

Yad Avraham Institute
Weekly Torah Commentaries Series
The Portion of
Shoftim

Sponsored By:

Robert & Marie Briefel

With abundant love and reverence for the

Yartzeit of their mother Fanny Briefel

Feigel Bas Benyamin

Presented By: Rabbi Yosef Kalatsky, *Shlita*

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About the Yad Avraham Institute

The Yad Avraham is a Torah learning institute located in midtown Manhattan. Classes are offered every day during the week starting at 5:50am and throughout the day. Classes in Chumash, Halacha, Hashkofa, Gemara, and general topics are well attended by businessmen, professionals, and students. The Yad Avraham invites you to participate in our extensive offerings of classes and events.

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Yad Avraham Institute
New York
August 18, 2009

B"H

Shoftim

Presented by

Rabbi Yosef Kalatsky, Shlita
Dean

1. G'd Demonstrating His Love for the Jewish People

The Torah states, “**Judges and officers shall you appoint in all your cities...**” Every community, that is minimally comprised of 120 individuals must establish for itself a court of qualified judges and appoint law enforcers to carry out their decisions. Chazal tell us that the Jewish court (*bais din*) to which the verse is referring is that which is comprised of twenty-three judges. This court is known as the *Sanhedrin Ketana* (*smaller court*). Because of the unique caliber of the judges who sat on this court, it was qualified to render judgments relating to capital punishment, lashes, and monetary penalties. The members of the court carried an ordination that could be traced through an unbroken chain back to Moshe himself. This court was no less qualified than the High Court of Israel which was known as the *Sanhedrin Gedolah*.

G'd Created man with the objective to perfect himself through his ability to make choices. Because man is given the mastership regarding his ability to choose between good and evil, he is thus culpable and deserving for those choices. If one were to choose to adhere to the dictates of the Torah he would advance his spirituality and thus be deserving of reward. However, if one were to choose to follow his evil inclination, then he would be fully culpable because he had the ability to refrain from that choice.

If the purpose of man is to function within a context of being able to continuously choose between right and wrong, one would think that establishing such a judicial and law enforcement system of judges and law enforcers, would greatly limit one's free choice. With such a pervasive system, one would be compelled to adhere to the dictates of the Torah and not even consider transgressing them because of the serious consequences. For example, if one were to deliberately consume a small measure (volume of an olive) of non-kosher meat, he would be subject to lashes. Although seemingly this

infraction is considered to be relatively minor (to a capital offence), nevertheless, one would need years to recover from the physical effects of being whipped by the court. If this infrastructure of law and order is expected to be implemented even in a community that is comprised of at least 120 individuals, how then is one's free-choice maintained?

The Mishna in Ethics of our Fathers (Pirkei Avos) tells us that one should pray for the welfare of government because if it were not for the fear of government, people would swallow one another alive. The state of anarchy would bring about a level of savagery that would be so great that people would literally shed every trace of their humanity. Chazal are teaching us that the only reason members of society, despite their education and understanding of right and wrong, adhere to the principles of law is because there is an understanding of accountability. If one is able to recognize and appreciate the ramifications of his actions then he will be able to internalize the unacceptability of inappropriate behavior. However, if there is no sense of accountability then even the most educated and cultured person will become a predator.

The base-line requirement for every Jew to function as a responsible member of the Jewish people is to abide by all the laws of the Torah that pertain to him. G'd does not want a Jew's choice to manifest itself in a setting where he is free to do the wrong thing, such as violating the laws and not having any regard for them. The context of choice in which G'd wants the Jew to perform is on a qualitative level. When one observes the Shabbos, in what context does he do so? Is it because one longs for the spirituality of the day, which allows one to be close to G'd, or is it because one is simply adhering to the obligation for his own reason. By establishing a judicial and law enforcement system that is so exacting in every community, it creates a setting to enable one's choice to be within a parameter to allow the mitzvah to be done for its own sake (*l'shmah*). G'd does not want the Jew to have a

choice to live as an intellectual being, without having any regard for his spirituality. It is because the Jewish people are His chosen. It is no different than a father who loves his only child. Although he will allow for his child a degree of flexibility to exercise his individuality and free choice, he would not allow him to do so to the degree that he would be destructive to himself.

The Torah requires the Jew to engage in Torah study on a continuous basis without any interruption (unless it is for a necessity). Rav Aaron Kotler z'tl was once asked, "Based on the principle of the partnership of Yissachar and Zevulun that was established by Yaakov our Patriarch, if one has a choice to either be fully engaged in Torah study or support the one who studies Torah, one could seemingly choose either and be equally meritorious. Chazal tell us that one who supports Torah has an equal share in the Torah as the one who studies it. Chofetz Chaim explains that not only is the supporter of Torah deserving of an equal reward as the one who studies it, but in addition after he passes away he will acquire all the Torah knowledge that had been studied as a result of his support. If this is so, then why should one not choose to engage in the material and become a supporter of Torah rather than a Torah sage?" Rav Aaron Kotler z'tl responded by saying, "It is true that regarding the world to come, there will be no difference between the Torah Sage and the great supporter of Torah; however, it could be said with certainty that the one who engages in the material will not be able to have any pleasure from the physical world because of the overwhelming responsibility to support the Torah."

One is able to take the mundane and material and spiritualize it through the study of Torah and experience the unlimited pleasure of the world to come in this existence. The infrastructure that was set by the Torah is one that allows the Jew to be the greatest beneficiary of his actions. The setting of choice that the Torah is offering the Jew is not to do right or wrong but rather to perform mitzvos on a deficient level or on a more advanced level.

2. The Basis for the Effectiveness of the Jewish Court

The Torah states, "**Judges and officers shall you appoint in all your cities...**" It is understood that in order to qualify to be a judge, one must be proficient in all areas of Jewish law. In addition, his ordination must be traced back to Moshe himself. Thus, the one qualified to be a

judge is of a unique spiritual and intellectual caliber. In addition to this, the Midrash states, "A judge must be strong-armed and fortified in good deeds. As it states, 'Moshe chose men who were strong in Torah, good deeds, and fortitude (*anshei chayil*).' A judge must be beyond reproach in his personal conduct so that no one could be critical of him. His personal conduct should be consistent with his position as judge of the Jewish people. As the Torah tells us, although Moshe was selflessly dedicated to the Jewish people and had the right to benefit from communal assets, when he acted on their behalf, he chose not to do so. As it states, 'I did not benefit from them. I did not even take one donkey from them...' This was so that no one should have a claim that he, because of his position as leader of the Jewish people, took advantage of them....Regarding the judges and law enforcers, there should not be a possibility for a claim against them."

The Midrash continues, "There was an incident with Reb Chanina Ben Elazar, who had a tree growing in his field, however the branches extended themselves onto the property of a neighbor. An individual came to Reb Chanina and said, 'There is someone whose tree is growing in their own field, but the branches extend onto my property. What should be done?' Reb Chanina told him to leave and return the next day. The individual said to Reb Chanina, 'In all areas of law you respond immediately, why in this case do you delay your ruling?' Reb Chanina sent workers immediately to cut down the tree in his own field whose branches had extended into the property of another. Only after he had done so, did Reb Chanina summon the individual whose tree was growing into his neighbor's field and told him to cut it down immediately. The individual told Reb Chanina, 'What about the tree in your field? I had seen that you also had a tree whose branches grew onto the property of your neighbor.' Reb Chanina told him, 'Go and see for yourself. Then you should do as I had done.' When the individual saw that Reb Chanina had cut down his own tree he did the same. Thus a judge must be beyond reproach in his personal conduct."

In order for a judge to be qualified to be a member of the court he also needs to have exceptional character and personal traits. He must be meticulous in the performance of mitzvos and strong in good deeds. His personal conduct must be beyond reproach. The judge must have all of these unique characteristics in order to merit the clarity to see truth. It is only the one who is imbued with Torah and good deeds in every aspect of his life can have the capacity to render truthful judgments. One must have fortitude to be willing to sacrifice himself

for the acquisition of truth. Chazal are teaching us the qualifications of a Jewish leader.

The Torah states regarding the building of the Holy Ark, which was the repository that contained the Torah and Holy Tablets, “...**You shall cover it with pure gold, from within and from without you shall cover it, and you shall make on it a gold crown all around.**” The Gemara in Tractate Yomah explains that by specifying that the Ark should be covered with pure gold on the inside as well as on the outside, the Torah is communicating to us, “A Torah Sage whose inside is not consistent with his outside is not considered to be a Torah Sage.” Meaning, in order for one to be classified as a true Torah Sage, his inner commitment and feelings should be consistent with his outward demeanor and personal conduct. A true Torah Sage is not merely a repository of information. He must be genuine and sincere in his service of G’d in every aspect of his life. If one is a true leader of the Jewish people, he must be beyond reproach in every respect. Therefore, he must conduct himself in a manner that even one could not mistakenly accuse him of doing the wrong.

The Mishna in Ethics of our Fathers (Pirkei Avos) states, “A Torah Sage must be careful of his words...” A Torah Sage must be articulate and clear regarding the meaning of his words. He should not allow his statements to be open to misinterpretation. Although every person will process the Torah Sage’s words through his own conflicts of interest, the Torah Sage must be careful that even within this level of distortion, he will be beyond reproach.

3. The Ramifications of Seeing One’s Fellow in a Positive Light

The Torah states, “**Judges and officers shall you appoint in all your cities...and they shall judge the people with righteous judgment.**” The Torah dictates that every Jewish community establish a qualified court (*beis din*), who must judge the people with “righteous judgment.” The Midrash states, “The Torah tells us that you (the court) must judge the people with righteousness. What is the meaning of this? You must attempt to find the people innocent in your judgments. You should view the people in a positive light and give them the benefit of the doubt. Reb Yehudah b’Reb Shalom says, ‘You (the Sanhedrin) should present the people favorably before G’d.’ From where do we learn this? It is from Gidon Ben Yoash. In his day, the Jewish people were in a state of suffering. G’d was seeking someone who would speak positively about them and be an advocate on their behalf.

(One only experiences difficulties when one is in a state of prosecution.) However, G’d did not find an advocate. The generation was impoverished regarding their performance of mitzvos and good deeds. Gidon was the only one to speak positively about the Jewish people despite their spiritual failings. It is because of this that an angel of G’d appeared to him immediately, despite the fact that he was not worthy of this level of revelation. As it states, ‘An angel of G’d came upon him...’ The angel said to him, ‘You should go with this strength.’ What is the meaning of ‘this strength?’ G’d said, ‘It is in the merit of speaking positively about My children that you will proceed with this strength and be victorious against your enemies.’ Therefore, the Jewish court should do everything within their means to present the people in a positive light/find favor.”

The Torah states in the Portion of Re’eh, “**You are children to Hashem, your G’d – you shall not cut yourself...**” The Jew is not permitted to lacerate himself or pull out his hair in a state of extreme grief over the passing of a loved one. Rashi cites Chazal who explain that it is because the Jewish people are the “children of G’d” that they must not present themselves in a disheveled or hopeless state, but rather in a becoming and pleasant state. They must understand and appreciate that their relationship with G’d is that of a father and child. As the Torah states when G’d sent Moshe to Egypt to redeem the Jewish people He referred to them as “**My son, My firstborn.**” G’d’s love for the Jewish people is not only that of a father for a son, but it is the love of a father to his first born, which is the most special.

Despite the shortcomings of the Jewish people they nevertheless are valued by G’d as His firstborn son. Regardless of a parent's disappointment and pain because of his child's failings, he seeks and hopes to find a redeeming quality in him. Similarly, because of His unlimited love for the Jewish people, G'd waits and hopes for one to present His children in a positive vein so that the Attribute of Mercy should be activated and subdue the Attribute of Justice.

The Torah tells us that there is a Positive Commandment to judge one’s fellow favorably in situations where there is a reasonable doubt. If one perceives his fellow in a positive light it will activate the Attribute of Mercy. Satan is continuously poised to prosecute the Jewish people; however when they perceive one another in a favorable light, it activates the Attribute of Mercy and silences the prosecutor. However, if one judges his fellow negatively, when there is no basis to do so, it will empower satan to bring about prosecution.

Chofetz Chaim writes in the introduction to his work Chofetz Chaim, (which deals with the laws of what one is permitted and not permitted to say about one's fellow) if one speaks negatively about another Jew or a segment of the Jewish people, although no one is identified by name, it is considered to be *lashon hara* (negative/evil speech). Just as a parent does not want anyone to speak negatively about his child, unless it has constructive value, so too does G'd not want anyone to speak negatively about His children unless it is within a constructive context. Chofetz Chaim cites Zohar which tells us that satan is referred to as the "great serpent" (who ensnared Adam and Eve in the Garden of Eden). He continuously wants to bring prosecution upon the Jewish people. However, G'd silences him by saying, "I do not want to hear anything negative about My children." However, when a Jew speaks negatively about his fellow, satan says to G'd, "You say that Your children are worthy and thus do not deserve to be punished, yet they are incriminating one another by pointing out each other's failings and shortcomings." This emboldens satan to bring prosecution upon the Jewish people without restraint. When this takes place, it brings the most tragic consequences upon the Jewish people.

The Midrash tells us the Jewish people were experiencing great suffering because they were in an impoverished state regarding mitzvos and good deeds, until Gidon Ben Yoash put them in a favorable light. Eitz Yosef, a commentator on the Midrash cites Rashi who explains what Gidon had said to G'd, "If the Jewish people in Egypt were redeemed because they were righteous, then redeem the people now in their merit. If they were not considered to be worthy and despite their unworthiness they were redeemed, You should do the same for Your children presently." By speaking in this manner he activated and empowered the Attribute of Mercy.

The Torah tells us that prior to engaging in a non-obligatory war, the Jewish people must go to the Sanhedrin for their permission. Why must they do so? Is it not sufficient for the king of Israel to make this decision? Rashi cites Chazal who explain, "It is so that they should pray on behalf of the Jewish people." As the Torah tells us the obligation of the Sanhedrin is not only to adjudicate and elucidate the laws of the Torah, but it is also their responsibility to put the Jewish people in a positive light and judge them favorably before G'd. This is to empower the Attribute of Mercy, to allow the Jewish people to be victorious in battle.

The Torah tells us that if the court finds an individual guilty of inadvertently killing an individual, he

must flee to a city of refuge and remain there until the passing of the High Priest. The Gemara in Tractate Makkos tells us that the release of the inadvertent murderer is contingent on the passing of the High Priest because this tragedy could have been averted if the High Priest had supplicated G'd sufficiently on behalf of the Jewish people. Since in fact a Jew was killed, it is an indication that the High priest had failed and thus is culpable.

It is interesting to note that if a new High Priest was installed after the inadvertent murder had taken place but before the guilty verdict of the Sanhedrin was rendered, the release of the inadvertent murderer is still contingent on the passing of the newly installed High Priest. The Gemara in Tractate Makkos asks, "If the tragedy of a Jew's life being taken had already taken place prior to the installation of the new High Priest, why do we attribute any degree of culpability to him?" The Gemara answers, "Although the tragic death had already taken place, the newly installed High Priest should have prayed that the accused should have not been found guilty." Therefore, the High Priest is seen as a person who had failed in his capacity. If in fact the individual who was found guilty was truly guilty, why does G'd want the ruling of the Sanhedrin to have been "not guilty?" It is only because G'd wants His children to be perceived and seen in a favorable light.

We are currently in the month of Elul, which is referred to as the Days of Mercy. During this time, G'd is close to His people and is attentive to their prayers. Our interest at this time is to be seen favorably by G'd. When one speaks about his fellow Jew in a positive manner, this empowers the Attribute of Mercy, as was proven at the time of Gidon Ben Yoash. Although the Jewish people were spiritually impoverished, he merited victory because he spoke positively about them. If one cannot speak positively about his fellow, it is best to remain silent.

4. Truth, The Binding Factor

The Torah states, "**Judges and officers shall you appoint in all your cities...and they shall judge the people with righteous judgment.**" The Midrash states, "When the courts maintain their integrity and their judgments are righteous, they are doing kindness to creation and are protecting mankind from tragedy. As it states in Psalms, '...(When) Truth will sprout from earth then Righteousness is gazed upon from heaven.' When earthly judgment flourishes with Truth then Kindness will

come from heaven. G'd will do Kindness and Righteousness to mankind and protect them from tragedy and suffering. Good will come upon the world." Why is blessing and protection from tragedy a direct outgrowth of Truth?

The Torah states, **"I (G'd) will come to you and bless you..."** This is to teach us the principle that when G'd is associated with an individual blessing will come upon him. When one is attached to the source of life and blessing, which is G'd Himself, he will be blessed. One's degree of relevance to G'd will determine the extent of blessing. If one is dedicated to the study of Torah and lives his life by its dictates, then he will have relevance to G'd, Who is Truth. As the Gemara in Tractate Shabbos states, "The signet of G'd is Truth." One who engages in Truth, which is the Torah itself, as the verse in Proverbs states, "Acquire Truth, and do not sell it" then he will be connected to the source of Truth. The Mishna in Ethics of our Fathers tells us that if ten people are engaged in Torah study, the Divine Presence is among them. If five people are engaged in Torah study, the Divine Presence is among them...If one individual studies Torah, the Divine Presence is with him. This is because when one engages in Truth (the Torah Itself), G'd associates Himself with that setting. Resulting in the greatest level of blessing. G'd only identifies Himself with settings within existence when they reflect His characteristic of Truth. Therefore, when Truth flourishes in the world through righteous judgment, G'd will gaze upon existence with blessing.

We read in Prophets that when the Holy Ark found itself in the orchard of a non-Jew, who lived in the Land of Israel, unlimited blessing came upon him and his family. By association alone, the Ark representing the location of G'd's Presence, caused this individual, although he was a gentile, to be the beneficiary of unlimited bounty. This is because of the proximity of G'd to this particular location.

The Gemara in Tractate Sanhedrin cites the verse from Psalms, "*Elokim netzav ba'adas keil* – G'd stands (associates Himself) with the congregation of G'd." Meaning, if the judges of the rabbinic court meet the criteria of the Torah, thus establishing them as a credible court, then G'd will associate Himself with them if they are individuals of integrity. This will allow them to assume a Divine clarity, which will enable them to render a truthful judgment that is righteous.

When one lives a life of Truth and is truthful to oneself and to others, this will cause G'd to have relevance to him. However, if one compromises in this area and is not fully truthful, this will cause G'd to distance Himself

from that individual. Maharal of Prague explains that something qualifies as being truth when it is uncompromised to any degree (not even as much as an iota). It is only classified as truth if it is unadulterated truth. He points out that the letters for "Truth" in Hebrew are "*aleph, mem, tuf.*" If one were to detract as much as an "aleph" from "*emmes/truth*" what remains is "*mem tuf, mes*" which means death. It is only because G'd's Truth is absolute. One can only be worthy of a relationship with G'd when one maintains the same standard of Truth as G'd, which is uncompromised and absolute. Therefore, during these days of Mercy leading up to Rosh Hashanah, the Day of Judgment, and through the Ten days of Repentance, when we supplicate G'd to be attentive to our prayers, we must assume His posture of Truth to strengthen our relationship with Him. This is accomplished by being continuously cognizant that in all aspects of our lives we must maintain that special standard. In addition, engaging in the ultimate Truth, which is the Torah itself, will especially secure our position with G'd.

5. Sensing Who We Are

The Torah states regarding the false prophet, **"But the prophet who willfully shall speak a word in My Name, that which I have not commanded him to speak, or who shall speak in the name of the gods of others – that prophet shall die. When you say in your heart, 'How can we know the word that Hashem has not spoken?' If the prophet will speak in the Name of Hashem and that thing will not occur and not come about – that is the word that Hashem has not spoken; with willfulness has the prophet spoken it, you should not fear him."** Rashi cites the Gemara that explains that in order for one to be established as a true prophet he must forecast a future positive event and it must come to pass. If his forecast of the future does not come to fruition, it is an indication that he is a false prophet, who must be put to death.

The words of a prophet must be in conformance with the Torah. If his prophecy contradicts it, he is considered a false prophet. The Gemara tells us that although Eliyahu the prophet brought an offering on Mt. Carmel, which is outside of the Temple, which is normally forbidden, he was permitted to do so on a temporary basis because it was to dispel idolatry and establish it as baseless. Only he was able to do this because he had already been established as a true prophet of G'd. However, this was not permitted on a permanent basis.

The Thirteen Tenets of Jewish Belief outlines the fundamental principles of Jewish belief. The Sixth Tenet

states, "I believe with absolute faith that the words of the Prophets are true." One could think that believing in G'd would be sufficient; however, this is not so. Believing in G'd as the Creator and Omnipotent Being has no relevance to our existence unless G'd had communicated His Will to Man. This is basis for the Sixth Tenet – that the words of the Prophets are true.

The Seventh Tenet of Jewish belief states, "I believe with absolute faith that the prophecy of Moshe is true and that he is the father of all of Prophets – all the Prophets that preceded him as well as those who come after him." Why is it not sufficient to believe that the words of the Prophets are true? Why in addition to that principle must one believe that Moshe was the greatest of all the Prophets who had preceded him and who will follow him? It was only through Moshe that the Jewish people were able to witness that G'd communicates with man. Until Sinai, it was only the prophet himself who knew that the communication from G'd was authentic. Those who heard his prophecy relied on their belief in him as being a true prophet. However, at Sinai, the entire Jewish people had witnessed G'd telling Moshe, "**Tell the them such and such.**" Thus, not only was prophecy established as fact through Moshe, but also that he was the true spokesman of G'd. Therefore, anything that was spoken by Moshe is the Word of G'd. If a prophet would say anything that is not in conformance with the word of Moshe (the Torah), he then is classified a false prophet.

The Torah was transmitted through Moshe, whose word is synonymous with the Word of G'd. In order for a Jew to advance himself spiritually and fulfill his objective in existence, he must behave in a manner that is in conformance with what Moshe had communicated to the Jewish people at Sinai. This is because the mitzvos that are contained in the Torah of Moshe are the only medium through which one can have a relationship with G'd and advance one's spirituality. The fact that G'd exists and has relevance to every moment of our existence was established at Sinai. As the Gemara tells us that at Sinai G'd had opened all of the heavens and the depths of the earth to show the Jewish people that nothing exists outside of Him. Something only can exist if it is a manifestation of the Will of G'd.

The Jewish people were the only nation who were chosen by G'd to be His. They are the only ones to whom G'd revealed Himself and showed them that nothing exists outside of His Will. This is a privilege that every Jew must understand and appreciate. We say in the Amidah *Modim*, "We gratefully thank You, for it is You who are Hashem, our G'd..." When one gives thanks, it is usually because

one is the recipient or beneficiary of something from another. However, the Jew thanks G'd because He has chosen the Jewish people to be His and therefore He is "Our G'd." We say in the Aleinu, "It is our duty to praise the Master of all...because He has not made us like the nations of the lands...He has not assigned our portion like theirs for all their multitudes. For they bow to vanity and emptiness..." The Jew thanks G'd not because he received something but rather he is grateful for the privileged status of being chosen to be His. It is not because G'd endows the Jewish people with blessing that we thank Him, but rather only because we merited to be the subjects of the Master of all existence, from Whom everything emanates.

A Jew must be cognizant and appreciative of the fact that he has been chosen to be the beloved child of the Omnipotent Being, the One Who Wills everything. The relationship between G'd and the Jewish people is the basis for Jewish pride. When one will internalize the value of the privilege of being G'd's subject, he will regard the mitzvos as the ultimate opportunity and will never perceive them as burdensome.

6. *The Fruits of Sacrifice*

The Torah states, "**Judges and officers shall you appoint for yourself.**" The Torah could have stated, "Judges and officers shall you appoint..." Why does the Torah identify the judicial system with Moshe by stating "**for yourself?**" One would think that the Torah would have identified the judicial system with Yisro, who was the one who had initially suggested it to Moshe and had presented its infrastructure. Despite this fact, the Torah identifies the judicial system with Moshe.

The Midrash explains, "There are three areas that are identified with Moshe because he had selflessly sacrificed for them. Moshe had sacrificed himself for the sake of Torah. As it states, '**He was with G'd (in heaven) for forty days and forty nights...Bread, I (Moshe) did not eat and water I did not drink.**' Since he sacrificed for the Torah, the Torah is identified with Moshe - as it is written, '**You should remember the Torah of Moshe My servant.**'" Although it was a miracle that Moshe was sustained in heaven for forty days and forty nights without food or drink, it nevertheless diminished his physically. As it states in the Midrash, "I (Moshe) sacrificed my blood and my fat for it (Torah)."

The Torah tells us at the beginning of the Book of Devarim that Moshe had rebuked the Jewish people for their many failings of the past. He had recounted that at

the time that Yisro had suggested that Moshe establish a hierarchical system of judges, they had responded, **“It is good that Moshe should appoint other judges.”** Rashi cites Chazal who explain, “...Moshe had said, ‘From who is it better to study – from the teacher or his student? Is it not better to study from me, who suffered for the sake of the Torah?...’” . It was only because Moshe had sacrificed for the sake of the Torah that he merited Its revelation. The dimension and manifestation of Torah to this existence was commensurate with Moshe’s unique level of sacrifice for it.

The Midrash continues, “We see that Moshe sacrificed himself for the sake of the Jewish people. As it states (after the sin of the Golden Calf), **‘If You (G’d) will not carry their sin (of the Jewish people) You should obliterate my name from Your book (the Torah).’** Thus, the Jewish people identify with Moshe – as it states, **‘Go down because your people have become corrupted.’** Sforno explains that Moshe was willing to forgo all of his merit to the Jewish people- thus swaying the balance so that the decree should be annulled. It was because of his sacrifice for them that the Jewish people are identified as his.

The Midrash continues, “ In addition, the judicial system is identified with Moshe because he sacrificed himself for the sake of judging another in truth...” When Moshe had come out of the palace in Egypt he had witnessed an Egyptian beating a Jew. He killed the Egyptian and buried him in the sand. The following day Moshe had interceded between two Jews quarreling and reprimanded them. One of them responded angrily saying, **“Since when have you become a minister and judge over us?”** This was an allusion to Moshe’s killing the Egyptian the previous day. When Moshe had chosen to kill the Egyptian he understood the possible consequence of his action. He would need to flee Egypt and cut off his ties with his family and people not knowing what the outcome would be. Nevertheless, Moshe acted because justice had demanded this response. He therefore merited that the system that metes out and guarantees justice should identify with him.

YAD AVRAHAM DAILY CLASS SCHEDULE

Monday Through Friday

5:50- 6:00 am	Chumash with Rashi
6:00- 6:15 am	Pirkei Avos (Maharal)
6:15- 6:30 am	Mishna Berurah
6:30 -6:45 am	Mussar – Path of the Just
6:45 -7:25 am	Talmud—Tractate Chulin –Gid Hanasheh
7:25 - 8:20 am	Davening Followed by Breakfast
8:20 - 8:45 am	Mishna - Rabbi Rovner
9:00 -10:00 am	Daf Yomi- Bava Kamah
2:00pm	Mincha

Special Weekday Classes

Monday

11:30 – 12:30pm	Talmud: Megilah Location: Sunrise Capital 641 Lexington (25 th FL.) Enter on 54 th Street
1:00-2:00 pm	Ramchal: Derech Hashem Location: Cedarview Capital 1Penn Plaza (45 th FL.)

Tuesday

12:10 - 1:10pm	Torah Insight Based on the Parsha Location: Yad Avraham
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Wednesday

11:30 – 12:30 pm	Talmud: Megilah Location: Sunrise Capital 641 Lexington (25 th FL.) Enter on 54 th Street
1:00—2:00 pm	Daas Tevunos Location: Yad Avraham

Thursday

11:00 –12:00pm	Duties of The Heart Location: Yad Avraham
12:30 – 1:30 pm	Talmud: Megilah Sunrise Capital 641 Lexington (25 th FL)