

PARSHA WITH

Rabbi Shmuel Brazil



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תשפ"ו RAV BRAZIL PARSHAS KI SISA

## SHORTCOMINGS BECOMES A BOOSTER TO MITZVOS

*Yeshaya Hanavi* writes (49 15) גם אלה תשכחנה ואנכי לא אשכחך. There is an apparent contradiction in the text. First Hashem says also these I will **forget** which is followed by And I will **not forget**? Therefore *Chazal* come and explain that Hashem is talking about two different major events in Jewish History. The first one which is called **אלה** refers to the *chait* of the *Aigel* upon which the *Airev Rav* proclaimed **אלה** אלהיך ישראל these are your deities that brought you up out of *Mitzrayim*. The second event was that of *Matan Torah* when the *Luchos* were given to *Yisrael* and begins with the words **אלקיך** אלקיך. It was then that you *Yisrael* said **נעשה ונשמע** ה' אשר דבר ה' whatever Hashem will say we commit ourselves to fulfill them. That merit of *Yisrael* I will never forget.

The *Avodas Yisrael* (*Balak*) says in the name of the *Kedushas Levi* that a descendant of an illustrious religious family who continues to live his life aligned to the same tradition is not such a surprise to anyone and is pretty much expected. For choosing this lifestyle and character development he doesn't receive so much praise as the saying goes "the apple does not fall far from the tree". In contrast is the individual who comes from not such a nice family nor a religious tradition and yet he turns around and becomes a successful refined *yeshiva bachur* on his own, he is deserving of tremendous praise for his achievement in *ruchniyus* and *middos*.

If so why is it that Hashem holds in high esteem the accomplishment of *Yisrael* that they declared at *Matan Torah* **נעשה ונשמע** ה' אשר דבר ה' כל. Their lineage stems from our holy *Avos* who earned the title of *הם המרכבה* they are the chariot of Hashem upon which He rode. Avraham's response to Hashem's calling his name Avraham was **הנני** behold I am ready waiting to fulfill your request whatever it is. The same readiness applies to Yitzchak and Yaakov. So why should *Yisrael* get the big applause and accolades for their **נעשה ונשמע**?

The *Kedushas Levi* responds by saying but they did worship the *Aigel* after they were redeemed from *Mitzrayim*. What does that show? It demonstrates that *Yisrael* possess

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some impurity in their lineage (from either being an embryo in *Mitzrayim* their hosting mother, or an influence stemming from the *Imahos* who were daughters of Lavan). Yet nevertheless they still *mustered* up the strength on their own to declare 'כל אשר דבר ה' נעשה ונשמע. They therefore deserve praise for their sacrificial declaration to Hashem and His Torah.

This is what the *Chazal* above means. The forgetting and not forgetting of Hashem is only referring to the *chait* Aigel. I will forget about the *chait* of worshipping the *Aigel* because Yisrael have done *teshuvah*. in contrast is when I remember the commitment that *Klal Yisrael* said at *Matan Torah* there I will not forget **the chait of the Aigel** that they did. For by remembering the *chait* of the *Aigel* you were given boosts the merit of *נעשה ונשמע* to higher levels.

The *passuk* says **פקדי ופקדתי עליהם את חטאתם**. Whenever Hashem remembers the mitzvos that we perform **פקודי ה' ישרים**, He says I will also remember the *chait* of the *Aigel*. This is not to our detriment but rather for our benefit. Hashem says look how much bad you have done and yet when you choose to do *mitvos* it comes with a negative opposition which one has to overcome and choose the *yetzer tov* to abide its inclination.

במדרש שמו"ר יא ה' זזה לשונו כך ישראל נתנו זהב לעגל וכו אמר הקדוש ברוך הוא יבוא זהב המשכן ויכפר על זהב העגל אמר הקדוש ברוך הוא לישראל בשעה שעשיתם את העגל הכעסתם אותי ב'אלה' אלהיך עכשיו שעשיתם המשכן ב'אלה' אני מתרצה לכם הוי **אלה** פקודי המשכן ע"כ והוא בא להורות שאף שהיה במשכן זהב ופר והכל מרומז על הטא העגל והיינו לפי שבשעת המצוה זכרון הטא הוא עוד לזכותן של ישראל ועל ידי זה המצוה גדולה יותר.

For the *avodah* of Yom Kippur we have the application of *כטיגור נעשה סניגור* that the prosecutor cannot serve as the defender and therefore the *Kohen Gadol* must don clothing that is not made from gold since Yom Kippur is a day of atonement for the sin of the Golden Calf. How then can we reconcile with this, the building of the *Mishkan* which gives testimony that we were forgiven for that *aveirah* and yet many of its parts and vessels were made from gold? The answer is that Hashem wants to be constantly reminded also of the preciousness of our *mitzvos* in serving Him. There are no

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guarantees that everything will be according to His will. But our shortcomings still supercharge our mitzvos to another level because it shows that no matter what, the end core of our being is to always yearn and gravitate towards returning to our source the Ribbono Shel Olam. אלקי נשמה שנתת בי טהורה היא.

Freilichen Purim Gut Shabbos  
Rav Brazil