



RAV BRAZIL SUCCOS תשפ"ד

THE ENLARGED BEIS OF THE WORD BEREISHIS

The Beni Yissaschar brings that the Torah begins with an enlarged letter ב called בית רבתי a big *Beis*. He adds to this a wow *gematriah* that the *Four Minim* of *Succos* אתרוג ערבה לולב הדס is the same *gematriah* as בית רבתי. Why are the four species alluded to in the first letter *Beis* of the Torah? Could it be simply because we read *Parshas Bereishis* on *Simchas Torah* when our cycle begins again?

May we suggest that it comes to teach us the preciousness of the Torah which possesses a similar characteristic of the *Four Minim* as the Bnei Yissaschar, writes that unlike regular vegetation which grows with the command of a *malach* and the *mazal*, these four specifically have no intermediary besides Hashem who directly makes them grow. So too with the learning of Torah we learn directly from Hashem as the *beracha* of *Birkas Hatorah* states המלמד תורה לעמו ישראל.

It could also be that this hinting to the Four Species in the first letter of the Torah is to teach us that when we learn the Torah we must internalize its messages. One's wisdom should not supersede his actions. The wisdom of the Torah should enter his heart and *middos* and then enlist all his limbs and sinews to conduct his life with new insight by being a living Torah. For it is *Chazal* who tell us that the *Four Minim* correspond to the four major organs of a human. The *Lulav* corresponds to the spine, the *Hadassim* to the eyes, the *Esrog* to the heart and the *Aravos* to the lips. On *Succos* we shake the *Four Minim* to different directions as if saying to Hashem whatever you request from me to do and whichever way you tell me to go, I will subjugate myself to fulfill your wishes. I promise you Hashem that אעלה that from now on I will ascend upwards and change. Note that the acronym of אעלה are the four species אתרוג ערבה לולב הדס.

By internalizing the Torah we can transform ourselves into a **new** and greater person. This is hinted in the letter ב which stands for second. Of course this is not a simple goal to reach. The word רבתי spells ברית and תביר which means to break. Subjugating oneself is to break the desires of the *nefesh habehamis* which is part of his being. Rashi in Chumash says that when two parties enter into a treaty they would take animals (such as a goat, or ram), slice them completely in half down the spine, and lay the halves opposite each other to form a pathway or aisle. The individuals making the agreement would then walk down the center of this aisle, passing between the rows of the split, dead animals. The *Sod Yesharim* explains that this ritual symbolized the commitment realization from both parties that the only way the *Bris* between them will work is only if we each slaughter their **animal soul** within them. If not, the covenant is worth nothing for surely it will be broken by one's *taavah*.

So too with Hashem our בית רבתי our Torah which is called לוחות הברית will work for our behalf only if one commits himself to **break** the cravings and advice from our animal soul and instead train it to listen to the words and instructions of our *neshamos*.

We can suggest yet another reason why the Torah begins with a בית רבתי. The *sefarim* write that the *Four Minim* represent the Four letters of Hashem's name יקוק which is the source of all the other names of Hashem. That is why when holding the four *minim* they must be connected to each other

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by not separating the *esrog* from the *lulav* for that would passuk Hashem's name. The Ramban in his preface to Chumash writes that the entire Torah from beginning to end is one secret name of *Hashem*. According to this opinion the *Beis Rabasi* and the *Four Minim* are hinting to even a bigger name than יקוק. So technically if one would read the first **Beis** of *Bereishis* to the end of the Torah without stopping till the last word ישראל, he would have read the ultimate רבתי name of Hashem. But probably this would only work if we would read the name of יקוה throughout and pronounce its four letters with the proper vowels underneath and above. However since that is forbidden to do so until the final *geulah* comes we can only think of the allusion that the entire Torah is one holy name of Hashem.

Another interpretation why the Torah began with a בית רבתי is to explain why Hashem even decided to create a world to begin with. The Chazal make the following statement (Bamidbar Rabba 13,6) that Hashem passionately desired to have a dwelling place in the bottom physical world, an abode which is **in** man. **ותאווה** Hashem **ותאווה** הקב"ה להיות לו דירה בתחתונים. **ותאווה** it doesn't I will dwell in **it** but rather I will dwell in **them** in the hearts of *Yisrael*. It is in the world of Man who alone possesses the moral gift of *bechirah*, that Hashem, who is bigger than the universe, chooses to dwell in the human heart if he allows Hashem to enter. This meaning of existence is hinted in the בית רבתי a house for he רבתי the **great Ribbon Shel Olam** for those who enter a *Bris* covenant with Him choosing to break his own תאוה in order to satiate Hashem's תאוה. This is hinted in the word **ותאווה** which is the same *gematriah* of בית.

The end letters of the Four Minim are *gematriah* seventy. אתרוג ערבה הדס לולב. *Chazal* say that there are **שבעים** seventy faces to the Torah. The phrase "seventy faces to the Torah" expresses that the text of the Torah has many valid, layered, and complementary interpretations. The exact amount of *Yidden* that went down to *Mitzrayim* out of whom the nation of *Am Yisrael* was created was seventy the same number of seventy nations who are from the side of *tumah*. This is hinted in these *Four Minim* species of vegetation which symbolizes spiritual **growth** journeying through the varying profound levels of Torah. The Yom Tov of Succos and the Four Minim should elevate our learning of Torah transforming us into deeper *Yidden* and more meaningful *avodas* Hashem.

Gut Shabbos and Yom Tov

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