' name is not written, and only Moses himself wrote the Torah in detail and extensively, and he did write his name in the book that he himself wrote, and it was not at all the curse that he cursed by mistake, so to speak.

## Half the shekel to atone for your souls

because they claimed that all the foods were strictly kosher and there was no reason not to respect the king who ordered them, and they considered Mordechai's prohibition to be a light prohibition and perhaps as excessive severity.

**And this** what the mitzvah of shekels came to correct before this decree, that all Jews without exception did not disrespect this commandment, which seems easy to some of the wealthy people of Israel, especially in Moses' generation, when everyone left Egypt with dozens of donkeys loaded with the goodness of Egypt, and it was the force of this mitzvah that all the Jews did completely, even though it was like a light commandment, that overcame the decree of Haman.

**Risch said to Kish:** It is clear and known to whoever said, and there was the world, that Haman would weigh shekels for Ahasuerus to decree evil decrees against the people of Israel, so he preceded their shekels to Shekelio-Megillah 12, **and I saw that the Stapler in Kraina Daigartha** asks why the people of Israel had to precede a right against Haman's action?

**And perhaps** we are taught that a mitzvah that is easy, but in which all the people of Israel are partners, triumphs over harsh and bad decrees, and great commandments.

**Because**, as is well known, the sin of the Jewish people in Mordechai's time was that they flouted Mordechai's prohibition against participating in the Ahasuerus meal,

**We have been taught** that the mitzvot that we strictly perform together with the entire nation of Israel are immense for generations to come, and have the power to correct the sins of future generations, and therefore on the contrary we will seek to participate in any mitzvah that awakens the public, even minor mitzvot and simple acceptances in your eyes, and even though you think it is unnecessary or does not concern yourself and your family, nevertheless we must join the rule and by virtue of the mitzvah of the rule we will gain enormous rights for generations to come.

## See the Lord's face

advantage of this to rob his home or take over his house and city.

**Therefore**, G-d says to him, "You are going to the Lord" – know that everything is not yours but that of the Lord, who is the Creator of the universe, and He commanded you and all the people of your city to leave your homes and the city and go to Jerusalem, all under His responsibility and concern, and it is not your concern at all, and he came up with joy with a quiet and calm heart.

**And if** a person does so, G-d continues in the verses and says to him, as G-d's blessing has given you, you are a believing Jew worthy of G-d's blessing and G-d will entrust you with property that will be under your hands because you are faithful, you know that in the end everything is the property of G-d.

**Why is** it precisely in the commandment of pilgrimage to the Temple to show the face of God that the word "Lord" appears?

**And the important young men** Aviel Dahan and Ariel Tubul answered in one style that there is a desire here to persuade people to leave their homes and make the pilgrimage as gratitude to G-d that although we dwelt on high and all over the land, His glory bound it with His immense love for the people of Israel, He supposedly agreed to dwell in His name and supposedly have an apartment in his underwear, and if the Lord of all the earth loves us in this way, we should run to Him with love.

**And it seems** that once a person finds it difficult to leave home unsupervised, especially when all the people of his city leave their homes unsupervised, and sometimes a person has fears that gentiles will take

## And out came this calf

sacrifice before the Egyptians' eyes, and also abused the Egyptians who tied their God-the Lamb for several days from 10 Nissan to 14 Nissan, At a time when the Egyptians believe in animals that are God, **and in any case** it is hard to believe that the Jews will believe in the calf that He is God, and only tonight it is the rabbi who did not tie the Passover sacrifice and did not abuse the God of the Egyptians who failed in the sin of the calf.

**And if** so, it is possible that Aaron the priest deliberately made a calf shape to make fun of the evil inclination that pervaded the people, and deliberately made a calf for

**Ibn Ezra** writes that Aaron the priest narrowed the gold into the shape of a calf, and so they threw it into the fire and the calf came out, and it's any wonder how could Aaron the priest do such a thing? Also, it is difficult what Aharon answered Moses, "**And this calf came out,**" after all, he himself made the shape of the calf?

**And although** Ramban has a wonderful and profound move in this regard, I would like to explain here another way in SD, because here, as we know, tonight a rabbi is the one who worshipped the calf, and why only they? For the people of Israel in Egypt slaughtered the Passover

# And purify our hearts—for thou shalt bear

was there a failure and this calf went out to the detriment of the people of Israel.

them so that the Jews would mock this calf and despise it as they did in Egypt in front of all the Egyptians during the Passover sacrifice, and only because of the evening

## Sin of the Calf

**Indeed**, in the second tablets, **Deuteronomy** chapter 10, verse 10, is explicit, **"The Lord did not corrupt you,"** and the **Ramban interprets** that G-d did not put the people of Israel through the same trial again as the calf that was in the first tablets, because G-d in His mercy wanted to bring us into the Land of Israel, and not that God forbid we would fail again in transgression, and it is also possible that because the second tablets were given in secret, therefore there was less kitrog or there was no kitrog at all to try the people of Israel in a difficult trial, did they see receiving the tablets – And the Torah, so it is very important to pray in the verses of Desmara, **"Thou shalt not bring me either to sin or to trial,"** and yet if we find ourselves in a trial, we must run away from it and have no choice but to fight.

**I saw** that it is written in the book of **Kerem Hatzvi** according to **Midrash Tanchuma** that apart from the deception that Satan confused the people of Israel supposedly carrying Moses' bed and there was darkness, etc., so that the people of Israel thought they needed a new leader, as it were, G-d gave Haman to deceive them, for after the calf was made, Aaron said that tomorrow we would celebrate Hashem, and Aaron was sure that since Haman proved who was righteous and who was wicked, In any case, in the morning, when they see that they have to look for Haman outside the camp, they will see with a sense that they have sinned against the calf and will not continue to celebrate and sin any more, but despite this thought, Haman did not prove that day who convicted the calf, and this intensified the experience.

## \*\*Bush Moshe

resemble Moses, and allegedly they saw 2 figures of **Moses in front of them** And it could have helped them during the trial of the sin of the calf that Satan showed them the image of Moses being carried in bed as dead, that they knew that this was not the real Moses, because **God is preparing medicine for Mecca**, and preparing tools for us to overcome the difficult trials of the evil inclination, only that we must use them and not forget them at the right and proper time.

**In the Torah portion** it is written, **"And Moses took half the blood and put it in the basin and the half blood threw on the altar,"** and in the **Midrash Rabbah** **Leviticus 6:5** it is stated that **an angel in the form of Moses** divided them in half even before all the blood came out – that only an angel can know, and maybe even then Israel saw that an angel could

## And two tablets of stones he took down in his hand and inscribed in them Sabbath observance – connecting the first and second tablets

before us as the Midrash says that Moses and Joseph's coffin went before the people.

**And herein** the first tablets it is written, **"Remember** the Sabbath day to sanctify it," while in the second tablets it is written, **"Keep** the Sabbath day to sanctify it **when the Lord your G-d commands,**" and Rashi writes, **"Keep,"** and in the first he says, **"Remember,"** and Rashi explains that **both in one Dvor and in one ark were recited, and in one hearing they were heard:** "When it was fasted" – before giving the Torah with bile.

**And it is** clear that it does not mean when it was consumed in the first tablets, since all the commandments were warned in the first tablets and why it was specifically mentioned in the Sabbath matzot, but **rather when it was consumed with bile** even before the giving of the Torah, and why is it important to mention this in the Commandments in particular that it is written in the Torah explicitly that God says, **"And I wrote on the tablets the things that were on the first tablets that you broke"**, and in the first tablets does not appear when it was consumed with bile?

**Rather**, it may mean, as I wrote before, that because the commandments of the Sabbath of Israel were commanded even before the giving of the Torah, therefore the tablets are joined and united as one despite the breaking of the first, by the commandments of the Sabbath that were not damaged by the sin of the calf, and precisely because there were 2 tablets and in the first it was written remembered and in the second it was written

**Ostensibly**, it is necessary to examine why the prayer mentions that the tablets contain the observance of the Sabbath, since between the first and second tablets they contain 10 commandments and not just the observance of the Sabbath? **And** what is special about the Sabbath observance that supposedly sounds like the main part of the tablets? **Likewise**, if it is mentioned that it is written to keep the Sabbath in the tablets, why then should we also mention what is written in the Torah, **"And the children of Israel kept the Sabbath"**? And also what does **"doing Shabbat"** mean?

**And perhaps the** uniqueness of keeping the Sabbath is that it was supposedly not damaged in the people of Israel between the two giving of the tablets, that despite the sin of the calf that supposedly destroyed the giving of the first tablets, nevertheless the mitzvah of Shabbat was not damaged by the sin of the calf, because the commandment of the Sabbath was received by the people of Israel even before the giving of the Torah when they were in **Mara**, and in the portion of **Hama** even before they undertook not to do idolatry, and even before they supposedly married Hashem, Therefore, it is possible that keeping the Sabbath was not compromised by the sin of the calf.

**And although one** who blasphemes the Sabbath as primarily an infidel, and simply worships idolatry as a heretic throughout the entire Torah, nevertheless the people of Israel in the sin of the calf are not considered primarily heretics, either because they were Marranos and the main sin was that they did not wipe out, or because they were only looking for a leader instead of Moses and did not seek to worship God – they will go

# And purify our hearts—for thou shalt bear

giving of the Torah, and therefore also the **mitzvah of honoring a father and mother was not damaged** among the people of Israel because of the sin of the calf, just as the mitzvah of keeping the Sabbath was not damaged because it was received even before the giving of the Torah?

**Buñt** seems to divide between the commandments of Shabbat that are explicit in the Torah prior to the giving of the Torah, in Parshat Haman, 1. **"And the Lord said that the word of the Sabbath was sanctified to the Lord tomorrow what you bake and what you cook in his,"** and **"See that the Lord gave you the Sabbath, therefore He gave you daily bread on the sixth day, in which no one under Him left his place on the seventh day."** B. And it is also explicit that the people of Israel fulfill this commandment of God **openly and clearly** as it is written, **"And the people shall sit on the seventh day,"** and therefore it is the mitzvah of Shabbat that connects the first and second tables, and perhaps it should also be divided that the mitzvah of honoring a father and mother is an intellectual and moral mitzvah of gratitude, such as Shabbat, which is a legal commandment.

**And he brought** me a small piece of evidence similarly, according to **the additions of the firstborns of Khashbone, that the hazelbone** is the survivor of the resurrection of the dead and from which the dead rise from the dead, because it was created on Saturday night and Adam did not sin with it and did not harm it – **the sons of Issachar** **Adar 41.**

## Venka won't clean

**And it** seems that since at the beginning of the 10th measure of mercy it was mentioned that God forbids and behaves mercifully in those who repent, it is possible that he **"cleansed and did not cleanse,"** **this is also a measure of mercy, that whoever repents with love that malice becomes merits, then grace** is for him if **God has not cleansed** his iniquities, and only he who **repents reveres grace** for him that **his malice has been cleansed as mistakes** or as if they had never been done, And in the words of **the discourse Yitzchak 81** in demanding that **Shabbat Shuva**, it is said, **"He who bears iniquity and commits crime for the rest of his inheritance,"** that whoever considers himself to be a song of humility and complete submission thus proves that this repentance is complete repentance and as if he had been uprooted from his essence and had never done.

**Indeed,** again I found in **our story**, which he interpreted, similar to my words, but on the contrary, that **"cleansing"** is to repent **out of love**, that G-d **cleanses his sins completely**, and as stated in the Gemara, G-d becomes **rights**, while a person who repents **sees** that it is written **"He shall not cleanse"** that his sins are not completely cleansed because **his malice decreases** in severity to the level of **error but is not completely erased**, and I rejoiced at his words as a source of great spoils, because according to him, he **"cleansed and will not cleanse"** both of the measure of mercy, and also expressed the interest of returning from love and returning from awe, but the words of Rashi from **Yoma Po** are coordinated.

## Commands iniquity of fathers over sons, thirds, and quarters to haters

**forefathers" made him a fourth**, although the **"punisher of the fourth generation** only for their iniquity and not for the sins of their fathers" as it is

that only this is how the word of God was fulfilled in the commandment of the Sabbath in its entirety.

**And perhaps** it is the magnitude and importance that is said in the Shabbat morning prayer that it is written in the second tablets to keep the Sabbath, because the commandments of Shabbat connect the two tablets as one, and all this is thanks to Israel that it is written, **"And the children of Israel kept the Sabbath, to make the Sabbath their way to the covenant of the world,"** that is, that the people of Israel accepted to observe the Sabbath forever another bitterness that they were commanded to do in the first and without ceasing to keep the Sabbath forever, Therefore, the commandment of the Sabbath among the people of Israel will not be violated despite the sin of the calf, and we will observe both the memory and the observance of the Sabbath.

**And perhaps by** way of hint and demand, this is the intention to **"make the Sabbath,"** that is, since the people of Israel **kept the Sabbath continuously from bitterness** even before the giving of the Torah, so they **caused and created the perfection of the Sabbath** by writing on the tablets that will take place, remembering and keeping the Sabbath **day by connecting the first and second tables**, and so on.

**About** this article the very dear **Havruta Rabbi Eldar Nathanson Shlita, A.** That in the **Talmud Sanhedrin** it is explicit that **even the mitzvah of honoring a father and mother was bitterly accepted** by Israel even before the

**Rashi** wrote from **Yoma Po'**, **"He shall cleanse"** those who do not repent, **"and he shall not cleanse"** those who do not repent, and **Maksha 16** What is the point of mentioning the dimensions of mercy, a matter that G-d does not cleanse for those who have not repented? **At the beginning of 13 Medot** it is written **"Hashem Hashem"** and Rashi wrote, **"The first is the measure of mercy** for those who have not sinned, and the second time it is written, **"This is the measure of mercy** for those who have repented of their sins, and if so, what is new in the degree of mercy of **"Venka"** – for those who repent?

**And the 16th** excuses that both **Venka and Yanka** are Mij virtues of mercy, that in the returnees **"cleanse"** he **cleanses completely** as if he had never sinned, and from the religion of **"not cleansing"** teaches that there is no proper avenger for those who do not return, but only does not cleanse but does not cut him off from the world:

**And perhaps** his intention is to write in **Isaiah 50:16:** **"I shall never quarrel, nor forever shall I foam, for a spirit before me shall envelop and souls I have made,"** and in the words of the citadel of David: **For the quarrel which I make with the sinner to punish him with the reward of his deeds will never last." And not forever** – the multiplication of this, **and the souls are all I have not done**, and therefore **I deserve to have mercy on them:**

**Rabbeinu Yosef Bechor Shor** comments, **"Since they were held for transgressions, I consume a fourth generation** from the world," and **"the poverty of his**

# And purify our hearts—for thou shalt bear

our time when a huge part of the people of Israel are sinners, they may be **captive babies**, because they were **held for crime because of their ancestors and because of many** who are held for crime from their ancestors, it is very difficult for them to change their world, awaken to repentance and reach the true way, and in any case **this measure in our time serves as mercy for Klal Yisrael, Because today there is a presumption of ancestral deeds in their hands, but it is difficult to repent.**

## **Ki Tasha Rosh — Renewed on S.D. at the wedding celebration of S.B. Rabbi Yitzchak Yales Shlita**

**And this** implies, according to the mitzvah of the half shekel, that not only the middle of **the medium** (because) in their monetary status they will contribute half the shekel, but also the **2 ends** and the other end will give half the shekel as it is written, **"The rich shall not multiply, and the poor shall not detract from half the shekel."**

**And this** implied 3 times in the verse, because it is quoted in **Shekels** 83 Mishnah 1: 3 times a year they took a halachic donation, a **donation of half a shekel, because the relatives gave** Adar and the distant ones in **Nissan** and the very distant ones donated in **Elul**.

## **And he feared the calf and the sands, and even Moses came forth, and threw out of his hand the cardamom and chot and broke them**

in the dream. Because his wife is the exact opposite of the behavior of the woman in the dream.

**For** his wife is a record who satisfies little, and has never had her eyes deceived to live even a light hour at a high level, and even jewelry she does not ask only for the cheapest plated with gold or silver, and her whole nature is concern for others and difficulty in taking care of herself.

**And in general**, she never dares to insist on nonsense that she has done, if at all. **In short**, the woman in the dream does not even mention his wife, not even one percent, but 100 percent the opposite of his wife.

**So much** so that he was shocked by the dream and hurt for his wife, that even though he tells his wife all the dreams, he didn't dare tell his wife!! **And he never thought about the shadow of divorce, and he** asks me what message this strange dream conveyed?

**I replied**, strange indeed but you got the whole dream just because of the last sentence in the dream, **how did you enjoy it when you knew I would be sorry and angry? !!!**

**That for** this strengthening judgment, G-d gave you the dream, for example, for yourself and for strengthening others!!

**That before** we sin with the pleasure of a moment, let us remember how it is possible to enjoy when God is sorry and angry and crying, why? Why does my son sin with the pleasure of a moment even though he knows that by doing so he torments and distresses me greatly!! After all, he loves me, so how could he do that to me?

**And this great reinforcement** is great, and the whole dream comes for this tremendous strengthening, and I concluded by saying to that blessed person that even in

written, **"A man in his sin shall be put to death,"** according to him, this is included in a measure of mercy. **And it is possible** to interpret in his words that because of the first generation, future generations also sinned, and since **they did not repent** and were held to sin, therefore God consumes the fourth generation, because God does not want the fifth generation to continue spoiling.

**And maybe 27** about a few families like the Sanhedrin, which kills more than A in 70 years, is called lethal **plagues 7, but in**

**The word** "because" is a combination of middle letters, "the" is a combination of extreme letters **A at the beginning and extreme** letters at the end of the letters and is used here in the second letter,

**And herein** "Tasha" the letters are extreme, but on the contrary, the **T** at the beginning and **A** at the end. **Whereas** the word "head" letters **R** is almost at the end of the letters, and here **the thousand** which is the most extreme is in the middle.

An important Avrach told me that this week he had a very annoying dream, that in his dream his wife received NIS 30,000 by surprise, and she spent all the money a week, because she went to the most prestigious hotel in Jerusalem and went wild with the money, so that within a week NIS 33,000 burned!!

**The husband** met her after the week and when he learned the magnitude of the waste he was very angry with his wife, and claimed to her: Even on the side that you work hard and had to be released for a week, nevertheless why did you go wild and take the most expensive hotel like this to corrupt money!!

**She** replied: I received a decent sum by surprise and it wasn't from the current money that came in from the salaries, so I allowed myself to run wild with the money wastefully.

**But** the husband told her, I don't understand you!! And because I never received surprises of sums of money in my life, and I never thought about spending them, but put them in the current account, reduce debts and make it easier for the future so that we don't go into overdraft, God forbid.

**And the** angry husband was sure that his wife would apologize and regret, but she in her pride insisted that she was right and she had no apologies and no regrets.

**The husband** was shocked and angry and said to her: If. This is how tomorrow we will meet in the Rabbinat for divorce Rachel.

**And the husband** added to her out of his heartache, how could you enjoy and spend a week in a hotel when you knew I was sorry and would be very angry!! How could you have fun like that?!

**And the rabbi** wakes up from his sleep in shock!! And he was all upset, because there was not a crumb of truth

# And purify our hearts—for thou shalt bear

would kill him when he refused to dance with them around the calf, because they thought that he was their partner in making the calf, and if he refused to dance, they would murder him just as they murdered Hur, so he supposedly continued to renovate the calf, so he is busy with the calf and they will not demand that Nano dance around the calf Rachel.

**And Rabbi Benyahu Sternhal** added that perhaps the message is also that he does not thank G-d enough for the humble woman, who makes do with little, and cares for others more than for herself, and also a woman who is not stubborn for the worse, and G-d showed him what kind of women there are in the world, so that he will thank G-d more and appreciate even more the perfect woman of valor who he has won in SD.

## And Yichal Moshe

tablets they forgot about their study and therefore there is an obligation to repeat more, **and the sin of the calf was caused as a result of having 12 hours in which they waited eagerly** for Moses and out of the disappointment of waiting they sinned, **But if they had to repeat their forgetful teaching, then during the waiting hours they would repeat their learning** that it would not be forgotten and they would find peace of mind **instead of waiting 12 hours in idleness without doing anything that causes sin, and so sweet is the result of the calf's sin that there is no time for idleness, only one has to persevere and repeat every free moment.**

**And for Anad**, sweetness is approaching God in submissively building the Tabernacle in order to correct it, and there is a lot of sweetness when a sinner repents and acts to correct what has been distorted and spoiled, and this increases and intensifies love even more, and sometimes more intensely than there was before sin and repentance. **And see what I wrote in the portion of my command about Moses not being able to come to the sanctuary because of holiness.**

## Half Shekel – Unifying Base

God said, even without it being detailed and as **the Ramban says in several places.**

**But** precisely because there is such extensive detail in all matters concerning the Tabernacle over several portions, which seem to be repeated, and yet it is not even briefly stated that Moses actually commanded the people of Israel with half a shekel, perhaps this is so that we can consider a bit the contribution of the planters – the half shekel preceded the command of the people of Israel to build the Tabernacle.

**And it is possible** that the meaning of this teaches us, **first of all the inspiration** of the Divine presence there must be unity of Israel, and by half the shekel that there are no discriminations and classes everyone is equal, this is a unifying factor, and on the other hand, each half will understand that he is not perfect only together with his friend, and therefore whole shekels were counted.

**And so** it was parallel to the preparation for the inspiration of the Divine presence in unity at Mount

sleep you create reinforcement for the people of Israel, blessed are you!!

**Indeed**, Moshe Rabbeinu saw the dances and dances around the calf, anger and wrath, and as **the Sefer says**, how can one not only sin but also rejoice in sin? How can one rejoice and dance when the Almighty who took them out of Egypt weeps and suffers, and how can one dance when the body of a hole murdered by them is still lying in front of them and its blood is drinking and continues to be spilled!!

**And it is possible** that Aharon Hacoheh, as it is written in the Midrash that I cited in the previous portion, continued to beat the calf with a hammer even when the calf was already up and alive, as it were, because he was afraid that they

**In the Midrash Rabbah 33**, Rabbanan explain that **Moses made the bitter sweet, and the tongue was weak**, and the sages of the Midrash explain that when Israel came to Mera, Moses pondered in his heart why the bitter water was created? What is the benefit and why were they created in the world in the first place? G-d everything in the world was created for purpose, **and I teach you that you must always use to make the bitter sweet**, as it is written (Exodus 15), **"And the Lord shall shoot him a tree"** and his sight is not written here but **"and he shall shoot"** which is **And** thank G-d that I had the privilege of directing the Midrash's words here in what I wrote in Parshat Bashalach, **and since Israel came to the desert and God asked to destroy Israel, Moses said to him: G-d asks you to lose and consume Israel as if they were superfluous in the world, and that is not what you told me in Mara, O pray, and make the bitter sweet!** And so even now, Moses demanded the bitterness of Israel and healed them of the sin of the calf.

**But** it is necessary to understand how the sin of the calf turned from bitter to sweet? **And the students of the prodigies** in the eighth grade, **Torat Emet B.B. Avraham Yeshayahu Kraus and Ze'ev Adler NIV**, explained that because the people of Israel received second tablets, and there is sweetness in this because first they would not forget about their study, and after breaking the

**The donation of half a shekel** that was used to build the planters, it was written in the portion Ki Tisha even before the portion of Vaikhel, where Moses commanded the people of Israel to donate alms to the Tabernacle, and we must understand why the order to donate the masters preceded the command of the people of Israel to donate the Tabernacle?

**It** is simply possible to excuse that first God commanded Moses to command the Israelites to donate the Tabernacle, and then God commanded Moses to command the Israelites for half the shekel as appears in our parsha, and in the portion of Vaikhel it is written how Moses commanded the Israelites to donate the Tabernacle.

**Indeed**, since it is not written that Moses commanded the Israelites with half a shekel, only it is written in the portion of Command 38:20 detailing how much he entered from the half shekel, this proves that the commandment in our parsha includes both God's command to Moses and the simplicity that Moses did as

# And purify our hearts—for thou shalt bear

each person made according to his financial status and generosity.

**Indeed**, Moshe Wei made the pillars of the courtyard from the remaining half-shekel money, because it implies a uniform general external framework among the people of Israel, which supposedly has red lines, which is the minimum required of the people of Israel.

## Huge reinforcement for keeping one Shabbat according to Jewish law, what it does! And what does it fix!

verse **A.R. Yochanan**: G-d said to Israel, if one does teshuvah even one day, I bring the redemption that is not in season, and since the **commandment of Shabbat is equivalent against all the commandments, therefore the observance of one day of Shabbat** Moshiach comes!!

**Indeed**, it was precisely on the first Shabbos that all the people of Israel could keep the Sabbath according to Jewish law and would immediately be redeemed as **the Talmud says Shabbat 118**, because then they barely received a small part of the laws of Shabbat, but after the first Shabbos they had already been warned in all its laws that the mountains in its hair depended on its laws, then it is possible that the entire nation of Israel without exception was no longer able to keep the Sabbath properly, and therefore every 40 years with Moses the people of Israel did not receive redemption even though there was no Shabbat desecrator there like on the first Shabbat, **And perhaps**, since a decree was decreed against the generation of the desert, even though they kept the Sabbath according to Jewish law, all the people of Israel on the 27th did not reach redemption from the decree.

## Why do wives control husbands, according to the Ari, and should they?

the coming of the Messiah, all the **"Ba'alei Torah"** are from the reincarnation of the generation of the desert, the generation of Da'a, because there were 600,000 in the generation of Da'a – the generation of the desert, which has subsided for 400 years since the days of the Ari until this day all the **"Ba'alei Torah"** that in all these years accumulates to a total of 600,000, Whereas your people are the house of Israel who are not **"Torah holders"** if they are peshita sinners ruled by their wives.

**Indeed**, every couple should know, especially the woman who has control in her hand, that this is not a reward and a worthwhile kingdom, since this is the measure of the law in the home, and therefore it is worthwhile for every sensible woman to bring power to her husband.

**Indeed**, it is possible that if the husband sins, it does not belong to a woman to submit under her husband, but in this she is to him, and when the wife has no real appreciation for the husband, she rules over him because he deserves it, and it is almost uncontrollable, except in the nature of the woman, so it is.

Sinai, that in A. Sivan they came as one man with one heart. And the basis for all the victims who are victims has always been from half the shekel.

**And this** served as the basis of the Tabernacle, the basis of which is the unity of Israel, and only afterwards in the portion of Vaikhel was written all the donations that

**In Makhilta**, Parashat Ki Tasha it is written, **"And the children of Israel kept the Sabbath."** Rabbi says: **Anyone who guards one Shabbat as a regulation brings up the scripture as such keeps Shabbos from the day G-d created his world until they live dead!!!** It is said, **"And the children of Israel kept the Sabbath."**

**And the proofs**, as I wrote in my book in Parshat Vaikhel (and in another way in our portion earlier, as well as in Parshat Behar) that the language **"and they kept"** is a past tense, and ostensibly should have been written **"and they kept,"** and from this the Holy Rabbi proves, that keeping the Sabbath properly also corrects the past Shabbat (past tense), **"to make the Sabbath for their generations"** is not a mere observance, but a perfect performance of Shabbat until all generations!!

**(And perhaps, "and kept"** because of the addition of the hook at the beginning of the word can be used in the form of the Lord or the future as well as the past, as for the sake of commanding his sons after him and keeping through the Lord).

**And in the Midrash Rabbah in Shelah 25(12) A.R. Levi**: That towards all the commandments it is written, **"Today, if by his voice you will hear,"** and from this

**It is written in Zohar 83:19** that when men sin, then women who are judged are the ones who rule over the men in the house, **and the Ari zt"l at the Gate of Reincarnation Preface 20:30** Know that all those who have the Torah in this generation now are like the people of the generation of the desert about whom it is said, **"When you leave the land of Egypt, we have seen wonders,"** and as explained in our verse, **"You lie with your fathers and rise,"** And this is the reason that their wives rule over them, since in their days the rabbi made the calf and did not wipe them out, but the women did not want to give the golden gills to the calf, and so now their wives rule over them.

**And the intention of the Ari** that a wicked and sinful wife should rule over him as stated in the Zohar, but at the time of the Ari zt"l it was renewed that even the righteous **"Ba'alei Torah"** also suffer from the fact that their wives rule them to the race that they are not sinners, and the reason why they are the reincarnation of the generation of opinion and the generation of the desert,

**And was** the situation like this only in the days of the Ari zt"l, or since the generation of the Ari until

# And purify our hearts—for thou shalt bear

Ari's words about Torah holders who suffer when their wives rule over them, because they are the reincarnation of the generation of opinion, the generation of the desert, nevertheless there is no measure of judgment on them, the Zohar lay on sinners, for the Ari himself also writes wonderful things about them when he brought the verses "When you leave the land of Egypt, we have seen wonders" and the gospel that Moses will be resurrected, "Behold, he lies with your fathers and rises," Quite simply, it expresses the measure of judgment, but quite the opposite.

*So* the owner has no choice but to stop sinning and become a true ben Torah, and maybe there is hope, and maybe it won't help because then he will suffer because of the reincarnation of the desert generation, a decree of heaven without the possibility of breaking free of its control.

*But the* control of a friend's wife as a friend is much better than the control of a sinner's wife, because it will push her righteous husband to rise even higher, as an auxiliary against him.

*And my dear firstborn son, Rabbi Yaakov Yisrael Shlita*, argues that it is possible that the

## Let me eat and I'll make you a big goy—a strong 4-legged chair

*But* as it were, with pride, and he claimed to Hashem, even though my power is as beautiful as the power of 3 patriarchs, when you are angry with my son, you will again be consumed as you seek to destroy the people of Israel despite the right of 3 patriarchs, but what you mean is G-d that my right is greater because it is attached as a fourth leg that it will stand in your hour of anger.

*So* Moses argued that since G-d claimed that the people of Israel are my people as it is written, "For you have spoken with you," then I have attached my right to merit 3 patriarchs together, and so the throne will stand even in your hour of anger and will not consume the Israelites.

*And according to* this, G-d did not retract His intention, but the situation changed, that until now there was a force of 3 patriarchs and therefore a kidney was decreed, but as soon as we join the force of Moses as the fourth leg, in any case the people of Israel can withstand the anger of G-d, and therefore **it is abolished**, "and they will eat," and see in Parashat Shelah what I wrote more on this matter.

*Rashi* wrote: Moses said to her, "What do you say to me?" and **I will make you a great nation**, then if a chair of 3 legs does not stand before you in your hour of anger, K.V. to the chair of the first leg (according to blessings of the heart):

*And ostensibly* what does Moses claim, after all, if the people of Israel start from him, then supposedly there will be a chair of 4 legs, since it is a continuation of the 3 patriarchs, and together with his right there are 4 legs, and maybe it will stand, and in any case there is no K.V. here?

*And perhaps* just as the Gemara there demands, "And let me go," that G-d said this to Moses who knew how to teach merit to the people of Israel, which supposedly depended on him, then G-d hinted to him the enormous power of Moses that he alone is equal to the merit of 3 patriarchs, that by virtue of the right of all three of them the people of Israel went forth and G-d suggested that by virtue of Moses' right alone to open a new nation of Israel, And from this Moses understood to use his enormous power according to G-d, and here he did not act humbly, and further argued that if there is no enormous power from Hani, please tell you.

## Why didn't Moses smash the altar Aaron built before the calf?

*And perhaps* their closeness as a figuration because of the owner's thought, although there is no close-up here, so Moses in the prophecy even before he asked Aaron did not smash the altar as he smashed the calf, and this proved to everyone that Aaron meant only for the sake of heaven and to delay them, and not God forbid to help worship them.

Doesn't the Torah say that Moses smashed the altar, which is not explicitly stated "their altars shall be destroyed"? And this proves that Aaron, who built the altar, built it for heaven's sake, and that what was sacrificed in it was also for heaven's sake by Aaron's thought.

## Because this is Moses, the man we brought up from the land of Egypt, we didn't know what he had

of them, and this could have helped them during the attempt at the sin of the calf that Satan showed them the image of Moses carried in bed, that they knew that it was not the real Moses, and yet they insisted that "this is the man Moses", and since he promised that he would descend on day 40 according to them, therefore they claimed that we did not know what he had, that he died and did not descend.

**On the verse in Parashat Shemotim, "And Moses took half the blood and put it in the basin, and the half blood threw on the altar," the Gemara demands that Zebachim Choshmalach** in the image of Moses divided them in half even before all the blood came out – that only an angel could know, and perhaps even then the people of Israel saw that an angel could resemble Moses. **And supposedly** they saw 2 figures of Moses in front

## To whom is gold and throw it in the fire and out came this calf

# And purify our hearts—for thou shalt bear

stability that will never descend from the virtues it has already bought.

**But** according to this, why was the lamp hard gold? Surely the Torah also needs a concept of a tree that expresses growth and fruit? Nor is it understood whether the Ark is a Torah crown, or the menorah is a symbol of the Torah? Rather, it is possible that the menorah is the wisdom and holiness of the Torah in its bones, that it is a gold hardener, that it has no drawback at all, and all the innovations that a veteran student will innovate are already included in it from the time Moses received the Torah from Sinai. And this is in the sense of its buttons and its flowers will be, while the ark expresses a receptacle for Torah, which is the person who studies Torah, and indeed in a person there are 2 levels as mentioned before, and indeed the tablets are from a diamond that also never rots and spoils.

**Indeed**, when the people of Israel saw that Moses, the man who received the Torah, was supposedly dead, they immediately asked for a golden leader who would be as stable as God who does not die as one of man, and **Ibhatam** tell that Moses is like a sheep, while Joseph has great power as an ox, and there is an ox of impurity like Amalek, and there is a holy bull, and therefore it was Joshua who fought against Amalek, and it is possible that this is why the people of Israel rejoiced in a calf that had the power of an ox and not the strength of a sheep that Moses had which is a weak force. But the calf was an ox of impurity and not of holiness, and when they repented, they rose to the level that in the throne of honor there is a cabbage instead of an ox, and it even precedes the form of a person, as opposed to the shape of an ox that was first Adam, and it is not certain that I properly understood His words, and God will save me from error, and perhaps according to his words this golden cherubs are against the correction they made by the power of repentance that abolished the bull of impurity, and therefore the bull that categorizes became a cabbage both in the chair of honor and in the ark of God. And things are deep and I'm afraid to write more about it.

**In making** the menorah we found that a golden loaf was thrown into the fire and from that the menorah came out, and unlike throwing the gold into the fire the calf came out, and from this there was room for the Jews to err, God forbid, that God agrees to the act of the calf, but as Rashi wrote, there was a spell here and they threw with fire a flesh written by Moses "an ox leaf" to raise Joseph's coffin and turn it into a z"z and a statue of Micah, and the claim about the people of Israel that they were forbidden to make mistakes, Because they have already received a hint that an angel can appear in the form of Moses, and therefore they should not be mistaken for thinking that Moses is dead, so they will not mistake that there is holiness in the Rachel calf.

**And my righteous friend, the paralyzed young man, Rabbi Yisrael Raphael Feldman, Shlita that G-d will soon win a decent match**, argued that there is a hidden depth in the sin of the calf, and his claim that the ark was in the center of wood and from inside and outside was gold, and the idea is that man is the tree of the field, while gold expresses the Torah as it is written, "**Those who are nice of gold**" and "**I am better than the Torah of your mouth from thousands of gold.**"

**And I sought** to understand his words in depth, and on Sa'ita Dashmia on the day of my dear son's wedding, I met **my friend Rabbi Chaim Fuchs Shlita on the street**, and he took the trouble to drive me to my place of belongings even though it was not in the direction of his travel, but besides that I enjoyed very much that he explained to me the depth of things on behalf of his genius brother, that gold is a material that does not spoil, while wood rots and on the other hand grows and produces fruit, and in the closet you need on the one hand a tree that will be a person who grows in the Torah and brings out fruit, which is innovations and students, And on the other hand, to be guarded from decay and doom, that at home and abroad there will be gold means

## In heaven the head of Mr. Dror<sup>500</sup> and Kenman named half of it<sup>250</sup> and bought in the name of 250:

therefore half of them – were crossed over Moses and Aaron.

**And perhaps** the Torah implies that they had to beware of the bribery of ice, and to cling to the path of Mordechai, who was his head in heaven, who knew everything that was decreed in heaven, and who was the head of the Sanhedrin, and his name is implied in Mor Dror, as **the Talmud says: Megillah 10 Cypress is Mordechai, who is called the head of all the perfumes**, which is said, "**And you take in heaven the head of Mr. Dror,**" and translator MaryDeki,

**And he** united the people of Israel, who at first disagreed with him and participated against his firm opinion that it was forbidden to participate in the meal of Ahasuerus, but in the end, instead of accusing Mordechai of the decrees of Haman, they

**One wonders** why the Torah wrote about **Kanman** in the name instead of 500-half 250? Simply put, one can excuse that since he bought 250 in the name, the Torah first wrote 250.

**But** on the way, he demanded, it may imply that the 250 Sanhedrin chiefs from the tribe of Reuben, the chief of the tribes, disagreed with Moses to harvest foreign incense because they disagreed with Moses and Aaron, and why they disagreed with Moses, because they received bribes from ice that they enjoyed his money.

**And this** is implied in the Kanman Bosham-Kaneh Mena, that the wise Ice bought the 250 heads of the Sanhedrin, which are called perfume, as the Talmud Lakman says, who lowers the head of all the perfumes, in the dish – with a silver bribe, and



# And purify our hearts—for thou shalt bear

the leadership of Moses, but they did not learn and did not listen to Moses, despite the power that God instilled in them, but this power was not created into a vacuum, that indeed in the days of Mordechai the people of Israel were able to repent and unite under the leadership of Mordechai the Jew, even though they disagreed with him at first.

**And this is** reminiscent of what I wrote about the first morality that G-d gave to Cain, and despite the perfect morality it did not help Cain, but it helps all future generations, and on the contrary future generations learn that there are wicked people who do not accept even perfect morality, but we will be strengthened in what they fell and failed.

without exception, despite the fact that 7 years had passed since the meal, believed Mordechai's words that it was divine punishment for eating them at the meal of Ahasuerus.

**Therefore**, the Torah decreed that Kanmon should come into halves and join together into five hundred, and as Rashi says, it is all five hundred like the lesson of Mr. Dror, so why it says halves, the decree of the text is to bring it to the halvesto weigh it every 250 separately, and not 500 in one weight, as quoted in the amputations (page 5):

**And the Almighty** planted power in 250 people of Ice who, although they disagreed with Moses, would have the power to repent and reconnect with

## When you have gone with us, I and your people have fallen from all the people on earth

**you are the Lord among this people, who see eye to eye, you are the Lord, and your cloud stood upon them, and when there stood a cloud, you walk before them day and in a pillar of fire by night,**" that indeed this issue of whether God will go with them or just an angel was no longer a topic of discussion, but on the contrary, Moshe Rabbeinu took advantage of this situation to argue that it is inconceivable that God did not succeed in saving the people of Israel from sinning against them despite His close providence in this Desecration of God in the eyes of the Gentiles.

**And although we Jews know the truth that even under God's close providence over us there is still an examination that Kono knows and intends to rebel against Him, and who are we as Ruboam ben Nevat that G-d seized and supposedly told Him to retract you, and I and you and Ben Yishai will travel together in paradise, and yet despite knowing the truth at the height of illustration and knowing the reward of heaven at the height of clarity and truths in this world, Nonetheless, because of the inclination of honor, he rebelled against God and missed the people of Israel, because the evil inclination is that even God calls evil, and if God does not help him, he cannot do so, and even when God helps him, a person himself needs will and decision to prevail.**

The Havruta Rabbi Eldar Nathanson Shlita asked twice that the face of God and not an angel lead the people of Israel even though God had already agreed with him.

**And to Anad** he also asked for the next sin, and indeed we did not find in the sin of the spies that Moses sought, and although they were rebuked, we did not find that an angel led them.

**And so it** is explicit in the sin of the spies, "And they said to the inhabitants of this land, **hear that**

## Count in half the shekel against an evil eye and plague

**Perhaps the law also** prescribed for the evil inclination that when there is an effort to avoid access to the evil inclination, then the evil inclination is not permitted to harm anyone who tries and acts from the engine of the foothold to the evil inclination.

**And in the words of Maran, Rabbi Yisrael Bonem Schreiber, Shlita** that G-d revealed to the entire world in the first morality that G-d gave Cain that "to develop sin," and we must close the openings so that he will not go inside.

**Teachers and gentlemen, we are not angels, but we must close openings of offense, this is the basis that will not be controlled by the Yetzer Hara, and I wish we would make a strong and courageous decision to genuinely close openings of offense.**

Rashi wrote, "And there shall be no stumbling block in them" – that the minyan is ruled by the evil eye, and this comes upon them, as we found in the days of David:

**And the question arises** as to why indeed counting Jews by an object prevents an evil eye and a plague, after all, by half a shekel or by pottery, a minyan of the people of Israel was received, and why in the quorum received even by counting objects instead of people, there will not be in this minyan that translates to people a plague and a plague?

# And purify our hearts—for thou shalt bear The purpose of counting the people of Israel twice in one year despite the equal result

life in which there is fear of God and fear of sin," and later they say "a life in which we shall have love of Torah and fear of God."

**But** it really is not duplication, because fear of God and ordinary fear of sin do not compare to fear of God comes from love of Torah, which is fear of exaltation, from seeing the power of God from the wisdom of the holy Torah, and out of love for the Torah one receives with love fear of God, and not from approaching each other all night because they are completely different degrees of reverence.

**And so**, too, after a month of sacrificial service in the Tabernacle, is a completely different people from a nation without a Tabernacle and without sacrificial worship.

**And so** every Jew should feel, after prayer with intention and enthusiasm, which is like the sacrifices, that he is a completely new Jew, and after studying Torah completely, without speech and distraction, that he is another Jew from before the study who elevated him and changed him, so much so that I wrote that the Torah of God is innocent from the wisdom of a gullible, that if there is perfect Torah study, then a gullible person will also be educated by the power of perfect study because it produces a completely new person.

## And on the seventh day, Shabbat Shabbaton was dedicated to Hashem – resting the body or for God's sake?

G-d wants us to enjoy the enjoyment of the body, but rather demanded or **Study to God, or eat and drink to you.**

**But** it seems to excuse instead of urge, that there are 2 parts to have real body rest

**Rashi** at the beginning of the verse writes "Shabbat Shabbaton" Shabbat Shabbaton - rest of rest and not rest of Arai: and its definition may be as **Rashi** says about the verse in the Ten Commandments chapter 20 "And you have done all your work" - when Shabbat comes, all your work may not contemplate after a work - which you must complete after Shabbat (Mekilta): That if you ponder the work that you have to complete next week, it is as an Arai rest and not as a rest of rest, because a person who is stressed by future work is not relaxed.

**And this is** the complete rest that you desire, your sons will know and know that from you their rest and their rest will dedicate your name, as they say in the Mincha prayer on Shabbat.

**Indeed**, as mentioned, G-d gave us Shabbat so that our bodies would rest from last week's toil, and this is not for heaven's sake, but for "you" for our natural enjoyment that we may rest from our toil.

**But** G-d demands an additional rest "rest of rest" that although in nature we are stressed by the work

**Rashi** wrote that two minyanim were found in one year, the first minyan was on Tishrei after Yom Kippur, when the place for Israel was asked to forgive them and commanded the Tabernacle, and the second in Iyar - a month after the Tabernacle was established:

**Indeed**, the 2 Sefirot hinted to the people of Israel that although they were forgiven for the sin of the calf on Yom Kippur night, nevertheless, after the establishment of the Tabernacle they sang the Shechina, they were supposedly a new people on a completely different level.

**And this is** as I explained, why in Kiddush this month they say "fear of God," at first they say "a

**Rashi** wrote, "Holy to the Lord – keeping her holiness in my name and in my commandments," and it seems difficult that in verse 17, "For for six days the Lord made the heavens and the earth, and on the seventh day the Sabbath and the soul," **Rashi** wrote, "And Nefesh" – as his translation and Noah, and every language of recreation is the tongue of the soul, which restores his soul and breath by calming him down from the trouble of the work, and **Rashi** asks, after all, it is written about the Almighty (Isaiah 40). "He shall not fly or touch", and all his actions in the article, nevertheless dictated rest for himself (supposedly after working for 6 days) in order to break the ear what it could hear.

**According to** G-d, G-d wants us to rest from the toil of the week's work, and if so, what belongs to us keeping Shabbat for the sake of Heaven, then it is G-d's desire for our enjoyment that we rest from our labors, such as the blessing that blesses the blessings of the trees in the month of Nisan, "and He created good creatures and good trees in it for human beings to enjoy."

**And we found** a contradiction in the verses that one scripture says, "You will rally to G-d," and one scripture says, "You shall have a rally," and it is explicit there that the enjoyment of the human body is called "to you," while prayer and study is called "to G-d," and I do not recall that the Gemara excuses that the enjoyment of the body on Yom Tov will be for the sake of heaven so that we know that

# And purify our hearts—for thou shalt bear

provider, and it is not the work that provides for the person, but the will of God that provides for the person, and indeed it is accurate what they say in the Mincha on Shabbat: **"A complete rest that you (Hashem) wants, because by doing so we are strengthened in the recognition and belief that God gives peace to man, because He nourishes and provides for all, And in God's will to reduce the curse of the sweat of your nose you will eat bread to a minimum.**

## And he will write on the cheek the words of the Ten Things:

**fast of Gedaliah** which is about a **false oath** that alludes to the oath that Gedaliah son of Ahikam swore to the people about the security they would have in their surrender to Babylon, and in the end Gedaliah was murdered and the people were scattered into exile, and supposedly his oath to the people was in vain, **Ibiremiah M.**

**And the last speech, "Thou shalt not covet,"** against **Yom Kippur**, in which we ascend to the level of angels who **have no lust and covetousness for human beings** at all, only devotion to God alone, and the body is free of all sins and causes of transgression and all covetousness of inclination.

## And let Moses as his bride speak to him on Mount Sinai on the second day of the testimony of the stone

**Rather**, the answer is simple, that G-d gave Moses the entire Torah as a gift – the entire Torah is yours, but as it were, Moses opened part of the gift and began to delve into it and study and repeat it with G-d, and in fact they studied and repeated the portion of **"And these are the sentences"** A small part of the gift,

**It is also** proven from what is written in the **Talmud Menachet 29** Shamshashe went down to Rabbi Akiva's lesson and did not understand anything from Rabbi Akiva's words, to the point of asking G-d why Rabbi Akiva would not give the Torah in his place, and see what I wrote earlier that at the end of the 40 days of the second tablets Moses already knew the entire oral Torah, but this verse was written on the first tablets before Moses learned the oral Torah.

**And this is** an example of a bride and groom, each of whom received a gift that each belonged to the other, and in the language of the Torah the husband bought and won the wife, and little by little over time he discovers another part of the gift he received.

**And if indeed a man acts sincerely in his life, to accept any behavior that he did not recognize in his new wife, especially in the first year that it is written cleanly for his home, which will receive as a revelation another part of the gift he has received, then even practices that he was not accustomed to**

that awaits us in the future week, G-d demands that for His holy name we ignore reality and think as if there is no tomorrow, as if we no longer have work to work, **just as G-d did not work in the second week after the week of the creation of the world.**

**And part of** festing and keeping the Sabbath is for God's sake, because ignoring the pressures and obligations as if they have been erased, it strengthens the belief that God is a nourisher and a

**Perhaps** in a sermon way it is said that the **Ten Commandments are against the Ten Days of Repentance**, as we found in **Isaiah 1:16** written by **Rashi 10**. **There are warnings of the language of repentance here, against the Ten Days of Repentance**, and against ten kingdoms of memories and shofars.

**And according to** this, the first commandment is **"vertical"** against the Sunday of Rosh Hashanah, and the second speech **"shall not be"** is against the second day of Rosh Hashanah, which concerns **"kingdom,"** which is about "kingdom," which is about you - that we will accept the kingdom of God, **and the third speech against the**

**As his bride**, Rashi wrote as his bride a missing spelling, which was given to him as a gift as a bride to the groom, who could not have learned all of it in such a short time. And seemingly what he means is that a bride and groom don't really know each other, only during life do you get to know each other more and more.

**But** Moses really received the Torah as a gift, if he did receive all of it, and if so, as a gift, he did know it.

**But** perhaps it means that by nature it is as a bride and groom who do not know each other, so it was in the natural way to be with Moses, but since she received it as a gift, he did know and knew the entire Torah.

**But if** so, what does Rashi mean by continuing to **"talk to him" – the laws and judgments that these are the judgments** – after all, Moses received the entire Torah as a gift? Rashi also wrote **"to talk to him"** – teaches that Moses would hear from the mouth of the heroic **and repeat and memorize the halacha together**, and if he received everything as a gift without investment on his part because time would not be enough, then what then did they learn and return together?

# And purify our hearts—for thou shalt bear

will accept them and steer them to a good building of the marriage and not the other way around, God forbid, as they say from a lemon to make lemonade, and from any disadvantage can be exploited for good things, because there will be no merit it will be against him, So it is worth navigating everything to win, and on this it is written that all crimes will cover love, that if we accept the woman as a gift anyway all the beats will be covered and navigated and for the better.

**Another explanation** in Rashi about the word "bride" wrote what a bride decorates with 24 decorations are stated in the Book of Isaiah, also T.H. should be proficient in the 24 books:

**And I thank** the Almighty that I had the privilege of teaching prophets in the Talmud Emet 22, out of which the most wonderful innovations were renewed that I would not have had any chance of achieving without studying these books. Thank the Creator of the Blessed One, and to my excellent students who are wise to their Rabbi, and every day there is an article by Rabbi Hanina: "I learned a lot from gentlemen, and from my friends more than gentlemen, and from my students more than anyone."

## I will pass all my goodness on your face – this is the order of the 13th Midot prayer

and goodness of Hashem, and on the contrary, we will treat prayer as all the goodness of God, in any case the prayers, and especially the Seder 13 Midot that we prayed, will have a good effect on us, Amen and Amen.

**And I would like** to thank my friend from London who took the trouble to pray for me and my family and for my booklets and books for years in the graves of the righteous, and I believe that by the power of his complete prayer I receive a special help from God in all the years that I have merited God's mercy and favors, and the Almighty will fulfill His wishes for the better, and I too will be privileged to grow in the work of prayer and feel its sweetness always Amen and Amen.

**Why is the** order of the 13-midot prayer considered to be the level that it counts as "all my goodness", and Rashi wrote that G-d told Moses that you believed that if there is no ancestral right, there is no hope for the people of Israel, so here you have all my goodness – that I forgive the people of Israel and save them from punishment even when they have no right when they say before the Seder of the 13-Midot prayer.

**And we have** to wake up from it and marvel even without renewal!! That the goodness of God, and the revelation of God's indwelling, is in a special prayer in which the 13 dimensions of God are awakened, and if we approach prayer not as a burden and as a heavy burden that God obliges us, but on the contrary, we will treat prayer as a gift

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## Feast to Hashem tomorrow – what a huge gain will come out of this for the people of Israel

have become days of joy, because it reminds us of the iniquities they committed, and just as we found a little similarly in the prophet Hosea 2:18, "And on that day the Lord spoke, call me personal, and you will no longer call me my husband, and I removed the names of the husbands from her mouth and they will no longer remember their names." Let them no longer be called Baal because it resembles Baal of idolatry, and perhaps because perhaps G-d does not want him to remember that in the past the people of Israel worshipped idolatry.

**So** even if the sins become commandments, it still resembles sins, and it is also not clear that there will be repentance from love, because God promised to bring redemption anyway even if the people of Israel are not righteous, and although it is written that Elijah the prophet and the Messiah will repent of the people of Israel so that they will be worthy of redemption, it is still not clear that it will be repentance out of love and YHWH.

**And perhaps** this is why it is written, "And Moses feared the people, for Pharaoh was the

**I saw** in the Book of Baruch Mordechai Rav Baruch Mordechai Halevi Freund, zt"l, who brought from the Book of Shiloet of Leket to the student of the Ari, that how could it be that Aaron said about idolatry that he would feast on Hashem tomorrow? **And excuse** that it is indeed written in the prophet that all fasts will become holidays.

**And it seems to** add to his words, since in Parashat Titzvah Moshe's name is not mentioned as the columnists says that the curse of a righteous man even for a mistake exists, and as Rashi says about Rachel's death from Jacob's curse by mistake, then Aharon's words, even if they were mistaken, must be fulfilled, and therefore G-d decreed that precisely on the days that were days of fasting for destruction and punishment for the people of Israel would become holidays.

**Indeed**, it is possible that without this determination of Aaron, the days of fasting, in which horrific things happened to the people of Israel, such as the breaking of the tablets, would not

# And purify our hearts—for thou shalt bear

at the beginning of the matter in the previous verse it is written, **"I am the Lord your G-d, who brought you out of the land of Egypt from the house of slaves,"** and this does not belong to Moses Rabbeinu because he was not a slave and there was no need to remove him from Egypt, and if so, the singular language does indeed refer to the entire nation of Israel and to every Jew and Jew of Klal Yisrael, Nevertheless, God Himself initiated this claim as an opening to defend the people of Israel, even though this claim is ostensibly proven to be false, but God's love for the people of Israel agreed to include this claim in defense of the people of Israel.

**And indeed** saw in the aforementioned Book of **Baruch Mordechai** that he brought from the **Maharil Diskin zt"l**, who wondered at the language **"But keep my Sabbath,"** and explained that this portion was said by G-d to Moses when the people of Israel had already sinned against the calf, and G-d in His mercy and love for Israel had planted protection for the people of Israel, that despite the sin of idolatry they have correction and atonement, as the Sages said **Shabbat Kikhmar**, Rabbi Haya bar Abba said, Rabbi Yochanan all the guard Shabbat according to his law, even the worshipper of idolatry [a human bullet] **MoKhalin Lu**.

**And finally**, I will bring an article that I heard at the station in the station of the Jewish people from a righteous Jew that the house of Israel of Gur wrote that the sin of the calf, which is written on it, **"And on the day I commanded,"** there is a wonderful grace in it, that whenever there is a catastrophe for the sins of the people of Israel, we can use the sin of the calf to defend the people of Israel, that if for such a terrible sin the Almighty forgives the people of Israel, all the more so that the Almighty in His mercy and love for the people of Israel will forgive the smaller sins of the people of Israel.

**But my Shabbat will be kept – an obligatory element of Shabbat rest, to recover from the week's toil or to gain new strength for the next week**

**Mekilta**, and you have done all your work – **when Shabbat comes, all your work will be made in your eyes, so that you will not ponder after work.**

**And in fact** this is the essence of Shabbat, which is answered: **"For six days the Lord made the heavens and the earth, and on the seventh day the Sabbath and the soul."** Indeed, G-d finished all the work of creation before Shabbat, and G-d no longer has any work in creating the world in the new week after Shabbat, and so we must strike.

**And perhaps** this implies in **"But keep my Sabbath,"** that we will not rest that we will have strength for the next week, but as the Sabbath of the Lord, that we will rest only on the toil of last week,

**Kindness for a thousand generations is it possible? And that there are 1,000 generations? And in Commentaries 10, the intention is only to illustrate the power of right,** which is 500 times the measure of punishment, which is for 4 generations, but it is possible that since in the days of the Messiah the punishments of Adam and Eve will be abolished and there will be no sorrow of pregnancy and childbirth and sorrow of raising sons, so just as there will be pregnancy and childbirth on day 1 as Rabban Gamliel says on **Shabbat 30**, so will the children grow up immediately as it was with Cain and Abel,

**notorious Pharaoh Aaron in their midst,"** and although Aaron's whole intention was only to prevent them from the sin of the calf and tried to delay them by slow labor, nevertheless harsh tongues are written about Aaron, who shamed them for generations, as **the translators Onkelos and Jonathan** wrote.

**And it is possible** that the shame is indeed that because of Aaron who said a holiday to God tomorrow, all the fasts that were established because of the sins were turned into days of joy and holidays, but still supposedly a trace of the sin of the calf remained in that a holiday was established instead of the fast that was prescribed for the sin of the calf.

**But** there is still a side of immense grace to it, which also reminds us that G-d loved us very much despite the sin of the calf, that despite the immense betrayal as a bride who fed in her chuppah as stated in **Gittin Lu'**, in all G-d forgave the people of Israel and no longer but agreed to soak the Shekinah in the underwear within the people of Israel, as **if love would cover all transgressions.**

**And another** piece of evidence that love will cover all crimes has to do with the sin of the calf, which **Rashi** wrote in **Exodus 22: "I am the Lord your G-d, who took you out of the land of Egypt"** – and why did he say singular to **Kich?** To give Moses an opening to teach advocacy in the act of the calf, and this is what **Moses** said (**Exodus 32**), **"Why the Lord will pierce your nose against your people"** It is not to them that you have obeyed, you will not have any other God, **but to me alone/Moses alone**, who you said, **"You shall not have it."**

**And it seems** difficult to study merit and this opening here that G-d prepared for the benefit of the people of Israel even before the sin of the calf, since

**It seems** to renew the meaning of the word **"but"**, as the late **Maharil Diskin** found a place to define as presented in the previous article.

**That Shabbat rest** should be as Hashem sabbath from all His work, and I mean not as people think that on Shabbat they recharge the battery that will be full for next week, that there will be strength to work freshly in the new week.

**Rather**, we must rest on Shabbat, from the toil that we had toiled in the previous week alone, and as **Rashi** wrote to explain the verse written in the Ten Commandments, **"You have done all your work,"** and that every Jew finished all his work before Shabbat? **Rashi** interprets **according to the**

# And purify our hearts—for thou shalt bear

who immediately grew into a man and immediately married their twins, And in any case, each generation will be very short only a few days, and it is possible that what G-d said that there is no son of David until they could have souls in the body, meaning that in the days of the Messiah there will no longer be souls who need a body that together will repair and withstand trials, because there will no longer be an evil inclination, and in any case all the thousands of generations, which is the vast majority of generations, will live without trials and will live in eternal reward, And although they have not withstood trials, nevertheless they receive eternal goodness thanks to our holy ancestors as sons of wealthy and inherited, that the fathers influence good and eternal abundance for thousands of generations without thousands of generations toiling at all, and this shows the power of grace, both of the Holy Fathers, and of the grace of God who wishes to benefit His creatures.

**Yom Kippur Purim – On Yom Kippur, Moses came down with the second tablets, and it is written that Moses “did not know” because the light of his face radiated, so he put a mask on his face when he finished teaching Torah to the people of Israel. And indeed Yom Kippur is frosty, and we found an exam of the witness of knowledge in Moses, as well as a mask, and the light of his face radiated in the light of the Torah, and indeed on Purim there are these exams from mask to knowledge and light of the Torah, As the Talmud says to the Jews, this light was Torah. And by way of hints, just as Moses did not know his greatness, so on Purim when a person gets drunk his spiritual greatness will be revealed, and if one knows that he has no spiritual virtue, he should not get drunk and come out nonsense, God forbid, and when a person gets drunk, as it were, he removes his face mask.**