

PARSHA WITH

Rabbi Shmuel Brazil



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AM YISRAEL BLESSED WITH VERTICULITIS

The *parsha Bechukosai* begins with the reward *Am Yisrael* receives by following to observe the mitzvos of Hashem. The reward seems to be enumerated in ascending order with the pinnacle ending with ואלך אתכם קוממיות Hashem says He will lead Yisrael with an erect posture. How could the reward of leading Yisrael upright be the אחרון אחרון חביב coming after such rewards as I will place my dwelling in your midst and when you go to heaven I will stroll with you?

Let us try to understand this last *beracha* with a deeper understanding. The *Chazal Sanhedrin 38b* gives a detailed schedule from hour to hour how *Adam Harishon* was created.

ואיתא (סנהדרין ל"ח ע"ב) אמר רבי אחא שתים עשרה שעות הוי יום. שעה ראשונה הוצבר עפרו של אדה"ר שניה נעשה גולם שלישית נמתחו איבריו רביעית נזרקה בו נשמה חמישית עמד על רגליו ששית קרא שמות שביעית נזדווגה לו חוה שמינית עלו למטה שנים וירדו ארבעה תשיעית נצטווה עשירית סרח אחד עשר נדון שתים עשרה נטרד והלך לו שנאמר אדם ביקר בל ילין נמשל כבהמות נדמו ע"כ.

The day consisted of twelve hours. During the first hour of daytime Hashem piled up the dirt from which *Adam Harishon* was created. In the second hour Hashem made from the dirt a form (*golem*) of the future Man. At the third hour Hashem created the limbs and body parts of Adam. On the fourth hour Hashem blew within Adam a *neshamah*. During the fifth hour Adam stood erect on his feet. At the sixth hour Adam called the animals their essential names. When the seventh hour came Adam married Chavah. On the eighth hour Chava gave birth to children. On the ninth Adam was commanded not to eat from the *Aitz Hadaas*. On the tenth hour Adam and Chava sinned. On the eleventh hour they were judged by Hashem for their transgression, and in the twelfth hour they were banished from *Gan Eden*.

Let us focus on the fifth hour of Adam's creation in which he stood up on his feet.

The Maharal comments as follows

(תפארת ישראל פרק טז) שדוקא בשעה חמישית נברא חידוש בצורת האדם שלא היה בשאר בעלי חיים ודומם דהיינו קומה זקופה ואלו דבריו כי אלו המדרגות הא' מדרגת הגולם הוא שתמצא בדומם, והצומח תמצא בצומח בכל דבר שיש לו צמיחה, והחיוני תמצא בבעל חי, אבל דבר זה שעמד על רגליו לא תמצא רק באדם. כי כל הנבראים כולם הולכים כפופים פניהם יורד

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למטה אבל האדם הולך קומם מפני שהוא מלך הנמצאים התחתונים, והמלך ראוי שיהיה הולך בזקיפה ובתחתונים אין על האדם. ולפיכך כל בעלי חיים הולכים כפופים כמו העבד שהוא כפוף מפני המלך והאדם בלבד הוא עומד בזקיפה.

On this fifth hour creation saw a novelty that outshined all the animals and inanimate objects – Adam's upright stature. For all members of the Animal Kingdom possess a horizontal spine and their faces point to the earth. In contrast Man has a vertical spine and his head and face point upwards. The reason being, for Man is the King in the Lower World and it is fitting to the King to walk and stand upright in contrast to all the rest of the animals which should walk and stand with their heads bent down like the servant's posture before the King. והכל נרמז במה שאמרו (אבות פרק ג') חביב האדם שנברא בצלם אלהים ונתבאר בחבור דרך החיים שכאשר בא לצייר השם יתברך שהוא מלך על הכל ואין עליו במציאות, הנה יצייר תמונה בזקיפה כלומר מה שנמצא בהקב"ה הוא מצוייר באדם הגשמי שבריאתו של אדם בזקיפה ולא כמו שאר בעלי חיים הולכי שחוח כי מי שהולך שחוח הוא מורה על שיש עליו אדון ולפיכך הולך שחוח כמו עבד שהולך שחוח לפני אדון שלו אבל ה' יתברך אין עליו לכך האדם שהוא בזקיפה נאמר עליו שהוא בצלם אלקים כלומר שהאדם שהולך בקומה זקופה יש בדמותו הגשמי דמיון מלך מלכי המלכים שהוא מלך בעליונים ובתחתונים עכת"ד.

Man is beloved because he was created in the *Tzelem Elokim* in the image of Hashem. When picturing Hashem we would imagine that Hashem is erect for there is absolutely no one or thing that He is subject which would require a form being bent over in submission to the higher authority. Therefore Man who was created in His image was also created upright, for in the lower world every creature is subservient to Man who is the King in the image of his Creator. It was on *ערב שבת* during that sixth day of creation at the fifth hour that Man erected himself by standing on his feet and realizing he was uniquely created in the *gematriah* 248 and because of which he must rule over his 248 limbs dedicating them to Hashem the King above all Kings. Now we can understand the magnitude of the *beracha* קוממיות. For in that fifth hour when Adam who was the *Tzelem Elokim* stood upright, he recognized the awesomeness of Hashem as the sole king of the universe who created every existence from absolute nothingness and He sustains everything from moment to moment. Everything must be subservient to fulfilling His will. ה' מלך מלכי המלכים. As the Maharal writes

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ח"א ב"ק טז) כי האדם אשר נברא לעבוד השם יתברך אף כי הוא נברא להיות זקוף ולהיות מלך יש לו לבטל זקיפתו אצל השם יתברך ע"כ.

We can explain that the extra letter ה that was added to the sixth day of creation השי was to tell us that Man's recognition of Hashem as the King of Kings occurred at the fifth hour on the sixth day of creation. It was then when Adam fathomed that he by possessing the *Tzelem Elokim* of קומה זקופה must also negate his existence to the King of Kings. It was because only Adam amongst all living creatures possesses a spine in the vertical position because he alone is the *Tzelem Elokim* who must spread this recognition throughout the world.

When Moshiach will come and herald in the Kingdom of Hashem Man's קומה זקופה which was diminished subsequent his eating from the *Aitz Hadaas*, will be reconstructed which will give us the consciousness that we are in a constant state of awareness of Hashem's ruler ship over every micro atom in the cosmos. This is hinted in the *gematriah* of משיח which equals הקומה הזקופה and יהו' מלך יהו' מלך יהו' ימלך.

When we say *Birchos Hashachar* in the morning we can add another *kavvanah* to the beracha of זוקף בפופים. That we can ask Hashem to help us attain the *madraigah* of קומה זקופה that we realize that we are a צלם אלקים and thereby desire to negate ourselves to live and actualize and not allow ourselves to be controlled by the animal soul that lies within us. Note that the *gematriah* of כפופים

The spine of a person which is vertical directs his vision and intelligence upwards and heavenwards to accept Hashem's kingdom upon himself. If he leads an animal life then he has a sickness which I call Horozontilits. I also use this term for anyone who sleeps so much in his bed that he constantly misses the *minyan*. The spine is called the שדרה The word שדר is the Aramaic word to send. The spinal cord, which runs through the center of the spine, functions as the body's main "information highway" or "cable" that carries electrical nerve signals between the brain and the rest of the body. Its primary purpose is to send and receive messages that control movement, report sensations, and regulate vital, involuntary bodily functions.

תפלה is the embodiment of the spine as the gemarah says Berachos 28

הני י"ח תפלת שמונה עשרה כנגד מי וכו' ר' תנחום א"ר יהושע בן לוי כנגד שמונה עשרה

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חוליות שבשדרה. וכן כתב בערוך השולחן סימן פט שתפלה אינה פרטי אלא היא כוללת את כל המצוות כחוט השדרה המקיים את כל גופו של אדם והוא אינו נכנס בכלל הרמ"ח איברים ושס"ה גידים מפני שאינו פרטי אלא כללי.

The eighteen berachos of the *Shemoneh Esrai* correspond to the eighteen vertebrae in the spine. The Aruch Hashulchan Siman 89 writes that the reason why the Ramban does not count *tefillah* as one of the 613 mitzvos is because it is not a מצוה פרטי an individual mitzvah but rather a general mitzvah that contains all the mitzvos like the spinal chord which is also not included in the 248 limbs and 365 sinews.

A hint to this parallel between תפלה and השדרה עה"כ is they both share the same *gematriah* 515.

When we *daven* we must visualize ourselves as if we are standing in front the King. Therefore our *Chachamim* commanded us to bow down four times in *Shemoneh Esrai* to demonstrate that even if we are kings we must subjugate ourselves to the King of Kings. That is why that the measurement of the bow must be until all 18 vertebrae in the spine protrude. This conveys that the entire *tefillah* is an opportunity to be עומד על רגלינו and refresh our dedication to the subjugation of our entirety to the service of Hashem.

Gut Shabbos,

Rav Brazil