

This class was attended by Mr. Moises Saba, who loved the words of Torah and especially the classes of the Rabbi. The class and its notes are dedicated Leilui Nishmat Moises and his wife, son, & daughter in law.

לעילוי נשמת
משה בן ויקטוריה
אברהם בן אדלה
אדלה בת אסטריה
יהודית בת מרים

פרשת שמות

"ואמרו לי מה שמו מה אמר אליהם" – "And when they say to me, what is his name? What shall I say to them?"

Moshe Rabeinu asked Hashem which name to use when the Jews asked who he was sent by. What exactly was Moshe asking? Hashem has several names- why not just pick any name and tell it to the Jews?! Rav Yehonatan Aibshetz answers that Moshe Rabeinu had a speech impediment which prevented him from pronouncing certain sounds clearly. In the Pasuk Moshe describes himself as "כבד פה וכבד לשון" – "heavy of mouth and speech". כבד פה is a problem with the mouth and כבד לשון is a problem with the tongue. The letters in the Hebrew Aleph Beit that are pronounced with the mouth are: ט, ל, ג, נ, ת. The letters that are pronounced with the tongue are: ז, ס, ש, ר, צ. Moshe Rabeinu was asking Hashem which name to say, since he wanted to pronounce Hashem's name clearly and almost all of Hashem's names contain a letter

pronounced with the פה and לשון- mouth and tongue! Hashem's answer was to say the name of א-ה-י-ה since its letters are sounded only from the throat, and would not be a problem for Moshe to pronounce clearly.

Another answer as to what Moshe was asking and why Hashem chose specifically the name of א-ה-י-ה is that the seal of Hashem is אמת-truth. The Torah begins with the words בראשית ברא אלקים and speaks of Hashem's creation of the world. The last letters of the words בראשית ברא אלקים spell the word אמת like it says:

"ראש דבריך אמת" –"the beginning of your words are אמת" the Torah starts discussing the creation of the world with אמת. At the completion of creation the Pasuk ends off: ברא אלקים לעשות - the last letters of these words spell the word אמת. Like a painter when he completes a beautiful painting he puts his signature and seal in the corner, so too Hashem after he created the world stamped his seal of אמת.

Hashem told Avraham that the Jews will work for 400 years. Moshe was asking Hashem you are אמת-truth and you seal is אמת! The Jews have only worked for 210 years how can you take them out 190 years early?! That's not what you said?! Hashem explained to Moshe that when he said 400 years it meant 400 years worth of **work** and the Jews, through their intense backbreaking work have completed 400 years worth of work in 210 years! They **have** indeed completed the 400 years and it's time to go (this is hinted to in the טעמים (cantorial notes on top of the words of the Torah) of the words "וימררו את חייהם" –"they embittered their lives" the טעמים are קדמה ואזלא-literally; preceded and left. The טעמים are explaining that **through** the bitter work they were able to precede and leave early! The name א-ה is numerically 21. Hashem said: א-ה-י-ה אשר א-ה-י-ה, so $21 \times 21 = 441$ which is the same numerical value as the word אמת. Hashem used the name of א-ה-י-ה to explain to Moshe and the Jews that to leave Egypt now was the perfect אמת.

"כי חלק ה' עמו" - "A portion of Hashem is his nation".

Each and every Jew is made up of a little "piece" of Hashem, and since we have this piece of Hashem in us we actually have the **entire** "essence" of Hashem inside of us. It's comparable for example to DNA, that when we have a small sample of someone's saliva we are able to find out the complete make up of the person. Or for example a pie of pizza even if we only get a small slice from the pie we are able to see all the details of the entire pie; the cheese sauce etc.. Our small piece of Hashem

contains the entire essence and make up of Hashem. This is why it says that man has a צלם אלוקים-an “image of Hashem”. Where is this image? Is it on his face, his eyes, and nose? No, this image is in our Neshama, our soul, the part of the body that contains this “piece” of Hashem. The soul is located in the mind and that is why we pay special respect to our head –in which the mind and Neshama is encased - and when we bathe we must first wash our head and only afterwards the rest of the body.

The “spirit” of Hashem is comprised of 613 “lights” that correspond to the 613 Mitzvot. Our גוף-our body, which houses the spirit of Hashem, also has 613- it has 365 tendons and ligaments and 248 bones. $248+365=613$, so the body is a perfect receptacle for the spirit of Hashem. This is why the Pasuk says קדשים תהיו כי קדוש אני -ה' “you must be holy since I Hashem is holy” and it says, we might have thought we have to be as holy as Hashem so the Pasuk tells us -כי קדוש אני - only I am holy to such a degree, you however do not have to maintain my level of holiness only your own level of holiness. We see from this statement that at first we actually thought that we have to be **as holy** as Hashem! How can this be?! Now we can understand that since we actually have a “bit” of Hashem in us we would have thought that we are required to actually have the same holiness of Hashem himself! So the Pasuk is teaching us that it's ok, we only have to keep our own level of holiness, not Hashem's.

This concept is hinted to in what Hashem told Moshe when he said "זה שמי לעולם וזה" "this is my name forever and this is my remembrance for the generations". What is the difference between שמי and זכרי? The word שמי corresponds to י-ה and the word זכרי corresponds to ו-ה, together they form Hashem's name the name of י-ה-ו-ה. The word שמי is numerically 350. When we add the י-ה (15), it equals 365. זכרי is numerically 237 when we add the ו-ה (11), it equals 248. This corresponds to the 365 מצוות עשה - positive commandments and 248-לא תעשה-negative commandments, which together total 613. שמי plus י-ה and זכרי plus ו-ה equal 613 showing that this is the “essence” (כביכול) of Hashem.

It is written at the end of קהלת(incidentally, Shelomo Hamelech wrote שיר השירים where he starts "שיר השירים אשר לשלמה" describing himself simply as Shelomo. However in Kohelet he begins: "דברי קהלת בן דוד מלך בירושלים"-“Kohelet son of David king of Jerusalem” why so much detail about who he is in Kohelet and in Shir Hashirim he refers to himself simply as Shelomo? Because Shir Hashirim is full of praise for the Jews ex ; “שחורה אני ונאווה”-“I am dark(from my sins) but I am beautiful”, when we complement people they don't really care about who we are and what our “credentials”

are. However in Kohelet, Shelomo gives rebuke to the people- "הבל הבליים" "the physical is all meaningless". When we give rebuke, people say: who is he to criticize me! Where did he come from! So Shelomo answers; I am the son of King David so I have pedigree, I am King, so I know what it's like to have money, and not just any king, I am the King of Jerusalem! Only after this introduction can Shelomo begin with the strong words of מוסר).

"the sum of the matter when all has been heard, fear Hashem and keep his commandments for that is man's whole duty"

This Pasuk shows us this concept; "את האלקים ירא" refers to the מצות לא תעשה – negative commandments (ירא is fear- to be afraid to do something wrong) and מצותו שמור is the מצות עשה- positive commandments. The Pasuk concludes "כי זה כל האדם" "this is man" the 613 total Mitzvot of positive and negative commandments is what man is made up of and is the case that holds the spirit of Hashem that has the 613 "lights".

These 613 lights of Hashem is where Berachah comes from, and as it makes its way down to this world it takes on a physical form such as money, a house, or various material things that a person is blessed with. The origin of the blessing is the light of Hashem, and the end result is the material blessing that we enjoy. The Tzadikim however, would rather there Berachah remain as the holy light from Hashem and they prefer that the Berachah remain in Shamayim in its spiritual form so that they can enjoy it in the future world. This is why the Gemarah says about Rav Chanina Ben Dosa that Hashem said about him "all the world is sustained on the merit of R' Chanina - but R' Chanina himself is satisfied with just a קרב חרוב- a measure of carob- from Erev Shabbat to Erev Shabbat". The word חרוב-carob is also the word for חרוב- destruction. He didn't want to "destroy" the heavenly light by making it come down to this world and turn physical. It says he was sustained from "Ereb Shabbat to Ereb Shabbat" (why not say from Tuesday to Tuesday?) since Ereb Shabbat represents the day **before** Shabbat – "before the main day"- which is like this world where we are before the main world of עולם הבא. This all alludes to the reason why R' Chanina wanted to preserve his reward for the next world.

This "little piece" of Hashem that we have in us is like a candle taken from a giant fire. The Pasuk says "נר ה' נשמת אדם"- "the Neshama of man is like a candle from Hashem". This Pasuk also alludes to the 3 parts that man is made of נפש, רוח, נשמה. The word נר stands for נפש רוח. In addition, Hashem is in us, as well as the Neshama. So נר ה' נשמת אדם is the total make up of man.

Hidden in the נפש רוח נשמה of man is the name of Hashem and 613 lights that man is made of. The outer letters of נפש רוח נשמה are:

נ פ ש
נ ו ה
נשמה
 313 300

The נ,ר,ג total 300 and the ה,ח,ש total 313 together they are 613. Alluding to the 613 lights of Hashem, corresponding to the 613 parts of our body. If one of these parts are not functioning properly (ex: a person is deaf- cannot hear etc..) it is from a problem in the connection of that body part to its corresponding heavenly light, since all our capacities come from our Neshama and not from the גוף- the body. The proof to this is that a dead body even though it has ears, cannot hear! This is because its Neshama has left it.

The middle letters of נשמה, רוח, נפש are ו,ש,מ. The פ,ו,פ total 86 which is numerical value of אלקים and the ש,מ total 340, which is the numerical value of the names of Hashem of הויה-ה & ש-ד-י. In our נפש, רוח, נשמה is hidden the 613 lights-Mitzvot that we are made of, as well as the holy names of Hashem!

Man is אדם and the word אדם itself hints to the holiness of Hashem. אדם is numerically 45, the מילוי of the name of Hashem of הויה is 45 (when we spell out each letter הא,ו,הא,ואו,הא=45).

It was mentioned above that שמי represents י-ה and זכרי represents ו-ה. The letters י-ה only have two other 2 letter configurations that equal י-ה(15). They are : ט-ו (9+6) and ח-ז(8+7). There are no other two letters that combine to equal י-ה-15. So in total we have 3 times 15 (for the 3- two letter combinations that make 15: ו-ט/ה-י) which total 45. (45 are the numbers of אמת since they total 9 (4+5=9) and 9 is the number of אמת, since whatever we multiply 9 by, it will always bring us back to 9. Ex: 2x9=18, 1+8=9. 3x9=27, 2+7=9. 4x9=36, 3+6=9 etc.. it will always come back to 9.

Nine- like אמת – never changes, therefore it is the number that represents the אמת and Hashem is אמת. So י-ה is 45 which is אמת, as is the מילוי of הויה שם that totals 45 as mentioned previously).

The ו-ה(11) only has four other 2 letter configuration that totals 11. They are -ז (7+4), ג-ח(8+3), ט-ב(9+2), א-י(10+1) in total there are 5 two letter combinations that make 11 (the 4 mentioned plus the ה-א itself). These total 55 (5x11=55). This gives us 45 plus ו-ה-55, together they equal 100. This is why in the Gemarah in Shabbat, refers to the letter 'ק' as-קודשא בריך הוא-ק'. Why the 'ק', why not the 'ה' or the יוד? Now we understand that the 'ק' -which is numerically 100- is the combination of ו-ה plus י-ה 55+45, and this is why it refers to 'ה'.

With this we also understand what the Gemarah says about the Pasuk "מה ה' שואל ממך כי אם ליראה" -"what does Hashem ask from you? Only to fear him". The Gemarah says don't read it מה ; what, - אלא מאה ; only 100- referring to the 100 Berachot we make every day. We now understand deeper, that the מאה-100 refer to the combination of ו-ה and י-ה 55+45, so מאה-100 is a reference to אלוקים!

We now also understand the true depth behind two words that we say during Shaharit of Shabbat. We say: "על כן אברים שפלגת בנו ורוח ונשמה שנפחת באפינו ולשון אשר" - "with the limbs and spirit and tongue you gave us, they will praise you etc... Why is it necessary to say ו-ה-הן two words that have essentially the same meaning? Just say ו-ה or ו-ה?? Now we can understand, since ו-ה is 55 and ה-הן is 45- it is really referring to ו-ה and י-ה. We are talking **about the ו-ה and י-ה**, when we say "יודו ויברכו וישבחו" "we thank, bless, and glorify, etc... the holy name of Hashem!

The number 100- besides for being connected to representing Hashem's name-, is also connected to שלום-peace. There are 15 words in the blessing of ברכת כהנים, the first 14 correspond to the 14 joints of the hand (3 joints in the fingers and 2 joints in the thumb total 14, that's why a hand is called יד which is numerically 14) the 15th and final word of ברכת כהנים is שלום, what does the word שלום correspond to? The כף, the **palm** of the hand. כף is numerically 100, so we see the connection between שלום and 100- כף. This is why it says in Pirkei Avot that we should judge our fellow "לכף זכות" - "giving the benefit of the doubt". Why does it say כף זכות, just say לזכות? The חכמים were hinting to us **the reason** to judge favorably and that is for the sake of שלום-100-כף and the שכינה, which are 100.

This is why when people greet each other they shake hands; they connect the palms which is a connection to the שלום-of-כף to enhance peace.

The name of Hashem of הויה can be rearranged and spelled in 12 different formations. The 12 formations correspond to the 12 months of the year; each month has a different formation, for example: the month of ניסן is י-ה-ו-ה, straight and the month of אב, when the Jews experience much hardship is the name of הויה totally backwards ה-ו-ה-י. The month of אב is called אב, which literally means father since only a father hits a child (as we see for example in synagogue, when you see a man giving a child a candy you cannot tell if the man is the boy's father. Perhaps he is a stranger that is just being nice and giving the boy a candy! However, when you see the man reprimanding and hitting the boy, we know it **must** be the father, since only the father would hit a child to discipline him) the month is called אב since this is the month that Hashem made it clear that he is our father through giving us the hardships.

Another example of this concept is when we go visit an אבל, we say המקום ינחם אתכם - may the place (Hashem) console you. Why now do we specifically refer to Hashem as המקום? Since at this time the אבל has been dealt a difficult blow and it is the greatest manifestation of Hashem's fatherly love for the person. If we take the name of Hashem of הויה and multiply each letter by itself as such; י'א'(10x10=100) ה'ה'(5x5=25) ו'ו'(6x6=36) ה'ה'(5x5=25), 100+25+36+25=186 which is the exact גמט' as the word מקום-186. By referring to Hashem as מקום, we are reminding the אבל that this is the most intense kindness of Hashem as hinted to by the multiplying of the letters of הויה against themselves.

The 12 configurations of the name of Hashem that corresponds to the 12 months of the year also correspond to the 12 tribes as is hinted in the beginning of the Parasha. When it says ואלה שמות בני ישראל, the numerical value of the first letters of שמות בני ישראל is 312. The 12 configurations of Hashem's name total 312 (26x12=312). So each שבט-tribe represents another configuration of Hashem's name. The first letters of the words בני ישראל are יב-12. The words שמות בני ישראל are hinting to the יב-שמות the 12 combinations of שמות- names of Hashem, as well as the 12 tribes- שמות בני ישראל is Roshei Tevot יב' שבטים.

This is the reason why we see people that have different natures and different views and opinions. Since they are from different שבטים and represent different combinations of Hashem's name, resulting in different attributes and character. We need to remember this when we see people that do not necessarily see "eye to eye" with us. They are holy, they have a piece of Hashem in them, as do we. They have the holiness of a combination of the name of Hashem, they are **not supposed** to be

exactly like us and it is understandable why they may have different views. We must maintain שלום, which represents the 55+45 ו-ה Hashem-100-כף , and through שלום, we will be זוכה to the ultimate שלום and redemption.