



הרב הראשי עיה"ק אלעד **מרדכי מלכא שליט"א**
נשיא וראש מוסדות "אור המלך"

מחבר ספרי שו"ת דרך המלך, אמרי מרדכי, ודרכי המלך על המועדים ועוד
רשת מעונות, ורשת גנים, ת"ת פרי תואר, ובית יעקב פרי תואר, תיכון בית יעקב החדש, ת"ת מאור ישראל,
שיבה קטנה ארחות יהודה, ביהמ"ד גבוה לרבנים ודיינים "לקח טוב" קופת "מפעל החסד" אלעד
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Parashat Tetzaveh

The Power of the Torah and of Those Who Study it

The *parasha* states (31:18), "Vayitein el Moshe kikaloto lidaber ito beHar Sinai luchot ha'eidut luchot even ketuvim be'eztba Elokim, And He gave to Moshe when He concluded speaking [ככלתו לדבר] with him on *Har Sinai*, two tablets of testimony; they were stone, written by the Finger of G-d."

Questions:

- 1 – Rashi asks why ככלתו is spelled missing a letter *vav*.
- 2- The *Ohr Hachayim Hakadosh* furthermore asks why the *pasuk* begins, "And He gave to Moshe," and then interrupts its flow by stating, "when He concluded speaking with him?" It would seemingly have been more fitting to write immediately, "When He concluded speaking with him, He gave to Moshe two tablets of testimony?" **This question is also cited by Maran Harav Shach zt"l in the sefer Meirosh Amana, in the name of the Netziv.**

Society's Accepted Way of Thinking

In the eyes of the world, every Heavenly revelation is on the loftiest of levels, and no one can dispute it. Therefore, if there is a Heavenly sign which proves that something is true, then there is no doubt to its authenticity. If an individual reaches a level where he can perform a supernatural wonder, then there is not the slightest doubt that he is correct, and it is impossible to assume otherwise. As a result of this way of thinking, mistakes have been made throughout history that fooled the people of that generation. The Torah testifies to the fact that there are false prophets who can bring a sign or perform a wonder to substantiate their words. This is especially true in our generation, which is a "generation of mysticism." The Jewish Nation is the *Am Segulah*, and they therefore constantly search for *segulot* and predictions of the future. They find all types of charlatans who appear to be *tzaddikim* and *mekubalim* that can predict the future. These "*tzaddikim*" then rob these naïve individuals, who out of distress, look for anything that may bring them a salvation. However, our holy Torah teaches us that the power which controls nature and creation is the power of the Torah. All those who toil in Torah and cling to it ascend in holiness until they control nature through their Torah and *halachic* rulings. Every other power that one sees in the world stems from the side of evil and not from a holy source. It is therefore forbidden to draw near to it and whoever does will have a bitter end, to which experience testifies. Therefore our Sages advised that one who has a sick person in the house should go to one who sustains a *yeshiva*; for it is the power of the Torah which enables a blessing to be effective and not one who dresses up like a *mekubal* and hidden *tzaddik*. Such a person is wicked and distorted, *rachmana litzlan*.

The Torah was Given Like a *Kallah* to a *Chatan*

According to this we can explain the Torah's intention in the aforementioned *pasuk*. We will begin by citing the commentaries of several commentators, first and foremost Rashi. In *Shemot* (31:18), Rashi writes, "And He gave to Moshe." The *pasuk* states *kikaloto* [ככלתו] without a *vav*. This is to teach that the Torah was given as a gift, like a *kallah* [כלה] is given to the *chatan*, since it was impossible to learn it all in such a short period of time. Alternatively: just as a *kallah* is adorned in 24 adornments, which are enumerated in *Sefer Yeshaya* (3:18 - 24), so too, must a *talmid chacham* be expert in the 24 *sefarim* [of *Tanach*]." The *Ohr Hachayim* furthermore explains that the Torah's intention is to say that Hashem gave Moshe the **entire** Torah and not just a portion of it. This is alluded to by the word *kikaloto* [ככלתו], which is similar to the word *kilula* [כלולה], "included." In other words, since the entire Torah was included within the Ten Commandments, so too, must a Jew know the Torah in its entirety. The Netziv explains that this was also included in the giving of the Torah. In other words, Moshe was given the entire Torah in a manner **that he would remember it in its entirety and not forget it**. It seems that this is Rashi's intention in stating that the Torah was given like a *kallah*. This is alluded to in the *pasuk* by writing the word *kikaloto* without a *vav*. This hints to the word *kallah* [כלה], and alludes to the fact that the entire Torah was given as a gift.



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Power to Issue Halachic Rulings

According to its literal explanation, *kikaloto* is an expression of conclusion. Accordingly, *Maran Harav Shach* adds that the "conclusion" of the Torah, referring to the ability to issue *halachic* rulings – which are the final product of Torah study – was also given to Moshe. As a result, nature would be determined according to Israel's Sages, and it would be controlled by the rulings that were issued in this world. This is as we find in *Bava Metzia* 59b in a dispute between the *Tannaim*, Rebbi Yehoshua and Rebbi Eliezer. There they stated that the Torah "is not in Heaven." They therefore did not decide the ruling based on a *bat kol*, a Heavenly voice. Rather, they ruled purely according to the decision of the *Tannaim*. Let us elaborate: The Gemara relates that there was a dispute between Rebbi Eliezer and Rebbi Yehoshua and his contemporaries relating to the laws of impurity and purity. Rebbi Eliezer said to them that if the *halacha* was like him, then the carob tree which stood before them would prove it. Suddenly the carob tree uprooted itself from its place and walked 100 *amot*. They told him that one cannot bring a proof from a carob tree. Rebbi Eliezer now said that the stream of water in front of them would prove that the *halacha* was like him. Immediately, the stream of water began to flow backwards. They did not agree to this either. Rebbi Eliezer now said that the walls of the *beit midrash* would prove that the *halacha* was according to him. Immediately, the walls of the *beit midrash* began to fall. Rebbi Yehoshua immediately yelled at the walls, and they stopped falling. Nevertheless, they remained in a slanted state out of honor for Rebbi Eliezer. Again, he said to them that Heaven would prove that he was correct. A Heavenly voice then rang out that the *halacha* was indeed like Rebbi Eliezer. Rebbi Yehoshua stood up and said, "Torah is not in Heaven, and the *halacha* is according to us." This teaches us that after the Torah was given to Israel by Moshe, the power of deciding *halacha* was also given to the Sages of Israel and it is not in Heaven. Therefore the state of nature is also determined according to their words.

Kilui [כילוי] is an Expression Connoting Perfection and Control Over Nature

We may add that not only was the conclusion of the **Torah** given to Israel, but also the conclusion and perfection of the **creation** was given over to the Sages of Israel [ככלתן can also be related to the word ויכל, which means "to complete"]. Control over the creation was also given over to the Sages of Israel. This is as we find, that establishing the new-moon and other rulings changed nature and the way that the world was conducted, as stated by the Yerushalmi (*Sanhedrin* 1:2), and brought in the *Torah Temimah* (*Vayikra* 23, *he'ara* 20). There it states that Hashem gave the power of establishing the months and years to the earthly *beit din*, and it vested them with such power that they changed the course of nature as it pertains to various laws. **You therefore see that the Torah was not merely given to learn; rather it was also given to decide Torah law. But it does not end there. Rather, even the completion of creation and the course of nature is determined according to the Sages' decisions.**

The Power After Matan Torah

Our Sages relate (*Masechet Chullin* 7a) that R' Pinchas ben Yair was going to perform the mitzvah of redeeming Jews from captivity. On his way, he came to the river of Ginai. He said to the river, "Ginai, split your waters for me, so that I can cross through you." The river responded, "You are going to do the Will of your Master, and I am going to do the Will of my Master [- by flowing regularly.] You may be successful or you may not be, but I certainly will." [It therefore refused to part.] R' Pinchas ben Yair therefore said to it, "If you do not part, I decree that water should not flow through you forever." When the river heard this it split. There was another man there, who was carrying wheat to make *matzot* for Pesach. R' Pinchas ben Yair said to the river, "Also split for this man, because he is involved in a mitzvah." So the water split for him. There was also an Arab merchant who had joined them along the way. R' Pinchas ben Yair said to the river, "Also part for him, so that he should not say, 'This is how they leave someone who joined them?'" So the river parted for him too. Said R' Yosef, "See how much greater R' Pinchas ben Yair is then Moshe Rabbeinu and the 600,000 Jews for whom the *Yam Suf* split. For the *Yam Suf* only split one time, and here it split three times." Asks the Gemara: Maybe here, the water also split only one time and



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simply remained split for the other two men? The Gemara answers that, indeed, R' Yosef said that R' Pinchas ben Yair was only equal to Moshe and the 600,000 Jews.

The *Ohr Hachayim* asks (*Shemot* 14:27) how it is possible that for Moshe Rabbeinu and the Jews, the *Yam Suf* split only after great difficulty and after they screamed to Hashem, yet for R' Pinchas ben Yair the water split three times because he simply decreed that it be so?

The *Ohr Hachayim* answers that this is one of the conditions that Hashem stipulated with the creation; that it should be compliant to the Torah and to those who toil in Torah, to perform that which was decreed upon them. Their control over creation should be like Hashem's control over creation. This is why we find that *tzaddikim* were able to control the sky, earth, stars, sun, and moon. This is what Hashem established at the time of creation. This is the deeper meaning of the *pasuk* (*Yeshaya* 43:1), "Your creator, Yaakov" [implying that Yaakov had the ability to create.] Our Sages say (*Vayikra Rabbah* 36:4) that Hashem said to His world, "Who created you? Who formed you? Israel." This is all accomplished with the power of the Torah. At the time of the Exodus, the Jews still had not received the Torah, and they therefore did not have the power to decree on creation. This is why the sea did not agree to split for them. It therefore claimed to Moshe, "You were created on the sixth day of creation and I on the third." Implicit in the sea's words was a hint to the fact that Moshe had not yet received the Torah; for if he had, the sea would have split for him, since the Torah preceded the creation. The *Ohr Hachayim* continues to write that Hashem showed the sea that Moshe was, in fact, worthy of having it split for him in the merit of the Torah. When the sea saw this, it immediately split as was initially stipulated. Therefore, every *tzaddik* who comes after *kabbalat haTorah* has a contract stating that the water must be compliant and split before him. You therefore find that when it did not wish to split for R' Pinchas ben Yair and the one who accompanied it, he wanted to penalize it, and the river got scared of him.

Hashem Looked into the Torah and Created the World

The reason for this is stated in the Midrash, that Hashem created the world with the Torah. This is as it states in *Bereishit Rabbah* (*parasha* 1), and is stated explicitly in the *Zohar* (*Parashat Terumah* 161b), that whoever learns Torah sustains the entire world, *keviyachol*. Hashem looked into the Torah and created the world; so too, man looks into the Torah and sustains the world. The *Zohar* states that therefore the Torah creates and sustains the entire world. Meritorious is he who toils in Torah study, for he sustains the entire world.

Story About R' Ovadiah Yosef zt"l

It is well known how many miracles and wonders *Gedolei Yisrael* performed in every generation. This does not only refer to the earlier generations; rather, even in our generation we have heard about and seen wonders and *yeshuot* that were performed by the Baba Sali, the Steipler, the *mekubal* R' Sharabi, and R' Kaduri. The *sefer Le'oro Neileich* relates that a woman from Beitar came crying to the house of *Maran*. A head of a particular organization was there at the time who heard the woman tell the following to R' Ovadiah: She was expecting, but her fetus had ten illnesses, amongst them a heart defect. She was told that it would die at the time of birth or a few hours after. She was therefore told to terminate the pregnancy. *Maran* rose from his place and assured her that she would give birth to a healthy son, and that he would be the *sandak* at his *brit*. She left his house in an emotional state, and much to the surprise of the doctors, she gave birth to a baby boy in perfect health, and *Maran Rabbeinu Ovadiah* was the *sandak*. **From here we see the greatness of *Maran zt"l*, that not only did he bless the fetus, but he also knew that it would be a boy.**

Words of Mussar

We have learned about the greatness of the Torah and those who study it, and about the power of the Torah that has been given to all those who toil in it. By toiling in Torah, man becomes a *ben-Torah* who merits issuing *halachic* decisions even when they are contrary to a *bat kol* from Heaven. He is able to control the creation; it is compliant to him and he has the power to change nature. His words endure, because "a *tzaddik* decrees and Hashem fulfills." This excludes those who disguise themselves as *mekubalim* and *tzaddikim*, who trick people.



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Furthermore, everyone should strengthen themselves in supporting those who study Torah and to toil in Torah themselves, for this is what protects from all bad things. Especially in the difficult time in which the Jewish Nation finds itself presently – we have no one to rely upon except our Father in Heaven. Just like in the time of Mordechai, the Jews once again accepted the Torah upon themselves willingly, and merited miracles and wonders, so too, should we merit miracles and wonders. We should soon merit the redemption and the building of the *Beit HaMikdash* speedily in our days. *Amen ve'Amen*.

Shabbat Shalom U'Mevorach
and *Purim Sameach*
Rav Mordechai Malka