



Parallels in the Torah ©

# Parallels in the Torah

Revised edition

Avraham Edery, Montreal, Canada

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## **About the Author**

Avraham Edery is an orthodox Jew who lives in Montreal, Canada. He learns and teaches Torah and has been researching, writing and lecturing about 'Parallels In The Torah' for many years. He also works as a consultant.

# Parallels in the Torah

REVEALS AND CLEARLY DEMONSTRATES THAT  
APPARENTLY UNRELATED EPISODES IN THE TORAH  
ARE ACTUALLY CONNECTED IN A MEANINGFUL WAY

This book contains fifteen chapters and about twenty five sets of parallel episodes.

An original and fascinating work - enjoyed by many over the years. It is only presumed that two or more episodes are connected if they share **multiple matching words and themes in the same general chronological order!** Some parallel episodes discussed here actually share over twenty significant parallels or matches. The statistical probabilities of this being by chance are almost zero. Thus, in essence, this book **reveals hidden parallels** that exist in the Torah. We will call these matching episodes "**Parallel Episodes**".

Each chapter can be independently read. Chapters number two and thirteen are larger and quite comprehensive and involve multiple connecting sets of parallel episodes, while the other chapters are shorter and discuss just one or two sets of parallel episodes.

Take ten minutes to read a chapter and feel free to share with others: You can print a chapter off the website [www.ParallelsInTheTorah.com](http://www.ParallelsInTheTorah.com) and place it at synagogue; give a lecture, discuss at your Shabbat table or email friends or post on your social media. Your listeners are sure to be fascinated as the excitement builds with every new parallel revealed. So please share with others, but cite the name of the book and author.

Enjoy!

Avraham Edery

# IN HONOR OF MY PARENTS

MEIR (Z'L) AND JOHAR (OLGA) (Z'L) EDERY

AND FOR THE

GOOD HEALTH OF MY CHILDREN AND  
CHAIM BARUCH BEN LUNA AND  
ALL BNEI YISRAEL

## **HASKAMA**

Rabbi Daniel Cohen  
Director of Beit Hamidrash Beth HaZohar  
Montreal, Canada

It is with great pleasure that I recommend to you to read the book entitled "PARALLELS IN THE TORAH" written by Rav Avraham Eder who is a model to those who know him. This carefully redacted work is the product of several years of research in the scriptural sources of our holy Torah. This work is distinctly interesting due to the fact that it clearly and simply reveals and demonstrates that apparently unconnected episodes in the Torah are actually inherently related.

For example, the careful reader of this book will now come to realize and admit that embedded in the Text of the Torah is clear and simple proof that connects the episode of the "Flood of Noah" to the episode of the "Golden Calf" and to the story of Yoseph. Thus, the study of Torah now takes on a new dimension by this original horizontal reading of the text. In addition, this book reveals connections and scriptural supports for ideas developed in the great books of the Arizal and the Zohar. Significantly so, this work acts to clearly demonstrate the unity of our Torah.

Pleasant and easy to understand, "PARALLELS IN THE TORAH" will please the erudite as well as the beginner.

We recommend to all to read this book.

Blessings and thanks!

Rabbi Daniel Cohen

## **TESTIMONIAL**

"Unveil my eyes that I may perceive wonders from your Torah" (Psalm 119, v.18). Rav Avraham Eder has opened our eyes to a dimension of Torah that is normally not perceived in conventional study. By linguistic analogies and parallel textual analysis, Rav Eder provides meaningful insights and associations that illuminate and deepen our understanding and confirms the Rabbinic idea of '70 faces of Torah' - indeed, pointing to G-d's will and wisdom as infinite in interpretation.

This is truly an original and creative contribution to Torah Scholarship.

Nathan Kuperstok, Ph.D.  
Psychologist and professor  
McGill University



## THANKS!

Total credit for this sefer/book goes to Hashem who inspired me with the above parallels and guided me to its completion.

I thank my father and teacher – Meir ben Yitzhak (may his memory be for a blessing) from whom I learned to ‘think outside the box’. He used to give divrei Torah at the Shabbat table with his novel interpretations. May my father rest in blissful joy in Gan Eden and have a wondrous portion in Olam Haba. He will always be remembered for his dedication and hard work on behalf of his community and family. A true community builder who founded and led the Sephardic community of Laval, Canada for many years. I also thank my mother Olga Johar bat Luna Z’L, a true woman of valor (may her memory be for a blessing) who taught me to have emunah in Hashem. May she rest in blissful joy in Gan Eden and have a wondrous portion in Olam Haba reunited with her loved ones.

I thank my wife and kids who had to be patient with me as I worked on this book. I thank Rabbi Daniel Cohen for giving me his Kabbalistic insight on some of the chapters and for encouraging me in its completion. A big thanks to all my friends at the *Congregation Moharane* in Montreal and to others at other synagogues for listening to me give over the above lessons. I thank Rabbi Cremezie, Dayan of the Bet Din who encouraged me in its completion. I am grateful to everyone who read some of the chapters and to anyone who gave me his comments and advice. Thank you to Gad Serruya, Yitshak Dahan and Elly Ezra Z’L for the cover design.



## **INTRODUCTION**

"**Parallels in the Torah**" reveals and convincingly demonstrates in a simple but exciting manner that apparently unrelated episodes in the Torah are **actually connected** in a meaningful way.

As mentioned above - It is only presumed that two or more episodes are connected if the episodes in question share **multiple matching words and themes in the same general chronological order!** The statistical probabilities of this being by chance are almost zero. Thus, in essence, this book **reveals hidden parallels** that exist in the Torah. We will call these matching episodes "**Parallel Episodes**".

The reader should realize to his **surprise and delight** that the Parallel episodes are indeed connected - that the matching words and themes and symmetry were right there all the time but that s/he simply hadn't noticed them!

The process of comparing two or more parallel episodes has in certain cases led me to being able to deduce a hidden teaching of the great kabbalist, the Arizal, without having had prior knowledge of that teaching. Thus, these parallels have **predictive power** and as such have great utility and function as a primary **scriptural support** for those classic teachings. This gives added emphasis to the teaching of our Rabbis "that everything is in the Torah".

After having established that the episodes are inherently related, we then propose for each set of episodes **the potential meaning of the connection**. We attempt to explain the hidden underlying reason or message behind the connection of these episodes. It is a logical presumption that there must be a reason or message, as it is evident that Hashem would not have intentionally matched two episodes for no reason.

The proposed meanings are just that - **proposals, not certainties** - and most likely incomplete due to the many hidden secrets in the Torah. Nevertheless, some of the proposed reasons have strong support for them, especially from the writings of the holy Arizal and the Zohar.

Some chapters also include a **Mussar** (ethics) lesson that we can glean from the parallel episodes. Lastly, and probably of great interest to many is the "**SHEDDING LIGHT ON DIFFERENT OPINIONS**" section at the end of some chapters. This section actually uses the parallel episodes to **learn out** from one parallel episode to its matching episode to help resolve age-old differences of opinion, including from the Talmud.

It is my hope that the reader will gain an enhanced perception of the hidden symmetries and parallels in the Torah and consequently an increase in his awe, excitement and love for our holy Torah.

## USING THIS BOOK

The chapters in this book make for interesting material for a Rabbi's lecture or as a challenge by Torah teachers or parents to their students and children to find as many similarities between two episodes of the Torah before being presented with the relevant chapter to check their answers. The large page format allows for easy delivery of a lecture. Lecturers can also present the **Hebrew Torah text** of both parallel episodes side by side and note the parallels one at a time. I invite the serious Torah student to use the below chapters as a platform or starting point to derive and expound other teachings. For instance, there is more research that can be done on the "shedding light on different opinions" section for many of the chapters. You are invited to send in your additions to the author who will mention them in your name if published. Each chapter was independently researched and written and can be read as such. Some chapters will note that at a later date a teaching of the Arizal or Zohar was learned. That later date was after almost all of the chapters had already been written.

## SOURCES

It should be noted that some of the comments found in some of the chapters have probably been mentioned in other seforim without my knowledge. Usually such a prior mention acts to strengthen the teachings of that chapter. Hebrew Biblical text comes from the Sefaria.org web site. Hebrew names of Biblical characters are usually used.

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**COLOR CODES:** HEBREW WORDS IN **BLUE** MEANS MATCHING WORDS, **GREEN**, MATCHING THEMES, AND **RED**, MATCHING RASHI/CHAZAL. (This is when the book is color printed.

## Chapter 1

# The Garden of Eden, Cain & Hevel, Essauv & Yaacov

## *Deception and Reparation*

**Q** Is there any evidence in the Torah connecting the Cain & Hevel episode to the Essauv & Yaacov episode?

**Yes**, as seen by the following matches and parallels between both sets of episodes:

1) Both Adam and Yitzhak have a **SEARCH** for their future spouse:

a) As per the plain meaning of the text Adam **searched** through but could not find a spouse among all the animals that Hashem brought to Adam to name as per: “...*but as for man he did not find a helper opposite him.*” (Ber 2-20).

b) While Eliezer, the servant of Avraham is commanded by Avraham: “...*to my land and to my kindred shall you go and take a wife for my son, for Isaac.*” (Ber 24-4). As we know Eliezer then went on a **search** for the wife.

2) Both Chava (Eve) and Rivka are **BROUGHT** to Adam and Yitzhak (Isaac):

a) Hashem **brought** Chava to Adam as per: “ ... *And He (Hashem) brought her (Chava) to the man.*” (Ber 2-22).

b) While Eliezer **brought** Rivka to Yitzhak as per: “ ... *the slave took Rivkah and went.*” (Ber 24-61).

3) Both Adam and Yitzhak were **SUPPOSED TO DIE** but didn't:

- a) Adam was supposed to die because he ate the fruit of the tree of knowledge - Hashem warned he would die on that day - instead he lived albeit got cursed.
- b) While Yitzhak was 'supposed' to die as a korban in the Akeidah Yitzhak but Hashem commanded Avraham not to slaughter him.

The above episodes were also the causation for having **relations/marriage**: That is, according to one opinion, Adam's eating of the fruit caused him to become lustful when he saw Chava and so had relations with her. Isaac's near death at the Akedah caused Avraham to decide to get Yitzhak married off.

### REMINDER: HEBREW IN BLUE MEANS MATCHING WORDS

(This is when the book is printed in color)

4) Getting married is described in relation to the man 'leaving' his mother (**אִמּוֹ**):

- a) For Adam it says: "*Therefore a man shall leave his father and his mother (**אִמּוֹ**) and cling to his wife (**בְּאִשְׁתּוֹ**)...*" (Ber 2-24). Here man is described as physically departing one's mother when he gets married.
  - b) While for Yitzhak it says: "...she became his wife (**לְאִשָּׁה**), and he loved her, and thus was Yitzhak consoled after his mother (**אִמּוֹ**)."
- (Ber 24-66). Here Yitzhak is described as psychologically 'leaving' his mother through his attachment to Rivkah. Both Physical and psychological space from one's mother is necessary for a stable marriage.

5) Similar language of **conception** in the Chava and Rivkah episodes:

- a) "*The man knew his wife (**אִשְׁתּוֹ**) Chava and she conceived (**וַתְהַר**) and she gave birth...*" (Ber 4-1).



b) While “...and his wife (**אִשְׁתּוֹ**) Rivkah **conceived** (**וַתַּהַר**).” (Ber 25-21).

6) Both had a **difficult pregnancy** consistent with curse of Chava:

a) Hashem told Chava: “...I will greatly increase your suffering and your pregnancy; in pain you shall bear **children** (**בְּנִים**).” (Ber 3-16). Rashi explains that “this is the pain of pregnancy”.

b) While Rivkah had a difficult pregnancy as per: “And the children (**הַבְּנִים**) crushed within her...” (Ber 25-22). Rashi explains later that “the pain of pregnancy is great.”

Note that the same word (**children - בְּנִים**) is used in both episodes.

7) Both sets of children were born as **TWINS**:

a) According to one opinion Cain and Hevel were twins. In any case they were born the same day.

b) While, Essauv and Yaacov were twins.

8) The ‘nicer’ **sons** were born second in both episodes.

9) The different **OCCUPATIONS** of the sons are described using similar language of contrast:

a) "...Hevel **became** (יָהִי) a herder of flocks, while Cain **was** (הָיָה) a tiller of the ground." (Ber 4-2).

b) While: "The lads grew up and Esauv **became** (יָהִי) a man who knows trapping, a man of the field; but Yaacov **was** a wholesome man, abiding in tents." (Ber 25-27).

You can note that the first person (Hevel/Essauv) **BECOME** something while the second person (Cain/Yaacov) **WERE ALREADY** something.

(This potentially reflects inborn personality traits for the good and the bad).

10) Next, there is a **DISPUTE over the RIGHTS OF THE FIRSTBORN**:

a) Midrash Beresheit Rabbah 22 (brought down by Meam Loez) describes the **argument** between Cain and Hevel over the rights to the firstborn. Cain said that since he is the firstborn he should get the rights of the firstborn. He said that he deserved a double portion; that the altar where they had brought offerings should belong to him; that the place of the future Beit Hamikdash (that's where Adam brought a korban) should belong to him and that the extra twin sister of Hevel should also be his.

In addition they argued over splitting the world (Cain gets the land while Hevel the movables).

b) Essauv, like Cain, also believed that he is the son that deserves the rights to the firstborn.

Yaacov believed Essauv should not have the rights to the bechor as he is a *rasha* (evil person), and thus not fit to bring korbanot to Hashem. He then enters into a discussion with Essauv and buys the rights to the firstborn in exchange for giving Essauv the lentil soup. We see that Essauv regretted the sale of the rights because when he went with the food to Yitzhak to get the bracha he still presented himself as: "I am your son, your firstborn, Essauv" (Ber 27-33). In addition you can see that he regretted the sale when

he said “ ..he outwitted me these two times? He took away my birthright and see, now he took away my blessing.” (Ber 27-36).

Similarly Essauv and Yaacov also argued about splitting the world (Essauv gets this world while Yaacov gets the next world (Olam Haba). (As per Midrash).

11) Both Adam and Yitzhak asked their sons to bring a korban/food for eating, on the **14th of Nissan!**

a) The Midrash explains that on the 14th of Nissan Adam had asked his sons to bring a *korban* (offering) because in the future a korban Pessach will be brought on that date. Thus Cain and Hevel brought korbanot on that day. (Pirkei de R. Eliezer noted by Yalkut Me'am loez, page 286).

b) Pirkei de R. Eliezer also mentions that on the 14th of Nissan Yitzhak called Essauv and told him to trap him some game.

12) Next, Both Cain and Essauv's 'offerings/gifts' were **rejected**:

a) Cain offering of flax was **rejected** by Hashem,

b) While Yitzhak rejected Essauv's 'offering/gift' of food to him as Yaacov had already brought the food that he ate.

13) Both Cain's and Essauv's offering were **not valid/lower quality**:

a) Cain offered cheap **flax** while his brother brought high quality sheep,

b) While Essauv couldn't find an animal so he killed a **dog** (Midrash) and brought that. Yaacov brought a nice tasty kosher feast.

14) Both Cain and Essauv became **mad because of this rejection** of their apparent rights as the bechor (firstborn):

a) Cain was angry because his offering was rejected, in essence an apparent rejection of his right to be the bechor which entails the right to bring offerings as per: "*Cain was deeply fired with **indignation***".

b) Essauv was upset that he did not get the bracha due to the bechor thus in essence officially losing his rights to the bechora which he already sold as per: "... *Essauv harbored **hatred** toward Yaacov because of the blessing which his father had blessed him...*".

15) We see that both Cain and Essauv did **not really deserve** the right to bring offerings:

a) Because Cain brought cheap flax,

b) and because Essauv sold his rights for a bowl of lentil soup.

16) Next, both Cain and Essauv **planned to kill** their brother at a later date at the '**RIGHT TIME**':

a) Cain episode: "*Cain spoke with his brother Hevel and it happened when they were in the field that Cain....killed him.*" Rashi explains that Cain was looking for an argument as an excuse to kill Hevel. So we see that he was **planning** to kill him - just biding his time to the right moment.

b) While Essauv **planned** the timing of his murder according to "...*the days of mourning for my father are approaching. I will then kill my brother Yaacov.*" (Ber 27-41).

And the Midrash actually connects them when it teaches that Essauv said that he will not be 'stupid' like Cain who killed Hevel before Adam passed away, as Adam then got another son (Seth). Essauv decided that he would therefore kill him after Yitzhak's death so that he would be the only son, the bechor, and inherit everything.

17) Cain then kills Abel while Yaacov **runs away** from the person who wants to murder him.

18) Both Cain and Yaacov **left** ( **וַיֵּצֵא** ) after the murder/intention to murder and settled in an **eastern place**:

a) After killing Hevel, Hashem banished Cain as per: “**Cain Left** ( **וַיֵּצֵא קַיִן** ) ....settled in the land of wandering **east** of Edem.” (Ber 4-16).

b) While Yaacov ran away: “ **Jacob left** ( **וַיֵּצֵא יַעֲקֹב** )...went to Haran.” (Ber 28-10). Later it says that he “went toward the land of the **easterners**. (Bnei Kedem)” (Ber 29-1).

## THE MEANING OF THESE PARALLELS:

From the parallels above and the opposite events, it seems like a tikkun (rectification) is taking place. That is, Cain did a bad thing that had to be rectified - he killed Hevel in order to get the rights to the bechora (firstborn status) and the right to bring korbanot (which it seems he lost to Hevel when Hevel's korban was accepted instead of his).

Thus to repair this the **opposite scenario** had to unfold where Jacob had to now **take back the bechora** from Essauv. Thus, he bought the bechora from Essauv and tricked him in order to get the blessing due the bechor from Isaac.

So can it be that Yaacov is a gilgul/reincarnation of Hevel and Essauv a gilgul of Cain? That is, Yaacov the gilgul of Hevel who was killed and robbed of the bechora will now exact justice and retrieve through trickery the bechora from Essauv the gilgul of Cain who originally killed him and took the bechora.

At a later date I asked this question to Rabbi Daniel Cohen the kabbalist and indeed he said that the Zohar says that **Essauv is the gilgul of Cain and Yaacov is the gilgul of Hevel!**

**I then learned that the Zohar teaches the following gilgulim:**

- ❖ Essauv is a gilgul of the Nahash (snake).
- ❖ Yaacov is a gilgul of Adam.
- ❖ Rivkah is a gilgul of Chava.

And it seems that (I need to look further at what is actually written) since the Nahash tricked Chava into eating the fruit then this is rectified in the future when Essauv(gilgul of Nahash) is himself tricked by Yaacov (gilgul of Adam who was also indirectly tricked) and by Rivkah (gilgul of Chava).

Taking this Zohar and putting it together with the above chapter where we proposed a rectification where:

- ❖ Yaacov is gilgul of Hevel and
- ❖ Essauv is gilgul of Cain

**We can now note that:**

- ❖ Yaacov is the gilgul of Adam and Hevel.
- ❖ Essauv is the gilgul of the Nahash and Cain.
- ❖ Rivkah is the gilgul of Chava.

We see that a **double set of reparations** seems to be taking place in order to repair both the **snake's deception** of Chava and Adam which led to them being cursed and Cain's later **murder** of Hevel for the bechor rights as follows:

1) Essauv (gilgul of Nahash and Cain) is deceived by Yaacov out of the bechora in order to repair :

- A) The time the Nahash **deceived** Chava into eating the fruit.
- B) The time Cain **killed** Hevel for the rights to the bechor.

Thus two reparations occurred - he gets deceived **and** he loses the bechor rights. **Thus one event took place where both reparations could be effected.**

2) The nahash was directly responsible for tricking Chava into eating the fruit causing her to be **cursed** and Adam to be **cursed**.

The rectification for this was that the **opposite** would occur and Essauv (gilgul of snake) would be **tricked out of his blessing** from Yitzhak. Instead Yaacov would be blessed to repair the curse that he got when he was Adam.

3) Rivkah had to repair the damage she caused by giving the fruit to Adam to eat bringing a **curse** upon him thus she did the opposite and **gave food** to Yaacov to deceive Essauv (nahash) and now make sure Yaacov gets the **blessing** which repairs his curse when he was Adam.

In addition we see that Rivkah's deception of Essav repairs her getting **deceived** and cursed because of the Nahash(Essauv). Her son Jacob getting blessed rectifies her getting cursed.

4) And we see that in the same way that the snake used **food** to bring a curse through deception - food again was used to trick him and make him lose a blessing (equivalent to a curse as the blessing to Essauv was in the long term a curse – Essauv's descendents will one day be ruled by Yaacov's descendents ). **So the snake caused a curse and in response he lost his blessing (as Essauv)**. I believe I later saw that indeed the Zohar teaches that the above event (loss of bracha to Essauv) occurred leaving the Nahash in his original cursed state.

We can also add here what I later learned - that the Arizal teaches that the **ruach of Adam went to Yitzhak**. This answers my question as to how Yitzhak fits into all this. As such he fits in well and explains all the above matches between Adam's life and Yitzhak's life (searching for a wife, types of children, etc). It also seems that Yitzhak as the gilgul (or the receiver of the soul) of Adam was involved in the above rectifications in a personal way to rectify the time he was tricked by the snake and thus cursed. To rectify this he was reincarnated as Yitzhak and gave the blessing to Yaacov (also gilgul of Adam) and left Essauv with no blessing and kept him in his cursed state as when he was the snake.

In addition, we can also add that the Ari says that the **soul of Hevel went to Isaac** before the Akeidah. So, if he kept the soul after the Akeidah (have to check), then we can add that Yitzhak was again personally involved in a rectification. Yitzhak as the gilgul of Hevel gave the bechora to Yaacov (also has the soul of Hevel) and not to Essauv (had souls of nahash and Cain ) to rectify the time that Cain killed Hevel for the bechora.

**To see a continuation of the next set of deceptions where Yaacov in turn gets deceived please read chapter two which follows.**

**THUS FAR WITH THE HELP OF HASHEM**



## Chapter 2

### Yaacov, Leah, Tamar and Yoseph

#### *DECEPTION AND REPARATION*

**Q** Is there any evidence in the Torah that connects the following episodes that all involve **DECEPTION**:

- 1) Yaacov's **deception** of his father Yitzhak to get the blessing.
- 2) Lavan's and Leah's **deception** of Yaacov tricking him into marrying Leah.
- 3) Yaacov's sons' **deception** of him making it seem that Yoseph had died.
- 4) Tamar's **deception** of Yehudah tricking him into having relations with her.
- 5) Yoseph's **deception** of his brothers in Egypt pretending not to be their brother.

**Yes** there is, as seen by the below many parallels between the above episodes in this six part chapter.

First we should note that this chapter is a continuation of the deceptions described in chapter one which ended with Yaacov deceiving Essau and his father for the bracha.

**Reminder:** **Text in GREEN** is for matching **Themes** , even though most matching themes are not color coded but rather explained.

## PART 1: SIBLING DECEPTION:

Below are the many parallels between the episode of when **Yaacov deceived his father** Yitzhak into giving him the bechor blessing and the episode where **Lavan (and Leah) deceived Yaacov** into marrying Leah. (episodes 1 and 2 above):

### 1) Both episodes start off describing **siblings' characteristics**:

- a) "... *Essauv became a man who knows trapping, a man of the field, but Yaacov was a wholesome man abiding in tents.*" (Ber 25-27).
- b) "*Leah's eyes were tender while Rachel was beautiful of form and beautiful of appearance.*" (Ber 29-17).

### 2) Right after the above description of the siblings, comes a verse which describes who is **preferentially loved**:

- a) .... "*Yitzhak **loved** Essauv ( וַיֵּאָהֵב יִצְחָק אֶת-עֵשָׂו ) for trapping was in his mouth, but Rivkah loved Yaacov*".
- b) While for Rachel-Leah it continues: "*Yaacov **loved** Rachel ( וַיֵּאָהֵב יַעֲקֹב אֶת-רָחֵל ) so he said I will work for you seven years...."* .

### 3) Next, in both episodes comes an **OFFER of a transaction** - Exchange:

- a) When Essauv asked Yaacov for the stew he made, Yaacov made him an **offer** - he told him that he would give him the stew if Essauv would: "*Sell as this day your birthright to me*" ( מְכַרְהָ כִּי־וּמ אֶת-בְּכֹרְתְךָ לִי ) (Ber 25-31).
- b) While in the Rachel-Leah episode Yaacov also makes an **offer** for an exchange, where he offers Lavan: "*....I will work for you for seven years for Rachel....*" ( אֶעֱבֹדְךָ שְׁבַע ) ( וְשָׁנִים, בְּרָחֵל בְּתוּךָ, הַקְּטֹנָה ) (Ber 29-18).

4) Next, both parties that the offer was made to (Essau/Lavan) answer in the **positive while giving the logical reason** for why they said yes:

a) " And Essauv said ' look I am going to die so of what use to me is the birthright ' ( וַיֹּאמֶר עֵשָׂו, הֲגַת אֲנֹכִי הוֹלֵךְ לְמוֹת; וְלִמָּה-נִהְיֶה לִּי, בְּכֶרֶת ) .

b) While "Lavan said 'It is better that I give her to you that give her to another man..' " ( וַיֹּאמֶר לְבָן, טוֹב תַּתִּי אֶתָּה לְךָ, מִתַּתִּי אֶתָּה, לְאִישׁ אַחֵר ) .

5) Next, as we know, in both episodes, **someone encourages** one of the siblings to use deception to **pretend s/he is the other sibling**:

a) That is, Rivkah encourages Yaacov to deceive Yitzhak by pretending he is Essauv his brother in order to get the bracha intended for the bechor (Essauv).

b) While **Lavan**(with the later help of Rachel) encouraged Leah to deceive Yaacov by pretending she is her sister Rachel in order to get married to Yaacov.

6) In both episodes the **deception is facilitated**:

a) By Rivkah by dressing up Yaacov in hairy skins, etc,

b) And by Rachel who gave the "signs" to Leah that she could use to trick Yaacov into believing she is her sister.

7) The deception **worked** in both episodes.

8) The **deception is found out** by the person deceived (Yitzhak/Yaacov) and they both **ask** what happened:

a) Yitzhak asks Essauv: "...who where is the one who hunted game ( מִי-אִפְּוֹא הוּא ) (הַצֶּדֶד-עֵיִד וַיָּבֵא לִי וְאֹכַל מִכֶּל ) ? (Ber 27-33).

b) While Yaacov **asks** Lavan: "What is this that you have done to me?"

( מַה-זֹּאת עָשִׂיתָ לִּי ) .

9) Note that in both episodes **Lack of visibility** was the main element in the deception:

- a) That is, Yaacov could deceive Yitzhak because he was **blind**,
- b) While Yaacov got deceived because he was with Leah at **night** as per: "*And it was in the morning, that behold it was Leah!*" (Ber 29-25).

10) Next, both deceived parties (Essauv/Yaacov) **complain** about not receiving what they were supposed to get:

- a) Essauv complained to Yitzhak about not getting the bracha: "...my bechor he took and now he took my bracha" ( *אַת-בְּכֹרְתִי לָקַחְתָּ, וְהִנֵּנִי עֲמָה לָקַח בְּרַכְתִּי* )
- b) While Yaacov complained to Lavan about not getting Rachel: "...is it not for Rachel that I worked for you, why did you deceive me?"  
( *הֲלֹא בְרַחֵל עֲבַדְתִּי עֲמֹד, וְלָמָּה רָמִיתַנִּי* ).

11) Next both Yitzhak and Lavan gave the deceived party what they were **supposed to have gotten** (or part of) if there had not been a deception:

- a) That is, Yitzhak gave in to Essauv's pleadings and gave a bracha to Essauv,
- b) While Lavan gave to Yaacov Rachel in exchange for another seven years of work.

12) Next, as we know, after Yaacov had deceived Essauv, he had to run away to Lavan's house where he then got deceived as described above.

## POTENTIAL MEANING OF THESE PARALLEL EPISODES:

We will give an explanation below of the potential meaning of the connections between these two episodes. At the end of the chapter we will try to explain the greater meaning in relation to all the other episodes.

A) As we see in #12 above, both episodes are already linked in a **cause and effect manner** - that is Yaacov's deception of Yitzhak got Essauv angry at Yaacov which caused Yaacov to run away to Lavan's house where he then got deceived into marrying Leah.

### A TIKKUN (REPARATION FOR DECEIVING HIS FATHER):

B) Deeper yet, maybe the matching deceptions in both episodes indicates a **tikkun (reparation)**. That is, maybe Jacob still had something to repair and thus suffered midda keneged midda for deceiving his father. This is even though Yaacov was a Tzaddik and arguably justified in deceiving his father to get the bracha because Esauv was a rasha, and because Essauv was originally the nahash (snake) that had deceived Yaacov when he was Adam.

That is, Yaacov's deception of his father pretending to be another sibling to get the bracha led to Yaacov in turn being deceived by Leah, also pretending to be another sibling, resulting this time in Yaacov getting something he didn't want (Leah). And the same way he took advantage of his sightless dad, he also got deceived at night when he was sightless.

To explain, we see that Jacob's deception did lead to a **shock/surprise** for his father - so maybe that **negative effect that he had caused had to be repaired** even though he may have been justified in deceiving him for the bracha. Being similarly deceived Yaacov would then **reflect** about why this happened to him and try to find a reason consistent with the fact that Hashem punishes Midda Keneged Midda. This would lead him to remember that he did the **SAME** thing in deceiving his father for the bracha- he **ALSO** pretended to be another sibling in his deception. This would cause him to do **teshuva** for what he did - either for causing his father pain or just for the fact that he was deceptive (even though he may have been justified). To note there are those who hold that Yaacov was not justified in deceiving his father. Possibly the right course of

action was for Rivkah to be honest with Yitzhak and tell him the truth of the prophecy that Yaacov is meant to be his spiritual legacy and that he should get the bracha not Essauv. Maybe Yaacov should have refused to deceive his father. In either case a tikkun was effected for the damage done.

## INITIATION OF THE TIKKUN:

C) In addition, it is interesting to note from "A" above that the tikkun for what Yaacov did was initiated in a seemingly logical cause and effect manner. That is Yaacov's deception of his father Yitzhak resulted in the need of a tikkun to repair that deception, and in addition that very deception that Yaacov performed was the **causal factor** that led to Yaacov running away to a place where the tikkun later occurred.

## MUSSAR:

This is consistent with the idea that Hashem **sets up parallel situations** in order to get us to do teshuva. Thus the above acts as a scriptural support for the above concept. In addition its mussar message is strong - **think about what occurs to you and reflect on the possibility that it is a call from Hashem to do teshuva for a particular act.**

## PROOF FROM CHAZAL:

To note **Chazal already supports** the above idea and parallels, when they record a conversation between Yaacov and Leah after she deceived him, that she learned to deceive from Yaacov himself (making reference to Yaacov's deception of Yitzhak)!

D) On the other hand since it may be that Yaacov was was '**destined**' to marry Leah and Rachel as well as two other wives to make the twelve tribes, Yaacov had to be first deceived into marrying Leah. And so he had to first be tempted into deceiving his father by Rivkah, leading to his escape to Lavan's house and getting similarly ( and now FAIRLY) deceived into marrying Leah.

## **A COMBINATION OF FREE CHOICE AND DESTINY:**

Thus the story line played out above seems to be the result of a combination of a **tikkun** for ones free choice actions (Yaacov got deceived into marrying Leah because he **chose** to deceive his dad) and **destiny** (Yaacov was in any case **destined** to marry Leah); thus creating the classic paradox of reconciling man's free choice with G-d's knowledge of the future - a paradox which only Hashem can understand and cause to happen. We have to accept this limit to our understanding with the simple emuna that somehow it all makes sense.

## PART 2: PARENTAL DECEPTION:

This next part shows the connections between the episode where **Yaacov deceives Yitzhak** for the bechor blessing and the episode where **Yaacov's sons deceive** him regarding Yoseph (episodes 1 and 3):

1) In both episodes a **Dad (Yitzhak/Yaacov) was deceived** by their son/s:

- a) Yaacov **deceived** Yitzhak pretending to be Essauv in order to get the bechor blessing,
- b) While Yoseph's sons **deceived** Yaacov when they dipped Yoseph's garment in blood and brought it to Yaacov misleading him into thinking that he had been killed by a wild animal.

2) In both episodes the **deception was facilitated by the use of a sibling's clothes:**

- a) Yaacov tricked Yitzhak by wearing **Essauv's clothes** as well as wearing hairy goat skins on his hands and neck,
- b) While, as mentioned above, Yaacov's sons tricked him by dipping **Yoseph's clothes** in blood.

3) Both of the deceptions specifically employed the use of **goats:**

- a) "*And (with) the skins of the **goat-kids** she clothed his arms and his smooth skinned neck*" (Ber 27-16),
- b) While in the Yoseph episode: "*They took Yoseph's tunic and they slaughtered a male of the **goats** and dipped the tunic in the blood*" (Ber 37-31).



4) Both episodes involve “**taking and bringing**” :

a) “So he (Yaacov) went and he **took** ( **וַיִּקַּח** ) and **brought** ( **וַיָּבֵא** ) to his mother and his mother made delicacies....”(Ber 27-14),

b) While: “They (Yoseph’s brothers) **took** ( **וַיִּקְחוּ** ) Yoseph’s tunic, and they slaughtered a male of the goats and dipped the tunic in the blood.....they **brought**( **וַיָּבִיאוּ** ) to their father, and said...” (Ber 37-31,32).

5) Both episodes involve the issue of **RECOGNIZING** or not Recognizing something or someone:

a) That is Yitzhak “....**did not RECOGNIZE** ( **הִכִּירוֹ** ) him(Yaacov) because his hands were hairy like the hands of Essau....” (Ber 27-23).

b) While Yaacov’s sons brought him Yoseph’s garment dipped in blood and asked him to “**RECOGNIZE** please ( **הֲכִירָה־נָא** ) is it your son’s tunic or not? He **RECOGNIZED** it and said “My son’s tunic! An evil beast devoured him!” (Ber 37-32,33).

## POSSIBLE MEANING OF THESE PARALLELS:

### ANOTHER TIKKUN?

We must note the **opposites happening in both episodes** - Yitzhak **NOT** recognizing Yaacov while Yaacov **YES** recognizing the garment of Yoseph. This opposite indicates a possible tikkun as explained above.

That is, **Yaacov again was deceived** (this time by his sons) as a **tikkun (reparation) for deceiving his father by pretending to be Essau.**

## PART 3: RECOGNIZE PLEASE

Next, we note below the connections between the episode where **Yoseph's brothers deceive Yaacov** (described above) and the later episode where **Tamar deceived Yehudah** (episodes 3 and 4):

1) In both episodes a person/s ask another person to “**RECOGNIZE PLEASE**” a certain object as **evidence** that a particular event occurred:

a) In the Yaacov episode, “*They (Yaacov’s sons) **sent (וישלחו)** the fine woolen tunic and they brought it to their father, and said ‘we found this, **RECOGNIZE PLEASE (הכר-נא)**; is it your son’s tunic or not? He recognized it and said ‘my son’s tunic, an evil beast devoured him...’* (Ber 37-32). The fine woolen tunic of Yoseph’s was used as **evidence** that Yoseph was deceased.

b) While in the Yehudah and Tamar episode: “... *she(Tamar) was taken out and she **sent (שלחה)** to her father in law saying ‘ by the man to whom these belong I am pregnant. And she said **RECOGNIZE PLEASE (הכר-נא)**, whose are these signet, this wrap and this staff’; Yehudah recognized and he said ‘ she is right it is from me, in as much as I did not give her to Shelach my son...’* (Ber 38-25).

Here the objects were also used as evidence - that is as **evidence** that Yehudah had made her pregnant.

2) In both episodes the objects to be identified were **SENT (SHALACH)** to the person to identify it:

a) In the Yaacov episode the garment was sent to Yaacov to identify as per “...*they **SENT (וישלחו)** the fine woolen tunic”*,

b) While Tamar also sent the garment to Yehudah to identify it as per “...***SENT (שלחה)** to her father in law...’*”.

3) Both Yaacov and Yehudah then **recognized** the object using the **same language**:

a) “He **RECOGNIZED** it (**וַיִּכְרָה**) and said “My son’s tunic! An evil beast devoured him!” (Ber 37-32,33).

b) While “Yehudah **RECOGNIZED** (**וַיִּכָּר**) and he said, ‘She is right; it is from me inasmuch as I did not give her to Shelah my son....’ (Ber 38-26).

4) Both episodes discuss the subject of being **comforted (nachem)** over the ‘death’ of a relative:

a) That is, no matter what his sons did to comfort Yaacov over the apparent death of Yoseph “.... he refused to be **COMFORTED** (**לְהַתְנַחֵם**) ....” (Ber 37-35),

b) While the Yehudah episode reads: “many days passed and Shua’s daughter the wife of Yehudah died; Yehudah was **COMFORTED** (**וַיִּנְחֵם**) and he went up over the shearers of his sheep... to Timna... and it was told to Tamar...father in law...is coming....so she removed her widow's garb...sat at the crossroads...and (Yehudah) came to her and she conceived by him”.

We should note that the **OPPOSITE SITUATION** occurs in both episodes - that is, Yaacov refused and thus was **NOT COMFORTED** while Yehudah **WAS COMFORTED**.

**This opposite indicates the possible presence of a tikkun (reparation).**

5) In both episodes **someone informs** (Yoseph/Tamar) of the **whereabouts** of person/s which then leads to the above two episodes:

a) That is, a man told Yoseph of the **whereabouts** of his brothers as per: “*The man said ‘they journeyed on from here, for I heard them saying let us go to Dothan. So Yoseph went after his brothers and found them at Dothan.’*” This led to Yoseph being sold and the deception of Yaacov. (Ber 37-17).

b) While Tamar gets informed of the **whereabouts** of Yehuda as per: “*It was told to Tamar, as follows, behold your father in law is coming up to Timna to shear his sheep.*” This led to her disguising herself and having relations with Yehudah. (Ber 38-13).

6) It can also be noted that the persons actually only inform them where **they think they went/or were going.**

a) In the Yoseph episode it reads “.... *for I heard them saying let us go to Dothan*” which means he **thinks** they were headed to Dothan.

b) While in the Yehudah episode it reads “....*your father in law is coming up to Timna....*”. Again they are only being informed of where they **think** they are heading.

7) In both episodes **clothes was used in the deception:**

a) That is, Yoseph was stripped of his **tunic** and it was dipped in blood and sent to Yaacov to **deceive** him to make it seem that he was killed by a wild animal.

b) Tamar used **clothing to deceive** Yehuda into having relations with her as per when Tamar “...*removed her widow’s garb and covered herself with a veil and wrapped herself....*”. In addition she deceived Yehudah by not initially returning his clothes and other items that she was supposed to keep only momentarily as a guarantee until Yehudah’s friend brought her the goat he promised to give her as a fee to have relations.

## POTENTIAL MEANING OF THESE PARALLELS:

1) First we should note that **Rashi himself connects both episodes** when he asks “Why is this passage (of Yehudah and Tamar) placed at this point interrupting the episode of Yoseph”? He answers that Yehudah’s brothers brought him down from his greatness when they saw the distress of their father. They said ‘you said to sell him. Had you said to return him we would have listened’. Thus the Yehudah episode which describes him as being away from his brothers (as he was removed as their leader temporarily) interrupted the Yoseph episode.

2) Not only do the above parallels support the above Rashi but we can also now **deduce a meaning to the above parallel events that is consistent with this Rashi.** That is we can determine the meaning to the above parallel events from the **opposite events** described above:

**That is - Yaacov refused to be comforted while Yehudah did get comforted.**

### **A few points on this opposite situation:**

First we notice that right before the episode where Tamar deceived Yehudah is text describing **Yehuda as being comforted**. This positioning supports the idea that his state of being comforted may be a **causal** factor of the Tamar deception.

Next, right at the end of the Yaacov episode right before the Yehudah episode commences, Yaacov is described as **refusing to be comforted**. This positioning of his lack of being comforted right at the end of the Yaacov episode (without any further discussion on it) supports the idea that **something is not right** with this state of affairs- and possibly the next Tamar episode which is connected, according to Rashi, deals with this lack of being comforted.

All this combines with the Rashi above as if to convey the message that a reparation is being effected; a message like **“How can you Yehudah let yourself be comforted while your dad is refusing to be comforted from your deception”**.

### **YEHUDAH’S TIKKUN FOR DECEIVING YAACOV...**

3) Thus a **similar event** that parallels the deception of Yaacov was **set up by Hashem to deceive Yehudah** (a matching event where he is posed the same question that was posed to Yaacov - **“identify please”**). Yehudah would have then realized the parallel and realized that that situation was set up by G-d to **remind him of his error in tricking Yaacov**, which would then lead him to do **teshuva**.

Thus a **tikkun** (reparation) would be effected. Possibly, Yehudah needed this sign from Hashem because maybe he did not agree with his brother’s contention when they apparently accused him of being at fault. Support for this is from the above Rashi which says the brothers brought him down indicating that he **didn’t** bring himself down (which he would do if he accepted that he was to blame as he was the leader of the family).

## SUPPORT FROM THE YOSEPH EPISODE:

4) We see strong support for the above proposed meaning for the parallels from a Rashi which asks how can Potiphar's wife be sent to bother Yoseph in Egypt, tempting him to commit immorality with her? He answers "**because he (Yoseph) is grooming himself while his father is mourning?**" Thus we see strong support for our similar proposal above that the parallel event of Tamar's deception of Yehuda was set up **because Yehudah let himself be comforted.**

## SUMMARY OF TIKKUN:

Thus **Yehudah repaired his deception of Yaacov** (when he tricked him with the tactic of using **FALSE evidence** (Yoseph's clothes) as a 'proof' that Yoseph passed away which led to a **terrible event** - Jacob going into a state of deep mourning for his son) - by **NOW** admitting to the **TRUE evidence** that Tamar delivered to him (Yehudah's clothes...) leading to the **avoidance** of another potentially **terrible event** - the killing of Tamar.

**Thus Yehudah rectified his behavior by not letting another terrible event occur because of him!** And this time the evidence was used to save Tamar's life, as opposed to before where it was used to put Yaacov into mourning.

## SUPPORT FROM CHAZAL FOR MIDDA KENEGED MIDDA IN OUR EPISODE:

I learned at a later date after having written the above that there is a **Midrash in the name of Rabbi Yochanan** which mentions the matching words of "**identify please**" mentioning that what Yehudah did to Yaacov came back to him. In addition I only later noticed a simple Rashi that brings down a Chazal that says that **because Yehudah deceived his father** with a young goat by dipping Yoseph's garment in its blood, Yehudah then himself got deceived by a young goat (the goat Yehudah sent to Tamar).

So we see clear evidence from Chazal that both episodes are connected. Chazal seems to be saying as we proposed above - that Yehudah is being dealt with in a **midda Keneged midda** manner with a matching parallel situation. This of course indicates that Yehudah was involved in a tikkun (reparation) for his deception of Yaacov. To note, this part of the paper is still educational in that it brings down many other parallels not mentioned in this Chazal.

## PART 4: LEAH AND TAMAR

Next we note the following connections between the episode where **Leah deceived Yaacov** and the episode where **Tamar deceived Yehudah** (episodes 2 and 4):

1) Both Leah and Tamar tricked someone into having **relations** with them by **pretending to be someone else**:

- a) **Leah** tricked Yaacov into having relations with her by pretending to be Rachel,
- b) **Tamar** tricked Yehudah into having relations with her by pretending to be a harlot.

2) Both Yaacov and Yehudah use similar expressions in their **REQUEST to have relations**:

- a) “Yaacov said to Lavan, ‘Deliver (**הַבֵּה**) my wife (Rachel) for my term is fulfilled, and I will **COME TO HER** (**וְאָבֹאָה אֵלֶיהָ**) (Ber 29-21),
- b) While “Yehudah saw her (Tamar) and he thought her to be a harlot because she covered her face. So he turned to her to the road and said ‘Prepare please (**הַבֵּה־נָא**), let me **COME TO YOU** (**וְאָבֹא אֵלֶיךָ**), for he did not know she was his daughter in law” (Ber 38-15,16).

3) Both Yaacov and Yehudah themselves **deceived another person** at an earlier date:

- a) As mentioned Yaacov deceived his father for the blessing,
- b) While Yehudah was implicated in the deception of Yaacov described above where they made it seem that Yoseph had died.

4) The relations that they had when they were deceived both led to a **child/ren being born**:

- a) Yaacov being with Leah led to Reuven being born (according to some also a twin sister),
- b) While Tamar gave birth to Perez and Zerah.

5) Both episodes had **SIGNS in order to identify the woman**:

- a) Rachel had **signs** that Yaacov and her agreed to, to make sure he was not tricked and another woman was given to him instead. Rachel gave these signs to Leah.
- b) While Tamar had the items that Yehudah gave to her as a security. These items were a **sign** that Yehudah was the one who made her pregnant.

6) In both episodes the issue of **EMBARRASSMENT** was an issue:

- a) That is, Rachel gave the signs to Leah so she would **NOT get embarrassed** as she saw that Lavan was bringing Leah to Yaacov instead of her.
- b) While Yehudah chose to be **EMBARRASSED** and admit that the signs presented to him were in fact proof that he had relations with his own daughter law. He did this in order to save Tamar whom he had earlier sentenced to death.

### **A TIKKUN:**

Again, we note **OPPOSITES**: that is Rachel gave the signs to Leah so she could **use them to act deceptively** (pretend she was Rachel) and trick Yaacov into marrying her so that Leah would **NOT get embarrassed** should Yaacov discover that he was being deceived - while Yehudah used the **signs in a truthful way** admitting that they were proof that he made Tamar pregnant thus intentionally **GETTING himself embarrassed** in order to save Tamar.



## THESE OPPOSITE SITUATIONS INDICATE THE POSSIBILITY OF ANOTHER TIKKUN.

From the parallels we see the possibility that this tikkun involves **Leah**. That is, Leah knew that Rachel was looking forward to marrying Yaacov for seven years. That was the plan - Only Rachel was to marry Jacob. Didn't she think that the last minute change would cause enormous pain to Rachel? Even though she was righteous maybe she erred in that she should have argued with Lavan and refused to take Rachel's place or at least not used the signs given to her by Rachel and just **let herself be embarrassed instead** by letting Jacob find out that she was actually Leah. Yaacov would have then married Rachel after confronting Lavan with the fact that the deception did not work.

## SUMMARY OF TIKKUN: A PROPOSAL

Thus we can propose that because Leah maybe erred by **using signs to DECEIVE** Yaacov (who was not intended for her) into having relations with her, **causing pain** to Rachel, instead of **CHOOSING to let herself be embarrassed** which would have allowed Yaacov to only marry his intended Rachel, a situation had to be set up where Leah's son Yehudah had to **NOW get DECEIVED** into having relations with someone not 'intended' for him BUT where now **Yehudah had the opportunity to repair** his mother's deception by now using the **signs in a NON DECEPTIVE** way (admitting that they were proof that he was the father) thus **CHOOSING to be embarrassed** in order to **avoid harm** to someone else (Tamar). Sorry, pretty long sentence.

In addition, it is likely that **Leah was still alive at the time of this episode and later learned about this episode** of her son being deceived by Tamar which would have reminded her that she did the same thing when she deceived Yaacov. This could have motivated her to do **teshuva** thus effecting one of the purposes of the tikkun.

The above is a plausible explanation that fits the facts. Still, it's just a possibility, not a certainty. To note, there is support in the Torah and Kabbalah for the idea that a child can be involved in a tikkun for a parent. We even see support for this from a chapter in this sefer which discusses how Benjamin's being falsely accused of stealing Yoseph's cup, which was deceptively placed into his animal's backpack, was a possible tikkun for when Rachel actually stole Lavan's idols which she put in her animal backpack and for which she falsely 'denied' having stolen.

**May Hashem enlighten us!**

## PART 5:

This part lists the below parallels between the episode where **Yaacov deceived his dad** for the bracha and the episode where **Tamar deceived Yehudah** (1&4):

1) Both episodes involve **deception** where they **pretend to be someone else** in order to become the **ancestor of the B'nai Israel as DESTINED for them:**

a) Yaacov deceived his dad by pretending to be **Essau** in order to get the bechor bracha, and thus become the **father of the Bnei Yisrael** as was his **destiny** as per the prophecy Rivkah received (through Shem) as clearly stated in the Torah.

b) While Tamar pretended to be a **harlot** to trick Yehudah into having relations with her, in order to become the **mother of Yehudah's children**, as she was **destined** to be the mother of future kings coming from Yehudah's children (see Rashi 38-26).

2) In both episodes the **deception was facilitated by clothes:**

a) Yaacov wore **Essau's clothes** as well as goats skin to deceive his dad,

b) While Tamar "*removed her widow's **garb** from upon her, covered herself with a **veil**, and wrapped herself and she sat at a crossroads.....*" (Ber 38-14).

3) Both episodes involve **YOUNG GOATS:**

a) Rivkah told Yaacov "*...fetch from there two choice **YOUNG GOATS** and I will make of them delicacies for your father as he loves...*" (Ber 27-9),

b) While Yehudah told Tamar that he would "*...send you a **YOUNG GOAT** from the flock.*" (Ber 38-17).

4) Both of the young goats were to be given **in exchange for something:**

a) Yaacov was to bring his dad a meal of young goats in exchange for the **bracha** from his dad,

b) While Yehudah was to give Tamar the young goat in exchange for having **relations** with him.

5) Note the **OPPOSITE** situation in both episodes:

- a) Yaacov **successfully brings** the goat to his dad who benefits from it (eats it) - whereby Yaacov (**the giver of the goat**) then **deceives** him and gets the bracha,
- b) While Yehudah did **not successfully** deliver the goat to Tamar since she disappeared and could not be found – and in this episode it's the **giver of the goat** (Yehudah) **who gets deceived**.

6) In both episodes **TWINS** were born.

7) Both episodes involve the **issue of who will be considered the BECHOR as well as the issue as to how they both were born in a competitive manner:**

- a) We know of the conflict between Yaacov and Esau as to who will be the bechor. In addition Rashi says Yaacov was actually conceived first. As well, Yaacov came out holding onto the heel of Esau (competing with him in the womb).
- b) While in the Tamar episode, Shelah also competed with Peretz in the womb when he stuck out his hand first - so at the beginning the midwife was considering him the first born. Then Peretz suddenly came out so he was finally considered the firstborn.

8) In both episodes a **HELPER** is involved in delivering the goat:

- a) **Rivkah** prepares the goat as a meal and gives it to Yaacov to bring it to Yitzhak,
- b) While Yehudah gave the goat to his **friend** to deliver it to Tamar.

## POTENTIAL MEANING OF THESE PARALLELS:

### *ANOTHER TIKKUN FOR DECEPTION*

It is possible that, similar to part 4 above - Yehudah getting deceived by Tamar pretending to be someone else - was partly a reparation for Yaacov's deception of his dad when he pretended to be Essauv.

### SUPPORT FROM CHAZAL:

We see that **Chazal connects the two episodes** above: The Midrash states that when Yaacov and Essauv were born the word "twins" is written missing a letter indicating that Essauv the rasha was born, while the word twins is written in full in the episode where Tamar's twins were born. In addition the Midrash Tanchuma notes that Rivka gave birth at term (9 months) while Tamar gave birth early (7 months).

### A REMEZ FROM CHAZAL?

So possibly Chazal is noting those connections to hint to us a hidden message - possibly the message we proposed above - that Yehudah is undergoing a tikkun for Yaacov's deception of his father. It almost seems that the Midrash is saying that Tamar's giving birth to righteous twins is 'fixing' Rivka's birth to twins where only one was righteous.

That is, Rivkah in a sense repaired this defect by setting up the deception of Yitzhak by Yaacov which then had to be repaired by Yehudah being deceived but this time only righteous twins were born. (just a thought).

## PART 6: DECEPTION IN EGYPT:

This part connects **Joseph's treatment of his brothers** in Egypt with the way **they treated him in Eretz Canaan**: The general theme in this section is already known to many:

1) In both episodes they are put in a pit (**BOR**):

a) That is Yoseph's brothers put Yoseph in a pit (**BOR**) in the ground before he was sold as a slave to Egypt,

b) While Yoseph put all his brothers in a jail in Egypt, whereby Yoseph himself calls the jail he was in a pit (**BOR**). Thus the brothers were also put into a 'pit'.

2) In both episodes there is the issue of **RECOGNIZING** Yoseph or his clothes:

a) When the brothers showed Yoseph's tunic to Jacob " He **RECOGNIZED** (**וַיִּכְרָה**) it and said 'My son's tunic'... (Ber 37-33),

b) While when Yoseph saw his brothers in Egypt "he **RECOGNIZED** (**וַיִּכְרָם**) them but he acted like a stranger toward them.... But they did **NOT RECOGNIZE** (**הִכְרָהוּ**) him." (Ber 42-7,8).

3) In both episodes one of the brothers was **alone in a BOR (pit/jail)**:

a) That is Yoseph was placed alone in pit (**BOR**) by his brothers,

b) While Yoseph put Shimon alone in jail (sometimes called **BOR**).

4) Next, in both episodes the brothers go to Yaacov with news that one of the brothers were in trouble:

a) That is, after the brothers put Yoseph in the pit (and selling him) they go to Yaacov and tell them the 'bad' news about Yoseph,

b) While, after Yoseph put Shimon in the 'pit', the brothers had to again go to Yaacov and tell them bad news about that brother (that he is in jail).

5) Next, in both episodes one of Rachel's sons becomes or is threatened to become a slave in Egypt:

- a) Yoseph was sold as a slave to Egypt,
- b) While Yoseph threatened to make Benjamin a slave.

## MEANING OF THESE PARALLELS

Commentators have already discussed Yoseph's purpose in treating his brothers so 'harshly'. They note that Yoseph is testing his brothers to see if they bear any grudge against Benjamin. Thus Yoseph set up a scenario that matches the one where he was sold as a slave, by now threatening to make Benjamin a slave in order to see their reaction. If they make the effort to save Benjamin then that is proof that they bear no grudge against Benjamin.

### A TIKKUN- TESHUVA:

Besides testing his brothers Yoseph also seems to be **setting up a parallel situation** in order to bring his brothers to do **teshuva**:

Yoseph told his brothers to "*let one of your brothers be imprisoned...*" while the others would go home to their dad and bring back Benjamin. Of course as mentioned above this parallels the situation where Yoseph was put in the BOR and the brothers then went home to their dad. The similarity of the situations would remind the brothers that they did the **same thing** to Yoseph as this man (Yoseph) is currently doing to Shimon. This could cause them to do **teshuva**, and indeed it is exactly what happened as seen in the following verses:

*"..Indeed we are guilty concerning our brother in as much as we saw his heartfelt **anguish** when he pleaded with us and we paid no heed; that is why this **anguish** has come upon us."* (Ber 42-21).

Reuben also says "*And his blood as well- behold- is being **avenged***" (Ber 42-22).

**MIDDA KENEGED MIDDA:**

Not only do we note that the parallel episodes reminded the brothers of their bad actions to Yoseph, but we can also note that the brothers believe in **midda keneged midda punishment (That is they believe that Hashem punishes persons according to their sins).**

We see that clearly from their words:

*“..Indeed we are guilty concerning our brother in as much as we saw his heartfelt **anguish** when he pleaded with us and we paid no heed; that is why this **anguish** has come upon us.”* (Ber 42-21).

**They are saying that Hashem caused them ANGUISH because they caused ANGUISH to Yoseph.**

**THE BROTHERS THUS BELIEVE IN PARALLELS...****SUMMARY OF THE TIKKUN/REPARATION:**

Thus the brothers did teshuva because they believed that this matching parallel episode was **set up by Hashem** because they acted the same way towards Yoseph.

## **PUTTING IT ALL TOGETHER:**

### **1) SUPPORT FOR ALL THE ABOVE PROPOSED TIKKUNIM**

Yoseph's brothers' belief that Hashem sets up parallel episodes (see part 6 just discussed) to match one's sins (Midda Keneged midda) is strong support for all the proposed tikkunim(reparations) in the above discussed parallel episodes (parts 1-5).

That is, if Yoseph's sons believed in midda keneged midda and that Hashem sets up parallel episodes, then most likely Yaacov as well as Yehuda and Yoseph also believed in this. This would mean that the above parallel episodes in parts 1-5 could have easily caused them to **think that Hashem set up that parallel situation because they had erred, thus causing them to do teshuva**. Thus we have strong support for our proposed explanations to the above parallels.

To note **that even if they did not, for some reason, believe in midda keneged midda punishment**, the fact remains that Hashem does deal with us in this manner. In addition the matching episodes could still cause the persons to do teshuva because they would realize that they deceived and erred in the same manner as they got deceived. This would be enough to cause them to do teshuva. Lastly, even if they did not do teshuva the **tikkun (reparation) would have still been effected** through the setting up by Hashem of a parallel episode (midda keneged midda).

### **Thus we can propose the following possible explanation:**

1) It all started as described in Chapter one where the nahash (snake) deceived Adam and Chava bringing curses upon them. That led to Rivkah (gilgul of Chava) and Yaacov (gilgul of Adam) deceiving Essau (gilgul of the snake) and Yitzhak (gilgul of Adam - and apparently the gilgul of Hevel who got murdered by Cain whose soul is in Essau when he gets deceived).

2) Then Yaacov's tricking of Yitzhak for the Bechor blessing, necessitated a **tikkun (reparation)** for deceiving his father. It seems that even if it was justified to trick his Dad in order to get the bracha, a reparation had to be made for the **pain** he caused his Dad and/or for the damage to the **midda of truth** that occurred in the deception.



3) The tikkun started in episode #2 when a parallel situation was set up by Hashem where **Leah pretending to be Rachel** deceived Yaacov, matching Yaacov's action of ALSO pretending to be another sibling (Essau) in order to trick his dad.

This parallel situation would remind Yaacov of his similar deception of his dad and cause him to do **teshuva**.

Yaacov would do teshuva partly because of his belief that Hashem punishes Midda keneged midda. Thus he would believe that the parallel situation of him getting deceived was set up by Hashem because he erred in the same way when he deceived his dad. To note, Yaacov would still likely do teshuva, even if it did not come to his mind that Hashem set up that matching episode. That is, just being deceived in a similar manner to what he did is enough to do teshuva. And even if he does not do teshuva the tikkun was still accomplished from the matching midda keneged midda parallel episode set up by Hashem.

4) Apparently, the rectification of Yaacov's deception of his dad was **not complete** thus another **matching situation** had to be set up by Hashem (episode #3) where **Yaacov was deceived by his sons** making it seem as if Yoseph had died, again causing Yaacov to reflect on and do teshuva for his deception of Yitzhak.

5) Next, **Yehudah** who was apparently responsible for the deception of Yaacov in the Yoseph episode (3 above) had to now make a **reparation (tikkun)** for **this very deception**. Thus Hashem set up a **matching situation** where Yehudah was deceived by Tamar in a situation that matched his deception of Yaacov causing Yehudah to realize what he did wrong and thus do **teshuva** for deceiving his dad.

Interestingly we see a Tikkun for a Tikkun! That is Yehudah had to have a tikkun for his role in effecting a tikkun for Yaacov.

6) In addition (part 4) we see that Yehudah seems to also be involved in effecting a second tikkun at the same time: whereby his being deceived by Tamar and his actions in response to this deception acted as a tikkun for Leah's deception of Yaacov.

7) In addition, Jacob's son Yehudah seems to be involved in a 3rd tikkun where his getting deceived by Tamar pretending to be someone else was a reparation for his father (Yaacov's) deception of his dad when he pretended to be Essau.

8) Lastly, Yoseph sets up a parallel situation that caused his brothers to do teshuva for selling him as a slave. This led to family unity that was needed to grow a large united Bnei Yisrael in Egypt that would one day be freed and accept the Torah at Mount Sinai as 'one people with one heart'.

## MUSSAR:

One lesson discussed in part one is that we need to **analyze what happens to us** as it may be a parallel situation set up by Hashem to remind us to do teshuva for something similar that we erred in doing.

Another lesson is to be very **careful to avoid deception** as the price of rectification can be heavy as seen above. In addition - as most hold that Yaacov was justified in his deception of his dad - it seems that there is a price to pay for even apparently justified deceptions. Something to think about!

## FREE CHOICE AND DESTINY:

At a deeper level, we see that even if we say that Yaacov was undergoing reparations for his deception – his very tikkun - ( i.e., being tricked into marrying Leah), was all part of his destiny to father the twelve tribes.

We can't understand this as it involves the **paradox** of reconciling **free choice** (Yaacov's actions in the episodes) and **G-d's foreknowledge** (Yaacov was meant to marry Leah).

Interestingly, we see that Yoseph was fully aware of this paradox when he told his brothers “ *...be not distressed, nor reproach yourselves for having sold me here, for it was to be as a provider that G-d has sent me ahead of you to insure your survival.....*” (Ber 45-5).

In addition he told them “*....*”*it was not you who sent me here, but*

*G-d....*” (Ber 45-8). We note that Yoseph is saying in the same sentence that on the one hand his brothers “*sold me here*” and on the other hand “*G-d has sent me*”. And then right after he says “*It was not you who sent me, but G-d*”. **Yoseph clearly**

**understands that this paradox operates.**

In addition not only does Yoseph understand that this paradox exists, but he has faith that it is for **the good** as per his comment to his brothers:

*“ ...be not distressed, nor reproach yourselves for having sold me here, for it was to be as a **provider** that G-d has sent me ahead of you to insure your survival”*

### **EMUNA IN HASHEM:**

We must all strive to emulate Yoseph and have emuna that somehow everything is for the **GOOD**.

### Chapter 3

## *Moshe and Noach- A Tikkun of Emuna and Tefilla*

**Q:** Is there any evidence in the Torah connecting Noach to Moshe?

**Yes** there is, as seen from the following numerous similarities between Moshe and Noach in two sets of episodes:

### **PART 1: THE MABUL AND THE YAM SUF :**

**First let us note the similarities between the episodes of the Mabul and the Yam Suf:**

1) Both episodes involve a **mix of two populations** - one evil and one good:

a) The evil people of Noah's generation were mixed with the righteous Noach and his family.

b) Similarly, the evil Pharaoh and the Egyptians were mixed with the Bnei Yisrael.

2) Both Noach's generation and Pharaoh **refused to repent** after ample time and warnings were given to them:

a) For 120 years while Noach made the ark, his generation was warned that they either repent or a flood would wipe them out. They did not repent.

b) Similarly, Moshe warned Pharaoh to let Bnei Yisrael out - but Pharaoh refused to repent and send Bnei Yisrael out of Egypt.

3) In both episodes Hashem **decided to destroy All** the evil population while **saving** the good population:

a) Hashem told Noach “ ...*I am about to bring the flood waters upon the earth to **destroy All flesh...***” (Genesis 6-17).

He then tells Noach that only his family will survive: “ *But I will establish my covenant with **you...***” (Genesis 6-18).

b) Similarly, Hashem tells Moshe that He will destroy all the Egyptian army “...*and he (Pharaoh and all his army) will pursue them, and I will be glorified through Pharaoh and through his **entire** army...*” (Shemot 14-4).

And of course: “...*Hashem **saved Israel** from the hand of Egypt...*” (Shemot 14-30).

4) Both Noach and Moshe were the **leaders** of their respective populations.

5) In both episodes the expression "**on that very day**" (**בְּעֶצְמֵ הַיּוֹם הַזֶּה**) is used to commence the salvation of Noach and family/ Moshe and Bnei Yisrael - by **entering or exiting a particular place**:

a) Regarding Noach, the verse reads: “**On that very day ( בְּעֶצְמֵ הַיּוֹם הַזֶּה )** Noach came.... into the ark” ( Genesis 7-13).

b) Similarly, for the exit from Egypt it also reads: " ....*and it was **on that very day בְּעֶצְמֵ הַיּוֹם הַזֶּה** that all the legions of Hashem left Egypt.*" (Shemot 12- 41).

6) The above expression also indicates that in both episodes the event **occurred in public view during day time**.

a) That is, Bnei Yisrael left at **day time**, not at night as would thieves that are escaping.

b) Similarly, for the flood, Noach entered the ark in **public view** to counter the potential future claim of the population - that Noach only succeeded in entering the ark because it was night, but if he would have tried during the day time they would have killed him.

7) In both episodes **water ( מַיִם ) is used as the destructive agent:**

- a) The Mabul/flood in Noach's generation destroyed the population, as per: "... *I am about to bring the flood waters ( מַיִם ) upon the earth...*" (Genesis 6-17).
- b) Similarly, in the Yam Suf: "*The water ( הַמַּיִם ) came back and covered the chariots...*" (Shemot 14-28).

8) In both episodes **heat** is used in the destruction:

- a) At the Mabul the water was **very hot**.
- b) While, at the Yam Suf, **heat** was used against the Egyptians in making the mud hot.

9) In both episodes Hashem **stopped the evil people** from reaching the good people once they had already entered the '**safe area**':

- a) In the Mabul some people tried to get into the Ark (safe area) once Noach and his family had already entered, but Hashem **blocked them with wild animals**. This is as per the explanation of the verse: "*...Hashem closed off in front of them.*"(Genesis 7-16).
- b) Similarly, at the Yam Suf the Egyptians were **blocked with the cloud and fire** from getting into the Yam Suf (dry land-safe area) once it had already split and the Bnei Yisrael had already entered. This is seen in the verse: "*It (cloud) came between the camp of Egypt and the camp of Israel...and the Bnei Yisrael came within the sea on dry land...*" (Shemot 14-20).

10) Both episodes are concerned with the subject of **FAITH** regarding entering the place of salvation **before or after the water begins:**

- a) In the episode of the Mabul, Noach enters the ark only **after the rain** had started. This was because of **his lack of faith** as explained by Rashi in his comments to the verse: "*went into the ark because of the waters of the flood*"` (Genesis 7-7).
- b) The **opposite** occurred when Nachson ben Aminadav of Yehuda entered the water **before it split**, causing it to split because he had **faith**. This is as per the verse that reads: `` *why do you cry out to me*`` (Shemot 14-15), where Rashi comments that

Hashem is telling Moshe that Bnei Yisrael should just walk into the sea because: *“...the **faith** they had in me when they went out of Egypt are sufficient to split the sea (Rashi)”*.

### 11) Both Noach and Bnei Yisrael were **safe in dangerous waters**:

a) Noach in the Ark on top of the waters as per: *“...and the ark drifted upon the face of the waters.”* (Genesis 7-18).

b) While Bnei Yisrael was safe inside the walls of water as per: *“...and the water was a wall for them on their right and on their left.”* (Shemot 14-22).

### 12) Hashem's **רוח** (**spirit-wind**) is used in both episodes to control the waters:

a) In the Mabul, the ‘Rouach’ is used (as per the simple meaning) to decrease the water as per: *“and G-d caused a **spirit** (**רוח**) to pass over the earth”* (Genesis 8-1).

Rashi comments that this means “a spirit of consolation....”.

b) In the Yam Suf, a ‘Rouach’ is used to split the water as per: *“and Hashem moved the sea with a strong **east wind** (**צָפוֹן**).”*

### 13) We also see the same order of the Hebrew words **“Charva”** and **“Yavash”** in both episodes:

#### a) The Mabul episode:

*“...and behold the surface of the ground had **dried** (**תָּרְבוּ**).”* (Ber. 8-13).

And then in (Genesis 8-14) it reads: *“and in the second month on the 27th day of the month the earth was **dried** (**יָבֵשָׁה**).”* (Mesiach Ilmin) explains (Charav means damp land while Yavash means totally dry land).

#### b) The Yam Suf episode:

(Shemot 14-21) reads: *“He turned the sea to **damp land** (**לְחָרְבָה**) and the water split.”* Then in (Genesis 14-22) it reads: *“the children of Israel came within the sea on **dry land** (**בִּיבֵשָׁה**).”*

14) In the Mabul episode the above ‘charva’ and “yavash’ words above are separated by nine words while in the Yam Suf by eight words - almost identical.

15) In both episodes the land first became damp, and then **only later when it became dry**, did Noach and Bnei Yisrael walk on it:

a) **For the Mabul** it reads: “*the earth was **dried***” (Genesis 8-14), and then in (Genesis 8-15) Hashem commands: “***go forth from the ark....***” .

b) Similarly, in the Yam Suf episode it reads: “*the children of Israel **came within the sea on dry land (פִּיבְשָׁה)***.” (Shemot 14-22).

16) The same Hebrew word “**baka**” is used in both episodes to create the Mabul and the Yam Suf :

a) The Mabul episode reads: “*...all the fountains of the great deep (tehom) **Burst forth (נִבְקְעוּ)***.” (Ber. 7-11).

b) While in the Yam Suf it reads: “*and the waters **split (נִבְקְעוּ)***” .  
(This is also noted by Gur Aryeh).(Shemot 14-21)

We can also note that the **opposite** occurred. That is, in the Mabul, the “*Baka*” resulted in water covering the dry land ( i.e. the flood) - while in the Yam Suf it caused the sea to split and the dry land to be exposed.

17) In both episodes, waters from the **deep (תְּהוֹם)** destroyed the evil people:

a) The mabul reads: “*....all the fountains of the **great deep (תְּהוֹם)** burst forth.*” (Genesis 7-11).

b) Similarly, in the Yam Suf in the ‘song at the sea’ (Shemot 15-5) it reads: “***Deep waters (תְּהוֹמֹת)** would cover them....*” .



18) Both Noach and the Bnei Yisrael did **not want to leave** the place of the salvation:

a) Noach did not want to leave the ark.

b) While, again, Bnei Yisrael did not want to leave the area of the Yam Suf because they were collecting valuables at the site. This is as per Rashi's comment on the verse: "*Moshe **caused** Israel to Journey (from the Yam Suf)...*" (Shemot 15-22).

The language "caused" indicates that Moshe pressured them to voyage on.

19) Both episodes involve the subject of **Forcing** animals/people away from the ark/Yam Suf:

a) That is, Hashem told Noach after the flood to: "*...have them go out with you...*" (Genesis 8-17). Rashi comments on the language of the verse saying that it means that Noach is to **take them out** if they don't want to go out.

b) Similarly, for the Yam Suf, (as noted in #18 above), Moshe **pressured them to voyage on**.

20) Both Noach and Bnei Yisrael now have a **new lease on life** and a promising future:

a) Noach is to repopulate the Earth.

b) Bnei Yisrael is to get the Torah at Har Sinai.

21) Both Noach and Bnei Yisrael soon **misuse their potential and sin with liquid**:

a) Noach gets **drunk** and his son castrates him, etc. as per: "*And Noach, the man of the earth debased himself and planted vineyard and he **Drank** ( **תִּשְׁכַּר**) from the wine and got drunk....*" (Genesis 9-20).

Rashi comments on his **sin** that: "*he made himself profane for he should have engaged in a different planting.*" That is other less harmful plants (Mizrahi).

b) While Bnei Yisrael's next stop is Marah where they **sin by complaining** in an aggressive manner about lack of good **drinking water** as per: *“The people complained against Moshe saying ‘what shall we **drink (נִשְׁתֶּה)**.’”* (Shemot 15-24).

Rashi again comments on the liquid related sin saying: *“for they did not consult with Moshe using gracious language ...rather they complained.”* In addition they soon descend from the exalted level of Har Sinai with the Golden calf and immorality.

22) It is interesting to note that the Yam Suf episode was **already linked** to the Mabul episode by Chazal (our sages). They explain that Pharaoh decided to kill the Bnei Yisrael by throwing them into the Nile because he reasoned that since Hashem had promised after the Mabul never to destroy again with a flood, and in addition that since Hashem only punishes *Midda Keneged Midda* (punishment matches the sin), then Hashem won't be able to punish him for killing the Jews with water.

## PART 2: THE MABUL AND THE CHEIT HA EIGEL

We now see in the episode of the Cheit Ha Eigel, which comes after the Yam Suf episode, additional parallels with the Mabul episode:

1) In both episodes the populations acted wickedly in the same manner (immorality, murder and robbery) and the expression of "**Shehet**" (corruptly) is used to describe their behavior.

a) In Noach's generation it says (Ber 6-5): " *Hashem repented that He had made man on earth....G-d saw the earth and behold it was **Corrupt** (נִשְׁחָתָה) ."* (Genesis 6-12). Rashi comments that '*shehet*' means **immorality** and idol worship.

b) While in the Cheit Ha Eigel in (Shemot 32-7), Hashem tells Moshe:

"...go, get thee down for thy people have dealt **corruptly** (נִשְׁחָתוּ)....they have made a golden calf." And before that in (Shemot 32-6) it states: "... and they rose up to make merry (*letzahek*)..." which Rashi explains means **immorality** (sexual sins).

2) Next, Hashem **tells** Noach/Moshe that he has decided to **wipe out** the evil populations and **leave only them surviving** who would rebuild the population:

a) Hashem tells Noach to enter the ark with his family and that **only they** will build the future as per: " *Come to the Ark, you and your household for it is you that I have seen to be righteous...*"( Genesis 7-1).

b) Similarly, Hashem tells Moshe that he will wipe out Bnei Yisrael and "*make of thee a great nation*".

3) In both episodes there is an issue concerning **praying or lack of praying** by the leader of the generation for the saving of the population:

- a) As noted, Noach did **not pray** for the generation which led it to be destroyed.
- b) While **Moshe prayed** intensively for Bnei Yisrael and so Hashem did not destroy them.

4) The similar word "**erase**" (**emche**) is used in both episodes:

- a) That is, Hashem said concerning the Mabul: " *I will **erase-אָמַחַה** man whom I created*" . (Genesis 6-7).
- b) While Moshe prays to Hashem not to destroy the Bnei Yisrael and says with complete self sacrifice: " *....bear their sin - but if not **erase me -מַחֵנִי** - now from your book....* " (Shemot 32-32).

5) In both episodes the rare (only twice used) term, **Hashem reconsidered** ( **וַיִּנָּחֵם יְהוָה** ) is used:

- a) In the Noach episode: "**Hashem reconsidered** **וַיִּנָּחֵם יְהוָה** - of having made man on Earth", which **leads to their destruction**.
- b) While, because of Moshe's prayer: "**Hashem reconsidered** (**וַיִּנָּחֵם יְהוָה**) regarding the evil that He declared He would do to the people" (Shemot 32-14) . This means that because of Moshe's prayer Hashem will **NOT destroy Bnei Yisrael**, which is the **OPPOSITE** of what happened when Noach did **not** pray.

6) The same expression of "**40 days and 40 nights**" is used:

- a) In the Mabul episode it says: "*And the rain was upon the earth **forty days and forty nights***" אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה (Genesis 7-12).
- b) While just proceeding the Cheit Ha Eigel episode it reads: "... *and Moshe was on the mountain for **40 days and 40 nights*** (אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה)." (Shemot 24-18).

7) Both Noach and Moshe **found (chein-grace)** in the eyes of Hashem:

- a) At the end of Parsha Bereishit when Hashem decided to destroy the world it reads: "*But Noach **found grace in the eyes** - וְנֹחַ מָצָא חֵן בְּעֵינַי - of Hashem .*" (Gen 6-8).
- b) While right after the Cheit Ha Eigel it reads: "...*and you (Moshe) have also **found grace in my eyes*** (מִצְאָתָּהּ חֵן בְּעֵינַי)." (Shemot 33-12)

Interestingly; the Arizal uses the expression of Moshe finding grace (Chein) in Hashem's eyes as a source for his teaching that Moshe is a gilgul of Noach. 'Chein' spelled (Chet nun), in reverse spells Noach (Nun Chet).

8) Both Noach and Moshe are commanded by G-d to **go (בא)** into Ark/cloud:

- a) Hashem told Noach: "***come (בא)** to the ark, you and all your household...*" (Genesis 7-1).
- b) While Hashem called Moshe: "...*and Moshe **came (ויבא)** into the cloud...*" (Shemot 24-18).

9) In addition, both Noach and Moshe are commanded by G-d to enter into a set of time periods in the following pattern: **seven day period followed immediately by a forty days and forty nights period:**

a) That is, Hashem tells Noach to go into the Ark because in another **seven days** it will start raining for **forty days and forty nights**, as per the verse: “ *for in **seven more days** I will send rain upon the earth **forty days and forty nights**...*”(Ber. 7-4).

(Noach only entered once the rain had already started (Rashi).)

b) Hashem told Moshe to ascend Har Sinai where he then stood for six days to then ascend higher on the **7th day** into a cloud. At this point the period of **forty days and forty nights** started being counted as per the verse:

*“He called to Moshe on the **7th day** from the midst of the cloud ... .Moshe arrived in the midst of the cloud and ascended the mountain and Moshe was on the mountain for **forty days and forty nights**.”* (Shemot 24-16)

10) Both Noach and Moshe were saved from waters by entering a **תַּיִבַּת** (Ark):

a) Hashem told Noach: “*make for yourself an **Ark (תַּיִבַּת)***” (Genesis 6-14).

b) While regarding Moshe, it reads: “ She could not hide him any longer so she took for him an **ark (תַּיִבַּת)**....she placed the child into it...”. (Shemot 2-3)

11) Both arks were **covered with pitch** (Noach's inside and out and Moshe's just on the outside) as noted by Rashi :

a) The Noach episode: “*...and cover it inside and outside with **pitch (kofer)***” (Genesis 6-14).

b) The Moshe episode: “*....so she took for him an ark and smeared it with clay and **pitch (zefet)**...*” (Shemot 2-3).

12) Both arks were apparently covered, with the text specifying that the **top/cover was removed** before Noach/Moshe exited them:

a) In (Genesis 8-13) it reads: "*Noach **removed** the covering of the ark and looked and behold the surface of the ground had dried*", and then in (Genesis 8-14) it reads: "*So Noach went forth...*" .

b) While for Batya it reads: "*She **opened it** and saw him, the boy, and behold, a youth was crying.....*" (Shemot 2-6). Moshe was of course soon taken out for feeding, etc.

13) Right after the tops were removed from the arks - the word "**Behold (וַהֲיִינָה)**" is used before someone sees something next:

a) For the Mabul it reads: "***Behold (וַהֲיִינָה)** the surface of the ground was dried*".

b) While for Moshe it reads: "***behold- וַהֲיִינָה** - a youth was crying...*".

## POSSIBLE MEANING OF THESE PARALLELS

### **TWO TIKKUNIM: EMUNAH THEN PRAYER**

Analysis of the above parallels and opposites indicates that it's quite possible that two sets of reparations (tikkun) were effected by Moshe during the above two described episodes involving Moshe - the **Yam Suf** and the **Cheit Ha Eigel** - which acted to repair at least two errors committed by Noach in the **Mabul** episode. A first tikkun was effected in the Yam Suf episode which led to a second tikkun in the Chet ha Eigel episode:

**To explain:**

1) As mentioned, Noach did not have faith that the Mabul would occur for sure (see Rashi). And maybe, it's precisely because he did not fully believe that the Mabul would occur, did Noach **not** pray to Hashem to save the generation. Therefore as a result of his lack of Faith in what Hashem had told him - that He would destroy the world - did Noach not pray and so the world got destroyed. So, to repair this sin of lack of faith in Hashem's word, Nachson ben Aminadav had to do an action opposite of Noach's, showing his faith. While Noach did not enter the ark until **After** it started raining (destructive water), Nachson, because of his faith entered the Yam Suf (destructive water) **Before** it split. This **inverse indicates a possible tikkun**.

**Thus, this act of faith may have repaired Noach's act of unfaithfulness.**

2) Then, as explained above, a second tikkun is effected - where **Moshe's prayers** to save Bnei Yisrael from the impending destruction due to the sin of Golden calf - act as the **tikkun for Noach's lack of prayer** for his generation, which led to their destruction.

3) And maybe that is one reason Hashem tells Moshe in Shemot 14-15:

*``Why do you cry out to me, speak to Bnei Yisrael and let them journey.'' Rashi comments on this verse, `` this verse teaches that Moshe was standing and praying, (when)Hashem said to Moshe Now is not the time to prolong prayer for Israel is in distress``. So we see that Hashem told Moshe that now is **not the time for long prayers** as Moshe was praying at that time (Mishmeret Hakodesh).*

**We then see that one reading of this could be;** 'why are you praying to me now; now is not the time to make a tikkun through prayer, now is the **time to first make the tikkun for the lack of faith** that Noach displayed when he only entered the ark **after** it started raining'. This lack of faith later led to Noach's lack of prayer for his generation. So *``speak...and let them journey``*. Rashi comments on this verse that Bnei Yisrael's faith will split the sea -so they should just walk.



4) Later, at the Cheit Ha Eigel, will be the time for Moshe to make the **second tikkun by praying** for his people. And support for this is seen in Shemot 39-10 where Hashem **actually encourages Moshe to pray** for the people after the Cheit Ha Eigel when He then says ``*And now desist from me....*`` which Rashi explains means that Hashem informed Moshe of the idea **of praying** to save the people``.

So at the Yam Suf Hashem **tells Moshe to Not Pray but at the Chet Ha Eigel He informs him To pray!**

5) We see that the matching forty days and forty nights could be part of the tikkun; that is Moshe must pray to save the people during this forty day time period in order to repair the death and destruction that was wrought by forty days and nights of rain because of a lack of prayer.

Or alternatively, Moshe received the Torah from Shamayim/Heaven for forty days because since the Torah is likened to water and gives life it can then repair the forty days of destructive rain that came from Shamayim due to Noach's lack of prayer.

6) In addition, Moshe possibly repaired Noach's not listening and going into the ark for the seven day period before the forty days of rain started, by ascending Har Sinai for seven days at G-d's command before the forty day period began.

7) In addition, the opposite way in which the same word "*baka- split*" was used in both episodes as described above, also supports the idea of a tikkun. That is, in the Mabul the "split" led to a flood and the destruction of the world that Noach did not pray for, while in the Yam Suf the "split" of the Yam Suf, which was caused by emunah, led to the salvation of Bnei Yisrael.

8) Support for the above idea that Moshe is doing a tikkun for Noach is that **indeed, Arizal** states in Sharei Hagilgulim (ch.19) that Moshe is a gilgul/reincarnation of Noach! And **oftentimes, the reason for a gilgul is to effect a tikkun.**

## THE PREDICTIVE POWER OF PARALLELS:

**After writing the above I learned that the Arizal actually does teach that Moshe's prayers at the Chet Ha Eigel effected a tikkun for Noach's lack of prayer in the Mabul- exactly the proposed tikkun set forth above!**

Thus, significantly so, it seems that the above described parallel scriptural episodes with their matching words and themes act as a **valid scriptural support** for what the Arizal has taught us (not that he needs it of course). In addition, I noticed that the Torah commentary *Meam Loez*, parsha Noach, Genesis 7:5 makes it clear that Noach sinned in two main ways: displaying a lack of emunah and not praying - just as described above - and got punished for those sins by getting his health damaged aboard the ark. Also Midrash Devarim explains that Moshe rebuked Noach for not praying and sacrificing himself for his generation like he did. Additionally, we can note, that the self-sacrificing request of Moshe to "erase" him from the book if Hashem does not forgive Bnei Yisrael is the opposite of Hashem's "erasing" of the world due to Noach's lack of praying- which again supports the above concept of a tikkun.

**Importantly the above chapter validates to a certain extent the power of Parallels analysis (a sort of gezerah shavah) to derive and support certain claims and teachings of our great Rabbis.**

## MUSSAR – ACT OR PRAY?

We have to realize that in our daily lives some situations call for **Emunah (and action- just walk, don't extend prayers)** and some situations call mostly for **prayer** and we have to determine the appropriate option. In addition, in order to effectively pray we need to have first worked on our emunah. If we have weak emunah ( If we don't believe that Hashem is going to keep his word (send the Mabul or other punishments that He said He would give us for certain sins) then we will not be motivated to pray and do teshuva if we fail in certain areas. For that matter, we may even not be motivated to pray for our basic needs as we will not have the emunah that He will keep his word about being responsive to our prayers.

## SHEDDING LIGHT ON DIFFERENT OPINIONS:

We can use the above matching episodes to possibly help us resolve differences of opinion in one episode by learning out from its matching episode:

### 1) THE 40 DAY COUNT

There are different opinions as to whether the first day Moshe went up to Har Sinai is counted in the forty day count. One opinion is that it does not, and the count of forty days is a count of forty full days which started the night following the day he went up. And due to the miscount of Bnei Yisrael thinking the count had started the day he went up, they then came to think Moshe might be deceased which led to the Cheit Ha Eigel. The second opinion says that the forty day count did commence on the day he went up but since it was cloudy on the 40th day they thought Moshe was delayed and might be deceased.

Interestingly, we might propose that since our two episodes are Parallel episodes and thus interconnected, we can now learn out from the Noach episode to shed light on the above difference of opinion in the Cheit Ha Eigel episode.

And indeed we find that in the Noach episode (as per *Meam Loez*), the first day of the rain is **NOT included** in the identical forty Days and forty nights count. Thus we find **strong support for the first opinion** that the first day was not included in the forty day count of Moshe on Har Sinai!

### 2) ROUACH - WIND OR SPIRIT?

In the Noach episode above we noted that 'Rouach' was used to control the waters in both the Mabul and the Yam Suf episodes. Rashi comments that the 'Rouach' is a spirit of consolation while Ramban sees it as an actual wind.

The fact that the 'Rouach' in the Mabul is considered a wind lends support to the Ramban that the 'Rouach' in the Matching episode - The Yam Suf- was also an actual wind.

### 3) MATAN TORAH- THE ORDER OF EVENTS

There are two opinions in the Talmud (Yoma 4a-b) as to the **order of events surrounding Matan Torah and the cloud descending on Mount Sinai at the end of Parsha Mishpatim.**

One opinion brought down by Rashi in Parsha Mishpatim is, basically, that the cloud descended on the first of Sivan for six days and then on the 7th of Sivan was Matan Torah (giving of Torah) and then started the count of forty days when Moshe was taught the Torah by Hashem on Har Sinai. This is consistent with the opinion of R. Yose in the Talmud (Shabbat 87a), who holds that Matan Torah occurred on the 7th of Sivan.

The other opinion is that Matan Torah occurred on the 6th of Sivan and then on the 7th of Sivan the cloud descended on Har Sinai for six days, and that the six days of the cloud covering Sinai are **included** in the forty day count. This opinion is consistent with the other opinion in the Talmud that holds that Matan Torah occurred on the 6th of Sivan.

By comparing the Matan Torah episode to the parallel Mabul episode we can see a **match that supports the first opinion.** That is, as mentioned in parallel #8 above:

According to the first opinion, “Both Noach and Moshe are commanded by G-d to enter into a set of time periods of the following pattern: **seven day period followed immediately by a forty days and forty nights period**”;

That is Hashem tells Noach to go into the ark because in another seven days it will start raining for forty days and forty nights. While as noted, the forty day count only starts **after** the 7th day (and first day of rain) is over.

While with Moshe, Hashem told him to ascend Har Sinai where he then stood for 6 days only then to ascend higher on the 7th day into the cloud, where, as mentioned above, again, **only after the 7th day**(and Matan Torah is over) does the forty day count of forty days and forty nights start.

The other opinion also matches somewhat but it does not have the distinct seven day period followed by a forty day/night pattern, nor does it have the matching significant 7th day Matan Torah event to parallel the beginning of the rain on the 7th day. In addition it

has a significant 6th day event (Matan Torah) which has no parallel in the Noach episode. Yet it does have the significant event of the beginning of Moshe's being taught the Torah on the 7th.

**Overall, our Parallel episodes support the opinion that Matan Torah occurred on the 7th of Sivan.**

**Please see the chapter 'Matan Torah and the Akeidah Yitzhak' for further discussion of this topic.** We can note here that even though we celebrate Shavuot on the 6th of Sivan, there are commentators who say that we are actually celebrating our preparation for receiving the Torah, which actually happened on the next day.

**Thus far with the help of Hashem!**

## Chapter 4

# The Mabul and Sodom

**Q** Is there any evidence in the Torah connecting the episode of the destruction of Sodom to the episode of the Mabul?

**A** Yes there is, as seen from the following numerous similarities:

1) In both episodes, people did **not believe** the warnings from Noach/Lot that destruction was going to occur:

- a) The population did **not believe** Noach that the world was going to be destroyed.
- b) Lot's two future son in laws did **not believe** him that Sodom was going to be destroyed as per the verse: "*But he seemed like a jester in the eyes of his sons in law.*" (Genesis 19-14).

2) In both episodes, destruction did occur and only one family survived:

- a) Only Noach and his family survived as per: "*Only Noach survived, and those with him in the ark.*" (Genesis 7-23)
- b) Only Lot and his two daughters survived from all the destroyed cities, as per the verse: "*Our father is old and there is no man in the land to have relations with us ...*". (Genesis 19-32). Not only was Lot's family the only survivors of the destroyed cities but Rashi also explains that Lot's daughters thought that the world's population was destroyed.

3) Next, after the destruction in both episodes, wine (*yayin*) is the element that leads to drunkenness and sexual depravity:

a) Noach got drunk, and then, as explained by Chazal, his son castrated him so that he wouldn't be able to have more children. There is also the opinion that he committed an immoral sexual act on Noach as well. In addition, the Midrash explains that the wine caused Noach's desires to increase, leading him to have a premature release of seed when he had relations with wife.

The above is per the verses: "*And Noach....planted a vineyard. He drank of the wine and became **drunk** and he uncovered himself within his tent.*" (Genesis 9-20). And then Ham committed an immoral act on Noach as per: "*And Noach awoke from his wine and realized what his small son had done to him.*" (Genesis 9-24)

b) Lot's daughters got him **drunk** in order to have relations with him in order to bear children. This is the **opposite intent** of the Noach episode as per the verse:

"*Come, let us give our father wine to drink and lay with him that we may give life to offspring...*" ( Genesis 19-32).

4) Similar language of drinking the wine is used:

a) The Noach episode: "*He **drank of the wine** (וַיִּשְׂתֵּי מִיַּיִן) and became drunk...*"(Genesis 9-21).

b) For Lot it reads: "*So they **gave their father wine to drink**(וַתִּשְׁקִין אֶת־אָבִיהוּן) and the older one came..." (Genesis 19-33).*

5) After the illicit act, one sibling who performed the act then **tells** the other sibling/s about it:

a) That is: "*And Ham (the one who did the act), the father of Canaan, saw his father's nakedness and **told his two brothers** outside.*" (Genesis 9-22).

b) Similarly, after the older sister lay with Lot it reads: "*And it was on the next day that the **older one said to the younger**: "behold I lay with my father last night...." (Genesis 19-34).*

6) After the above illicit act the term '**know**' (**yada**) is used to describe whether Noach and Lot '**knew**' what happened:

a) In the Noach episode it says: "*Noach awoke from his wine and **realized** (יָדָה) what his small son had done to him.*" (Genesis 9-24).

b) The Lot episode reads: "*...and the older one came and lay with her father, and he was **not aware** (יָדָה) of her lying down and of her **getting up** (וַיִּקְוֶה)". (Genesis 19-33).*

We can note that there is a nekuda (dot) on the second Vav of 'וַיִּקְוֶה' to indicate that Lot **was aware** of what happened and still: "*he did not take care on the second night from drinking wine*" (Rashi) - (which led to him having relations with the second daughter). Interestingly, there was a matching 'knowing' in both episodes.

7) Both episodes describe the sons and daughters involved in terms of **relative age or status**:

a) In the Noach episode it says: "*Noach awoke from his wine and realized (vayeda) what his **small son** had done to him.*" (Genesis 9-24).

b) While in the Lot episode it reads: "*...and the **older one** came and lay with her father...*", and then it later reads: "*.... and the **younger one** got up and lay with him....*". (Genesis 19-35).

8) It is interesting to note that the Midrash in Genesis Rabbah 51:8 already connects the two episodes (the Mabul and Sodom) explaining that Lot's daughters thought the whole world was destroyed LIKE in the Mabul thus they said: "*And there is NO man in the land*".

And thus we see that in both episodes the timing of the above two illicit acts was the aftermath of a destruction that was perceived to have destroyed the whole world.

As such, it seems possible that the motivation of both Lot's daughters and Ham to perform the illicit acts was the perception that they were the **world's last survivors**. This is clearly the motivation of Lot's daughters, and it seems likely to have played a role in Ham's actions.



## POTENTIAL MEANING OF THE PARALLELS:

Besides what was discussed above we may ask what the deeper meaning of these parallels is?

This is just a thought - but maybe there is some sort of tikkun (reparation) occurring here that is indicated from the opposite events of parallel #3 above.

That is, Ham castrated Noach so that he wouldn't have more children, while Lot's daughters did the **Opposite** - they had illicit relations with him in order that their dad produce children. Therefore, is it possible that Lot was a gilgul of Noach? That is, it seems it might have been partly Noach's fault through his own actions in getting drunk that led the way to the illicit act being performed on him that led to a potential 4th child (and all his descendants) not coming into being. Thus, maybe Lot had to come and effect the tikkun by having the opposite occur- where he is tricked into getting drunk- and for the **opposite reason** - in order to produce the potential offspring that Noach was supposed to father. And thus the illicit act is repaired by now being used for the opposite purpose - fathering children. Additionally, Noach's loss of potential offspring due to his premature release of seed caused by drunkenness could have been repaired through Lots drinking of wine and the subsequent birth of his children through his daughters.

**Hashem should enlighten us.**

## Chapter 5

### *Cain and Korach - A Tikkun*

**Q** Is there any evidence in the Torah connecting the episode of Cain killing Hevel to the episode of Korach's rebellion?

**A** Yes there is as seen by the numerous parallels described below:

1) Both episodes start off with someone who is **jealous concerning offerings (korbanot)**:

a) Cain was **jealous** that Hashem turned to Hevel's korban and not to his as per: "*but to Cain and his offering He did not turn. Cain was fired deeply with indignation...*". (Genesis 4-5).

b) Similarly, Korach was **jealous** of Aaron and the kohanim, partly because only they and not him could bring korbanot. This is as per the verse: "*Korach... separated himself ...*" (Bamidbar 16-1), where Rashi comments that Korach was raising objections about the priesthood.

2) Both episodes ensue in an **argument over rights to offer korbanot**:

a) Cain **argued** with Hevel that he wanted the place of the altar where they had offered their **korbanot** and which would be the future location of the Beit hamikdash (Genesis Midrash Rabbah 22). In addition, Rashi comments on the verse: "*Cain spoke with his brother Hevel*" (Bamidbar 4-8), that Cain argued with his brother.

b) While Korach created an **argument** against Moshe and Aaron which had in part the objective of attaining the right to bring **korbanot** as a Kohen (Gadol) does.

This occurred when Korach told Moshe and Aaron: "*...it is too much for you*". Korach is arguing here that Moshe and not G-d appointed Moshe and Aaron to these positions. (Rashi). Korach's intent is to discredit Moshe's 'appointment' of Aaron so that he can instead become the Kohen Gadol.

### 3) Both episodes then lead to death:

- a) Cain kills Hevel as per: "...Cain rose up against his brother Hevel and killed him" (Genesis 4-8),
- b) Similarly, Korach and his followers 'die' as per: "The earth opened its mouth and swallowed them....". (Bamidbar 16-32).

### 4) In both episodes the **Ground Opened its Mouth** and Swallowed the persons or blood of persons that had died in this argument:

- a) The Cain episode reads: "Therefore you are cursed more than the **ground which opened its mouth (הָאֲדָמָה אֲשֶׁר פָּצְתָה אֶת-פִּיהָ)** to receive your brothers bloods from your hand. " (Genesis 4:11),
- b) The Korach episode reads: "But if Hashem will create a creation and the **ground will open its mouth (וּתְפַתַּח הָאָרֶץ אֶת-פִּיהָ)** and swallow them and all that is theirs...." (Bamidbar 16:30).

### 5) Both episodes share very similar language displaying Cain's and Moshe's **state of anger** in relation to their offering:

- a) Cain episode: "...but to Cain and his offering (Veel minhato) He did not turn. Cain was **fired deeply (וַיַּחַר לְקַיִן מְאֹד)** with indignation and his countenance fell".
- b) While, after Dathan and Aviran rudely refused to make peace at Moshe's request, Moshe got angry as per: " This **distressed Moshe greatly (וַיַּחַר לְמֹשֶׁה מְאֹד)** and he said to Hashem, 'Do not turn to their offering (El Minhatan) . " (16:15).

6) From the above quoted verse we also see the similar language of **Not Turning to someone's offering:**

- a) The Cain episode: "*but to Cain and his offering (וְאֵל-מִנְחָתוֹ) He did not turn*",
- b) Similarly, the Moshe episode reads that Moshe: "... said to Hashem '**Do not turn to their offering (אֶל-מִנְחָתָם)**' " (Bamidbar 16:15).

7) In both episodes the ground also **swallowed up associated family:**

- a) The Midrash Tanchuma explains that just as Cain killed four lines of Hevel that would have descended from him, the **earth will therefore open its mouth and swallow up four of Cain's descendants** (Enoch , Irad, Muchuyael, Methushael). Consistent with the above Midrash is the verse in the Cain episode: "*The sounds of your brother's bloods they cry out to me from the ground*" (Genesis 4-10). Rashi explains the use of the plural "bloods" as meaning that both Hevel's blood and the blood of his future potential offspring are crying out to Hashem from the ground.

- b) Associated family is also swallowed up in the Korach episode as per: "*and the earth opened its mouth and swallowed them and their households....*" (Bamidbar 16-32).

8) Both episodes are connected to the **twilight time of Erev Shabbat:**

- a) That is, some say that **Cain Killed Hevel at twilight** (see Meam loez 4:5).
- b) While the mouth of the earth that swallowed Korach was made at **twilight**.

9) Both episodes have the swallowed up person/s **crying out from the ground** with the same word '**Kol**' (sound) used:

- a) The Cain episode states: "*The sounds ( קול ) of your brother's bloods they cry out to me from the ground*" (Genesis 4-10).
- b) While Korach and his followers **also cried out to Hashem from the ground** when they were swallowed up as per: "*All Israel that was around them fled at their לקלם (sound) for they said 'lest the earth swallow us' "*. (Bamidbar 16-34).

In addition, the Talmud in Bava Batra chapter 5 explains that Rabbah Bar Bar Chana placed his ear on the place that Korach and his followers got swallowed up and heard them say: "*The truth is with Moshe, his Torah is true and we are the liars*".

10) In both episodes the crying out from the ground is **linked to the future**:

- a) That is, Hevel's **future** descendants cry out from the ground as seen above.
- b) While Korach and his followers cry out from the ground even in the **future**.

## **THE MEANING OF THE ABOVE PARALLELS:**

**Let us investigate the deeper meaning of these matches and connections as so many close matches can not be by accident.**

### **1) Let's first look at Genesis 4-11:**

*"Therefore you are cursed more than the ground which opened its mouth to receive your brother's bloods from your hand"*. Rashi explains that the **ground sinned** by opening its mouth to receive the bloods. Meam loez explains that no trace of blood was left since the earth wanted to hide it completely so it would not be discovered (hiding the murder from Hashem). The above 'sin' of the ground indicates the possibility of a rectification - that is - it's possible that the ground that had sinned by opening its mouth and covering up Hevel's blood so completely, repaired its sin by now opening its mouth for a good reason - under Hashem's command to swallow up Korach and his followers.

**2) We can also analyze Rashi's comment on the verse: "Cain left the presence of Hashem and settled in the land..." (Genesis 4-16).**

Rashi explains (Midrash Rabbah 22-13) that Cain left as if he was fooling G-d: "*Like one who steals the Supreme knowledge*". And Meam loez indicates that Cain's **sin was not fully atoned for** ("*as if leaving his sin behind*"). The above unatoned sin indicates that

the later parallel episode can possibly be serving as a rectification for it. So possibly, what we see above is a tikkun in process. That is, Cain's sin was not fully atoned for with the banishment that Hashem punished him with, thus, a similar parallel situation had to be set up that matched the original Cain episode including Cain's Jealousy over the kehuna. Thus a new Korach episode was created with matching elements including where Korach would also be jealous over the kehuna. And a tikuun occurred where the **opposite** occurred. That is, where the guilty jealous one (Korach) gets swallowed up, which is the opposite of Hevel - the innocent one who gets swallowed up because of the Jealousy of Cain.

**3) And could Korach be a gilgul (reincarnation) of Cain so that his being in the pit this time and calling out "the truth is with Moshe..., rectifies the sin of his murder of Hevel?** That is, the rectifying announcement-teshuva from the pit that:

He (Korach - Cain's gilgul) was wrong and that Moshe (and Hevel his gilgul) were correct. That is, he is announcing that Both Hevel and Moshe and Aaron were right (by being the chosen ones by Hashem - choosing their korban and their position of authority) and that he Cain and Korach both were wrong by being jealous and causing arguments and murder. And could it be that Aaron was a gilgul of Hevel (or maybe Moshe was just being a gilgul of Hevel (as we know to be true) and acting for his brother? And the long term crying out by Korach from the ground could be acting as a continuous long term tikkun to repair the long term damage caused by destroying the future descendants of Hevel.

## PARALLELS PREDICTIVE POWER - *"Everything is in the Torah"*

### After having written the above I learned that:

The Arizal actually wrote on the connection of the two above episodes and actually states as far as I understand that: Korach received all the bad of Hevel's soul as well as that of Cain's soul (by an association of souls that is usually temporary (hibbur) ; while Moshe received the good of Hevel's soul. I believe he uses the matching "the ground that opened its mouth" as a parallel in his teaching. And it seems that the Arizal is saying, as basically derived above, that a tikkun took place whereby Moshe (the gilgul of Hevel) was instrumental in punishing Korach ( the gilgul, or hibbur of Cain) Midda keneged midda (punishment matching the crime) by having him be swallowed up by the ground for having been unjustly murdered by Cain (when he was Hevel) and having been swallowed up by the ground. Amazingly, we see again the predictive powers of parallels, and significantly, the above parallels analysis with its matching words and themes acts as a primary scriptural source that supports the holy Arizal's teaching on this subject. I hope he will be pleased by this support - not that he needs it - as all his words stem from the highest sources of kedusha.

### A REMEZ (ALLUSION IN THE TEXT):

It is interesting to note an allusion to the korach episode hidden in the words of the Cain episode.

Because after the verse: "*but to Cain and his offering he did not turn*" comes the verse in Genesis 4-6 which reads:

*"Hashem said to Cain: 'Why are you annoyed and why has your countenance fallen? Surely, if you improve yourself you will be forgiven. But if you do not improve yourself, sins rests at the **petach (opening)**. Its desire is towards you, yet you can conquer it".*

Rashi comments on the words: "*sin rests at the door*", that: '*At the entrance to your grave your sin will be kept*'.

That is, punishment will await you in the **future** world if you do not repent.

**Do you see the remez (allusion) here to the korach episode?**

In the Korach episode it says: "*The earth opened (**vatiftach**) its mouth...*" (Bamidbar 16-32). The root of this word is '**petach**' (opening). The same word of '*patach*' (open) is used in the warning to Cain above and the later punishment of Korach. It seems Hashem is telling Cain: " if you improve yourself you will be forgiven but if you do not improve yourself (repent) sin rests at the 'petach' (opening) - that is at the entrance to your grave. That is, the sin of Cain will rest (wait) at the mouth of the ground that will open (*Patach*) **at the episode of Korach** where he will then get swallowed up in his future reincarnation) as Korach ! And indeed, this matches **Rashi 's comment as per: 'At the entrance (petach) to your grave your sin will be kept'**.

## **SHEDDING LIGHT ON DIFFERENT OPINIONS:**

### **1) WHEN DID CAIN KILL HEVEL?**

**As mentioned above there is an opinion that Cain Killed Hevel at twilight of Shabbat (see Meam Loez 4:15). Do our parallel episodes shed light on this opinion?**

Indeed it does, as we know that the mouth of the earth that swallowed Korach in our parallel episode was made at twilight of the first Shabbat . And if Cain killed Hevel at twilight (according to the above opinion) that means that most likely the mouth of the ground in the Cain episode would also have been "made" or 'used' - at twilight right after the murder to swallow the blood. This would lead to a match where both mouths of the ground would have been made or used at twilight of Shabbat.

**We thus have support for the opinion that Cain killed Hevel at the twilight of Shabbat.**



We can then postulate that perhaps the mouth of the ground that swallowed Hevel was the **SAME mouth of the ground** that ALSO swallowed Korach (which was also created at twilight). That is, perhaps, one mouth of the ground was created at twilight of the first Shabbat - then it was first used on a later twilight of Shabbat to swallow Hevel's blood, and then it was again later used at the Korach episode. That is, it seems unlikely that there were two different mouths of the ground that were made (or opened) at twilight of Shabbat. Support for this comes from Meam Loez that says that the pit that swallowed Korach **traveled to them**- thus supporting the possibility that the pit that swallowed Hevel moved to swallow Korach.

In addition: the fact that a tikkun is taking place (Arizal) combined with the possibility that (as mentioned above) the ground that sinned in the Hevel episode by opening its mouth repaired its sin by now opening its mouth for a good reason - supports the idea that it is the same mouth of the ground. That is, the tikkun (reparation) for the sinful way that the mouth of the ground acted in the Cain episode is best effected in the korach episode if done by the **SAME mouth** of the ground that sinned in the Cain episode.

## 2) THE BLOODS OF YOUR BROTHER CRY OUT TO ME

**There is a difference of opinion that we can shed some light on with our parallel episodes. In Sanhedrin 37a,b we find two opinions as to how to interpret the phrase found in the Cain episode that reads: "*bloods of your brother cry out to me*".**

The first opinion is found in the Mishna (37a) which explains the above verse to mean: "*his (Hevel's) blood and the blood of his descendants*" are crying out. Thus the plural "bloods" is explained as referring to Hevel and his **descendants**.

The second opinion found in the same Mishna explains the phrase and the plural format of "bloods" to mean instead that Cain inflicted **multiple wounds** on Hevel in his attempts to kill him. Even though we stick by the principle that (this and this opinion are the words of G-d) we find support for the first opinion by noting parallels #7 and # 10 described above which are:

**#7) In both episodes the ground also swallowed up the associated family.**

**#10) In both episodes we see that the crying out from the ground is linked to the future.**

Thus, we can learn out from the Korach episode to deduce that since the associated family of Korach was swallowed up by the pit in the Korach episode then the most consistent interpretation of the word 'bloods' in the parallel Hevel episode would be the first one which also indicates that Hevel's associated family was swallowed up.

**3) DID KORACH GET SWALLOWED BY THE PIT?**

**We see in the Talmud in Sanhedrin 110a, a difference of opinion on this issue.**

Rabbi Yochanan says that Korach was not swallowed up by the pit (he seems to hold that the later plague killed him), while the Baraita says that Korach was both swallowed up and burned. The idea that he was swallowed up seems clear from Bamidbar 26-10 which reads: "...swallowed them and Korach...", which R. Yochanan understands differently.

**Do our parallel episodes shed light on this difference of opinion?**

The fact that Hevel's blood got swallowed up and that there is a tikkun in process - as per the Arizal - leads one to support the opinion that Korach also got swallowed up.

**4) DID KORACH'S SONS GET SWALLOWED UP?**

Ramban says no, that the sons of Korach were big and righteous and were not swallowed up. The passuk "*and the people who were with Korach*", means that Korach's slaves, Egyptians, servants, etc. who were with korach got swallowed up - not his kids. Meanwhile, Rabbeinu Bachai says that the above verse refers to korach's sons - that they got swallowed up but stayed alive. This is consistent with what it says in the Torah: "*sons of Korach did not die*". In addition, the Talmud in tractate Sanhedrin (page 110a), states R.Yehuda Hanassi comment on the verse: "*and the sons of Korach did not die*" that the sons were swallowed up but "*a place was set up high for them in*

*Gehinnom and they sat on it and recited songs".* Rashi explains that the sons did teshuva and so when the earth opened they landed on an elevated platform.

So, do our parallel episodes shed light on this difference of opinion?

**Seems so.** The fact that **both** Hevel's blood and the blood of his future descendants was **swallowed up** matches and thus supports the opinion that **both** Korach AND his sons were also **swallowed up** (but stayed alive).

**Thus far with the help of Hashem.**

## Chapter 6

### Avraham and Rivkah - Say Little But Do A lot

**Q** Is there any evidence in the Torah connecting the episode of Avraham greeting the angels with the episode of Eliezer's encounter with Rivkah?

**A** Yes there is as seen by the connections below:

1) Both episodes involve the **SEARCH** for a particular type of person:

- a) Avraham is **searching** for guests to welcome.
- b) Eliezer is **searching** for the future wife of Yitzhak in Abraham's home town.

2) Both episodes describe the **time and the position** of Abraham and Eliezer where the encounter with the SEARCHED guests/ future wife Rivkah, will occur:

- a) The Abraham episode reads: " *Hashem appeared to him in the **plains of Mamre** while he was sitting at the entrance of the tent in the **heat of the day**." (Genesis 18-1).*
- b) The Eliezer episode describes his position and time as follows: " *He made the camels kneel **outside the city** at a well of water, at **evening time**...." (Genesis 24-11).*

3) Analysis of the above parallel shows that both Abraham and Eliezer chose to **position themselves in a place** where they **can more likely encounter** those searched individuals:

- a) That is, Avraham: "....*was sitting at the entrance of the tent*...". Rashi explains that he positioned himself there in order " *to see if there were passersby*...." ,
- b) While Eliezer similarly strategically positioned himself: "....*outside the city at a well of water, at evening time, at the time when the women who draw come out*." ( Genesis 24-11) . Here he can maximize the opportunity to meet the future spouse of Yitzhak.

4) In addition, the above parallel shows that both Avraham and Eliezer positioned themselves at a **strategic time** when they can **more likely encounter the searched persons**:

a) That is, Avraham was seated during the **day time** when there are to be found travelers. This is as per the verse that Avraham: "*was sitting at the entrance of the tent in the **heat of the day.***" (Genesis 18-1).

b) While, similarly for Eliezer, the Torah describes his intent of positioning himself at a particular time at the well as the: "**time** when the women who draw come out..." (Genesis 24-11).

5) Both episodes describe the **seating or reclining status** of parties as they wait:

a) Avraham: "...was **sitting** at the entrance of the tent".

b) While for Eliezer the verse reads: "*He made the camels **kneel**, outside the city at a well of water, at evening time....*".

6) Both Avraham and Eliezer were in **prophetic communication** with Hashem when the searched for individuals **suddenly appeared**:

a) Chazal (sages) explain that Hashem was 'visiting' (prophecy) Avraham because he was in pain on the third day after his circumcision. This is as per: "*Hashem **appeared to him** in the plains of Mamre....*". And **suddenly**, during Hashem's visit, potential guests appeared, as per the verse: "*He (Avraham) lifted up his eyes and saw: And behold! three men were standing before him*" (Genesis 18-2).

b) While Eliezer was also in **communication with Hashem** as he prayed to guide him to the future spouse of Yitzhak as per the verses beginning with Eliezer's prayer: "*Hashem G-d of my master Avraham, may you so arrange it...*" (Genesis 24-12), Then, as in the Avraham episode, **suddenly**, while still in contact with Hashem, the searched for individual appears. This is indicated by the verse: "*And it was when he had not yet finished speaking (to Hashem) that **suddenly** Rivkah....was coming out with her jug upon her shoulder.*" (Genesis 24-15).

7) Next, Both Avraham and Eliezer **RUN** to the searched for person once they had appeared (with similar language being used):

a) Regarding Avraham it says: " *He saw and he **ran towards them**(וַיָּרֵץ לְקִרְאָתָם)....*" (Genesis 18-2).

b) Similarly, when Eliezer saw Rivka at the spring of water he also ran towards her as per the verse: " *The slave **ran towards her** (וַיָּרֵץ הַעֶבֶד לְקִרְאָתָהּ) and said "let me sip, please, a little water from your jug".*

8) Both Avraham and Eliezer **offer or ask for nourishment** immediately upon reaching the potential guests/ spouse, after having run to them (explained below).

9) Both episodes involve an offer/request for a little bit of nourishment employing the use of the same expression "**a bit of water**" (מַעֲט-מַיִם):

a) Avraham said to the angels: "...let there be brought, please a **bit of water** (מַעֲט-מַיִם) and wash your feet and recline beneath the tree. I will fetch a morsel of bread that you may nourish your heart...".

b) Eliezer asked Rivka, "...let me sip , please, a **bit of water** (מַעֲט-מַיִם) from your jug." (Genesis 24-7) .

10) In both episodes there is a **positive response** to the offer/ request for nourishment:

a) The guests tell Avraham: "So shall you do....".

b) Similarly Rivkah tells Eliezer: "drink my lord....".

11) In both episodes only a little is offered/asked **BUT A LOT was given**:

a) Avraham brought out more than the little bit of water and the ‘*morsel of bread*’ he offered as per: “*He took cream and milk and the calf which he had prepared and placed these before them...*” (Genesis 18-8). He also gave them water to wash their feet.

b) Similarly, even though Rivka was only asked for a “*bit of water*”, she also gave much more. That is, she watered all of Eliezer's camels as per: “*...and she drew (water) for all his camels.*” (Genesis 24-20). That was a big job, as camels drink a lot.

12) Next, both Avraham and Rivkah perform their acts of hospitality in a **rushed** manner - with their rushed acts described using the same words ‘**מָהַר** – hurried’ and ‘**רָץ** –run’:

a) When Avraham saw the potential guests he: “....**RAN** towards them...”

And then to take care of his guests:

“...Avraham **RUSHED (וַיִּמְהַר)** to the tent to Sarah and said “**HURRY/ מָהַר**. Three seahs of unsifted flour, sifted flour! Knead and make cakes. Then Avraham **RAN (רָץ)** to the cattle, took a calf, tender and good and gave it to the youth who **HURRIED (וַיִּמְהַר)** to prepare it”.

b) While the Rivkah episode similarly starts off with running as per: “*The servant (Eliezer) **RAN (וַיִּרְץ)** towards her....*” (Genesis 24-17). He then asks her, “ ... a little water from your jug.”

Rivkah then responds quickly to his request for hospitality as per:

“*She said, drink my lord and she **HURRIED (וַיִּמְהַר)** and she lowered her jug to her hand and gave to drink. When she finished giving him to drink, she said: ' I will draw even for your camels until they have finished drinking. So she **HURRIED (וַיִּמְהַר)** and she emptied her jug into the trough and kept **RUNNING (וַיִּרְץ)** to the well to draw water and she drew for all his camels*”. After this, Rivka “**RAN** to her mother's house....” , which led to “....Lavan **RAN (וַיִּרְץ)** outside to the man (Eliezer) “.

13) We can note from the above that the words **RUN** and **HURRIED** are used in total five times in the Avraham episode and in total six times in the Rivka episode. If we only count the times that they are used for the purpose of hospitality (offering or asking for nourishment) we see that they are used **five times in both episodes**. That is, if we don't count Lavan's rushing, who Rashi clearly says ran to Eliezer because he: "...set his eyes on the money". Of course we count Rivka's running to her mother's house as it was part of her quick fulfillment of her hospitality - by quickly finding food for Eliezer's camels and a place for him to sleep (Which Eliezer asked for).

14) Both episodes use the same expression of '**standing over**' in relation to servicing or taking care of someone or an animal:

a) Regarding Avraham: "...he **stood over them** ( **עָמַד עֲלֵיהֶם** ) *beneath the tree and they ate.*" Here Avraham **took care** of the men (angels).

b) While, the verse that relates Lavan's encounter with Eliezer reads: "*he came to the man (Eliezer) and behold he was **standing over the camels** ( **עָמַד עַל-הַגְּמְלִים** ) by the spring.*" (Genesis 24-30). Rashi points out the above similarity of meaning and says that it means to **watch them** - the same as for the word '*Alehem*' (in the Avraham episode above) which also means to **serve them**.

15) Next, both Avraham and Rivka's family **escort (SHALACH)** the visitors away from their homes after the visit:

a) That is, Avraham escorted the angels as per: "*And Avraham walked with them to send ( **לְשַׁלְּחֵם** ) them off.*" (Genesis 18-16).

b) While Rivka's family similarly escorted Rivka and the guests as per: "*So they **escorted** ( **וַיְשַׁלְּחוּ** ) their sister, and her nurse, as well as Avraham's slave and his men.*" (Genesis 24-59).



16) Next, the **departure of the guests** is described using the same language:

a) In the Avraham episode it says: " *the men turned from there and went (וַיֵּלְכוּ) to Sodom...*" (Genesis 18-22).

b) Similarly, in the Eliezer episode it says: " ... *Rivka arose with her maidens, they rode upon the camels and went (וַתֵּלְכֶנָּה)*".

**17) Next, the Searched persons (visitors/Rivka) come to a new place. You will note that the episodes share several matching points.**

**Both episodes are written below. Similar words are capitalized:**

a) Avraham episode: "*The angels CAME (וַיָּבֹאוּ) to Sodom in the EVENING (בְּעֶרֶב) and Lot was sitting at the gate of Sodom, and Lot SAW (וַיִּרְא) and stood up to meet them and he BOWED (וַיִּשְׁתַּחוּ) face to the ground.....and they CAME to his house (וַיָּבֹאוּ אֶל-בֵּיתוֹ)*" (Genesis 19...).

b) Rivkah episode: Rivka's arrival to the place where Yitzhak was is described as per: "*Now Yitzhak CAME ( בָּא ) from having gone to Beer lahai Roi, and he dwelt in the region of the south. Yitzhak went out to converse in the fields towards EVENING (עֶרֶב) and he raised his eyes and SAW (וַיִּרְא), and behold camels were COMING (בָּאִים) and Rivka raised her eyes and she SAW Isaac, and she INCLINED while upon the camel. ....Isaac brought her (וַיָּבִאָהּ) to the tent, Sarah his mother, he married Rivka.... "*" (Genesis 24-62....).

**Comparing the above two episodes reveals that:**

18) Both the angels and Rivka are described as arriving at their destination using the word **CAME (בָּא)**.

19) Both Lot and Isaac are described as having **SAW** (וַיִּרְא) the angels/Rivka's caravan arriving:

a) "...and Lot **SAW** (וַיִּרְא).... " .

b) While in the Rivkah episode: " ...he Isaac raised his eyes and **SAW** (וַיִּרְא)..." .

20) Next, both Lot and Rivka **bow/incline** out of respect when they see someone:

a) Avraham episode: "*and he (Lot) **BOWED** face to the ground*" when he saw the angels.

b) While in the Rivkah episode: "*Rivka raised her eyes and she saw Yitzhak and she **INCLINED**....*" (Genesis 24-64). Meam Loez explains that she bowed because she saw what a righteous person he was (due partly to his manner of prayer and the fact that an angel was next to him).

21) Both meetings are described above as happening at **EVENING** (עֶרֶב):

22) Next, both the angels and Rivka are described as having **COME to someone's home at his invitation:**

a) That is, Lot persuades the angels to come to his home and they come as per:

.."and they **came to his house** (וַיָּבֹאוּ אֶל-בֵּיתוֹ)..." (Genesis 19-3),

b) Similarly, " Yitzhak brought her (Rivka) to the tent (הָאֹהֶלָה וַיָּבִיאהָ יִצְחָק ) ...." (Genesis 24-67).

## POTENTIAL MEANING OF THE PARALLELS:

### 1) SAY A LITTLE BUT DO A LOT

One 'morsel' of ethical advice that we can possibly derive from the above parallels is the following : whether we are offering hospitality like Avraham or being asked for hospitality by someone, like in Rivka's case, we should say a little but do a lot. When we offer only a little, our potential guests are more at ease and more likely to accept our offer as they won't think it will be too much of a bother to the host. We then give them more than we offered. While, in Rivka's case, she was sensitive enough to the idea that people who ask for services, food, etc. may actually be embarrassed to ask for all that they really need so they will ask for less. So she keenly and generously gave more than she was asked for.

2) Of course, a simple meaning consistent with Chazal could be that the matching of the episodes corresponds to Eliezer's intention to find a spouse for Isaac that matches Avraham in his generosity.

3) Another deeper meaning- which is just a thought- could possibly be drawn out by observing several things. One is that the Avraham episode was followed by the news (given by the very angels he served) that Yitzhak would be born. Another is that the Rivkah episode was followed by identifying Rivkah as the spouse for Yitzhak. **Looking closer we can note that both the news of Yitzhak's future birth and the event of Yitzhak's future spouse being found is preceded by acts of hospitality and generosity.** It is almost as if the hospitable acts are a sort of cause of them. Is it possible then that the first episode's hospitality (which led to the news of Yitzhak's birth) also incorporated in it the identity of his future spouse, whereby similar hospitable acts had to later be done in the Rivka episode to translate that potential spouse into a found and Real spouse? This is possible as it is somewhat consistent with the teachings of the Sages who say that one's soul mate is destined from before birth. It is also consistent with the teaching that our actions can affect who we end up marrying. Again, Just a thought.

## SHEDDING LIGHT ON DIFFERENCES OF OPINION:

**The above parallels may help us resolve a difference of opinion as to the order of events which transpired when Eliezer ran to Rivka.**

In the Rivka episode it reads: "*She descended to the spring, filled her jug and ascended. The slave (Eliezer) ran towards her ( **וַיֵּרַץ הָעֶבֶד לְקִרְאָתָהּ** ) and said, 'let me sip, please..'*" (Genesis 24-16). One opinion comments on the above verse that Eliezer approached Rivka and requested water **before she left the well**. Abarbanel holds differently (as mentioned in Meam Loez). He says that Rivka filled her jug and was **already on her way home** when Eliezer "*ran towards her*".

Can we learn out from our parallel Avraham episode a potential resolution to the above opinions? Indeed we can. Let's explore the Avraham episode some more. The beginning of the first episode when Avraham sees the angels reads: "*He (Avraham) lifted his eyes and saw and behold three men were standing before him. He saw, and he ran towards them ( **וַיֵּרַץ לְקִרְאָתָם** ) from the entrance of the tent...*". Rashi explains the apparent problem of running towards them when they are supposed to be right in front of Avraham. In the Talmud (Bava Metzia 86b), Rashi comments regarding the angels that: "*They saw him untying his bandages, they moved away from him, immediately he ran towards them*". Thus the angels were first in front of Avraham, then they saw him untying his bandages, then, so as not to bother him, they **then walked away. Seeing this, Avraham ran after them to invite them.**

By noting the similar language of **וַיֵּרַץ הָעֶבֶד לְקִרְאָתָהּ** in the Rivkah episode to **וַיֵּרַץ לְקִרְאָתָם** in the Avraham episode; all the above discussed parallels above; the similar theme and objectives of both Avraham and Eliezer's running after someone they were looking for; the existence of the same apparent question as to why Eliezer would have to run after Rivka when, apparently, he is close to her at the well - we can propose that the same order of events that occurred in the Avraham episode also occurred in the Rivka episode. That is:

- a) Both the Angels and Rivka were standing in front/ close by to Avraham/Eliezer.
- b) Then both the Angels/Rivka walked away.
- c) Then Both Avraham/Eliezer ran towards them/her.

**Thus, we find support here for the opinion of the Abarbanel.**

## Chapter 7

### *Sodom and Yehuda - Killing The Good With The Innocent*

**Q** Is there a connection between the episode where Avraham pleaded to G-d not to destroy Sodom and the episode where Yehudah pleaded with Yoseph to release Benjamin?

**Yes,** there seems to be due to the following similarities between both episodes:

1) Both Avraham and Yehudah hear the **negative news** that people are about to be punished:

- a) Avraham hears that Hashem is going to destroy Sodom and surrounding cities.
- b) Yehudah hears that Yoseph is going to make Benyamin a slave.

2) Next, both Avraham and Yehudah **approach** (שָׁאַף) the One/one that said He/he was going to carry out the punishment:

- a) Avraham approached Hashem as per: "Avraham **approached** (שָׁאַף) (Hashem) and said will you even destroy righteous with wicked..." (Genesis 18-23),
- b) While similarly, "Yehudah **approached** (שָׁאַף) him (Yoseph)" and said to Yoseph 'if you please my lord may your servant speak a word.....and may your anger not flare up...." (Genesis 44-18).

3) Next, after approaching, they both **intercede to save** the person/s that are about to be punished:

- a) Avraham pleads with Hashem not to destroy Sodom.
- b) Yehuda pleads with Yoseph to let Benyamin go free.

4) Both Avraham and Yehudah ask that Hashem/Yoseph NOT get mad in that they are asking them to not punish the persons:

a) That is, Avraham asks Hashem: "**Let not my Lord be annoyed and I will speak but this once** (אֶל-נָא יַחַר לֵאדֹנָי)..." (Genesis 18-32).

b) While, similarly, Yehudah asks Yoseph: "...and may **your anger not flare up at your servant...** (וְאֵל-יַחַר אַפְּךָ בְּעַבְדְּךָ.)" (Genesis 44-18).

5) The same word (חֲלָלָה) (**sacrilege**) is used to express that it would be a desecration to **punish the good with the bad**:

a) Avraham told Hashem: "**It would be sacrilege** (חֲלָלָה) to you to do such a thing, to bring death upon righteous with wicked...." (Genesis 18-25).

b) While Yehudah tells Yoseph: "Here we are, we are ready to be slaves to my lord - both we and the one in whose hand the goblet was found".

Yoseph then responded to Yehudah saying: "... **it would be sacrilege** (חֲלִילָה) for me to do this; the man in whose possession the goblet was found, he shall be my slave, as for you go in peace to your father." (Genesis 44-17).

6) In addition, both episodes are specifically discussing that it would be a **sacrilege that ten innocent people be punished along with the wicked**:

a) Avraham asks G-d not to destroy the cities if there are 50 righteous persons as per: "Perhaps there are 50 righteous persons (יֵשׁ חֲמִשִּׁים)..." (Genesis 18-21).

Afterwards Avraham says to G-d: "**It would be sacrilege** (חֲלָלָה)..." (Genesis 18-25).

Rashi explains that this means **ten righteous persons** for each one of the five cities that Hashem was planning to destroy. So Avraham was in effect saying that it would be a **sacrilege to kill ten innocent persons** with the wicked.

b) While similarly, It is clear that Yoseph is saying that it would be a **sacrilege to make all ten innocent brothers** slaves along with 'guilty' Benjamin. This is clear from the following statement of Yoseph to Yehudah that:

“It would be **sacrilegious** for me to do this. The man in whose possession the goblet was found, only he shall be my slave and as for you (**THE TEN INNOCENT BROTHERS**) go up in peace to your father” (Genesis 44-17).

**The Hebrew translation of this verse is below:**

וַיֹּאמֶר-חֲלִילָה לִּי, מַעֲשׂוֹת זֹאת; הָאִישׁ אֲשֶׁר נִמְצָא הַגְּבִיעַ בְּיָדוֹ, הוּא יְהִי-לִי עֶבֶד,  
וְאַתֶּם, עֲלוּ לְשָׁלוֹם אֶל-אֲבִיכֶם. {ס}

### POTENTIAL MEANING OF THE PARALLELS:

1) Could it be possible that Yoseph had learned from Avraham that it is a sacrilege to punish the innocent with the guilty?

2) Thanks to Rabbi Daniel Cohen, Kabbalist, who proposed to me the following deeper meaning of the above parallels based upon Kabbalah and I believe the Zohar:

The ‘*Vayigash*’ (approach) of Avraham to Hashem represents **tefillah/prayer**. Rashi himself says this in his explanation of the word “vayigash”. He explains that prayer was one of the things that Avraham undertook to do when he approached Hashem.

Similarly, the ‘*Vayigash*’ (approach) of Yehudah to Yoseph also refers to **tefilla**. According to kabbalah it represents a ‘yichud’ (unification) of Malchut (represented by Yehudah) and Yesod (represented by Yoseph). This unification is a classic one that is effected during prayer- effecting a unification between ‘*Haka dosh Baruch hoo*’ (G-d’s transcendent state) with His *Shechina* (malchut) which represents G-d’s immanent presence. This unification brings blessings into the world.

In addition, the ‘*chalila*’ (sacrilege) would occur in our two episodes because the *Shechina* (divine presence) resides on ten righteous persons, so killing them or enslaving them would cause the *Shechina* to depart - that is, to stop residing below.

This departure of the *Shechina* is the ‘*Chalila*’ (desecration). And this is what our two episodes are dealing with - ten righteous persons.

## MUSSAR/ETHICS

The above teaching shows the importance of making big efforts and pleading if necessary to save others. It also teaches us to be careful not to punish innocent people in our pursuit of effecting justice on the guilty. It also shows us the importance and power of praying, especially in a minyan of at least ten men.



## CHAPTER 8

**Akeidah Yitzhak and Hagar**

## a Possible Rectification

**Q** Are there connections between the episode of Avraham sending away Hagar and Ishmael and the episode of the Akeidah Yitzhak?

**Y**es there is as seen from the following numerous similarities between both episodes:

1) In both episodes Avraham is **commanded to do something to one of his sons that can lead to their deaths:**

a) Avraham is commanded to send away Hagar and Ishmael into the desert - which can (and almost did lead) to Ishmael's death. This is as per the verse: "...*Whatever Sarah tells you heed her voice....*" ( *שְׁמַע בְּקוֹלָהּ, תֹּאמַר אֵלֶיךָ שָׂרָה* ) (Genesis 21-12).

b) In the Akeidah Yitzhak episode, Avraham is commanded to bring up his son as a korban: "...*bring him up there as an offering...*" ( *וְהֵעֵלֵהוּ שָׁם, לְעֹלָה* ) ( Genesis 22-2) .

2) In both episodes Avraham "**awoke early in the morning**" to do what G-d commanded him above:

a) In the Hagar episode it states: " So Avraham **awoke early in the morning** ( *וַיִּשְׁכַּם* *וַיִּבְקֶר אֲבָרָהֶם*...." ) (Genesis 21-14).

b) The Akeidah episode similarly states: " So Avraham **awoke early in the morning** ( *וַיִּשְׁכַּם אֲבָרָהֶם* *בִּבְקֶר* )...." .

3) Both episodes describe Avraham's **early morning preparations** for the journey and the subsequent departure:

- a) The Hagar episode reads: "So Avraham awoke early in the morning took bread and a skin of water and gave them to Hagar.... she (Hagar) departed....".
- b) The Akeidah episode: " So Avraham awoke early in the morning and he saddled his donkey; he took his two young men with him and Isaac and went to the place...." .

4) In Both episodes **Avraham places (שם) something on someone** who will then carry it on the above journey:

- a) The Hagar episode reads: "He (Avraham) **placed them (שם)** (bread and water) **on her (Hagar) shoulder ( על-שכמה )** ." Hagar then goes on her journey.
- b) The Akeidah episode states that: " And Avraham took the wood for the offering and **placed it on Yitzhak ( על-יִצְחָק )**, his son" (Genesis 22-6). They both then continue on their journey to Mount Moriah.

5) Next, when both sons are at the point of death an **Angel calls out from Heaven** to Avraham/Hagar using almost identical language:

- a) The Hagar episode: "... and an **angel of G-d called to Hagar from heaven ויקרא** **מלאך אֱלֹהִים אֶל-הַגֵּר מִן-הַשָּׁמַיִם** and said to her ...
- b) In the Akedah episode, just as when Isaac was about to be sacrificed, " ... an **angel of Hashem called to him from heaven ויקרא אליו מלאך יְהוָה מִן-הַשָּׁמַיִם** and said.... .

6) Next, the angel tells Hagar/Avraham what action **to do or not do** in connection to his/her son that involves her/his **hand** and which Saves the son:

a) That is, in the Hagar episode, the angel tells Hagar (whose son is about to die) to:

*"Arise, lift up the youth and grasp **your hand** ( **אָרַף** ) upon him...."* (Genesis 21-18).

b) While in the Akeidah episode, the angel tells Avraham: *"Do **not stretch out your hand** ( **אָרַף** ) against the lad...."*, which saves Isaac.

7) Both episodes involve **angels arguing with G-d** concerning the issue of saving Ishmael/ Isaac:

a) The Midrash describes how the angels cried out to G-d **not to save** Ishmael as his descendants will be bad to the Jews.

b) While in the Akeidah episode, the opposite was the case - the angels begged Hashem **to save** Yitzhak.

8) Next, in both episodes, Hagar/Avraham **see something** that they were **not aware** was there - and **then went** ( **וַיֵּלֶךְ** ) to go get it:

a) The Hagar episode: *"Then G-d opened her (Hagar) eyes and **she saw a well of water**, she **went** ( **וַיֵּלֶךְ** ) and filled the skin with water and gave the youth to drink".*

b) In the Akedah, Avraham sees the ram that will replace Isaac as a korban, as per the verse: *" and Avraham raised his eyes and **saw- behold a ram**, afterwards caught in the thicket by his horns; so Avraham **went** ( **וַיֵּלֶךְ** ) and took the ram and offered it up as an offering..."* (Genesis 22-13).

9) The above item that they saw and retrieved was instrumental or related to saving the life of their sons:

- a) That is, Hagar gave the water to Ishmael to drink thus **saving him**.
- b) While Avraham offered the ram instead of Yitzhak as the korban.

10) Both Ishmael and Yitzhak are **blessed by the angel** (on behalf of G-d):

- a) For Ishmael it reads: "*great nation* (לְגוֹי גָדוֹל)".
- b) While for Yitzhak: "*Like the stars* (וְהָרְבָה אֲרָבָה אֶת-זֶרְעֶךָ כְּכֹכְבֵי הַשָּׁמַיִם....")

11) Next, the Torah describes where they both live:

- a) For Ishmael it says: `He **lived** in the desert of Paran (וַיֵּשֶׁב בְּמִדְבַּר פָּאֲרָן),`
- b) After the Akedah it reads: `` And Avraham **dwelled** at Beer Sheva(וַיֵּשֶׁב אַבְרָהָם, בְּבֵאֵר שֵׁבַע ``).

12) Next, both episodes describe Hagar and Avraham **TAKING wives** for their sons noting **from where** the wives were taken from:

- a) The last verse of the Hagar episode reads: `` and his mother **took a wife** for him (Ishmael) from **Egypt**`` ( Genesis 21-21).
- b) Right after Avraham buried Sarah, he orders Eliezer to get a wife for Isaac. Avraham tells Eliezer: `` *rather to **my land and to my kindred** shall you go and **take a wife** for my son for Yitzhak*``(Genesis 24-4).

It is noteworthy that the Midrash explains that Hagar was from Egypt. That means both Hagar and Avraham took wives from their homelands.

13) Interestingly, both the **well** in the Hagar episode and the **ram** in the Akedah episode are described as having been **created at twilight of the first Shabbat** after creation. (See Meam Loez and Pirkei Avot 5:9).

14) Both of these episodes are actually read on **Rosh Hashana** - one on the first day and the other on the second day.

### **POTENTIAL MEANINGS OF THE PARALLELS:**

It seems apparent from the above parallels that both episodes are interconnected. **But what is the deeper meaning of their connectedness (as there must be a meaning)?**

#### **1) A Tikkun**

The potential meaning of the connection between these two episodes could be arrived at by observing that Sarah's death occurs right after the Akeidah to which it is causally connected to. As explained by Chazal in the Midrash, Sarah passed away when the 'evil angel' told her that Avraham was going to offer her son as a korban at the Akedah. The subsequent **SHOCK** that he was actually alive shocked her to death. The question begs- why did Hashem choose that manner of death for Sarah? We know that everything Hashem does is calculated very finely, including the manner in which one passes away.

By matching up our above two parallel episodes and placing Sarah's death (and manner of death) on the side of the Akeidah Yitzhak where it belongs we can then observe that a similar scenario played out in the Hagar episode. That is, we can note that in both episodes **a woman (Hagar/Sarah) suffered over the idea that their son (Ishmael/ Yitzhak) was going to die**. That is, Hagar suffered as she waited for her son to die of thirst in the desert, while Sarah suffered at the thought that Yitzhak was going to die as a korban.

**From this parallel, we might deduce a deeper meaning on how they are connected:**

Even though Sarah was righteous and justified in sending away Hagar and Ishmael, it's possible that she was not sensitive enough to the pain this would potentially cause to Hagar in the event she would see her son die of thirst. So maybe, in return, Sarah had to **suffer the same anguish thinking her own son was about to die** at the Akedah.

Some support for this idea can come from the Ramban who says that Sarah's **oppression** of Hagar in an earlier episode - which caused Hagar to run away from her - is the cause for the Ishmaelites' oppression of the Jewish people. So maybe we can also use that same point in the latter episode discussed above where Sarah sent away Hagar and Ishmael, and again, caused her pain. Of course this Ramban is not a strong support, as the episode mentioned above where she sent them away is different from the earlier one discussed by him. That is, Sarah may have been strongly justified in sending them away in this later episode. This is supported by Rashi who holds that Ishmael was committing Immorality, murder and idol worship. On the other hand - according to the opinion of the Zohar (I believe), that holds that Ishmael was **not** doing those sins while in his father's house, and that Sarah sent them away because Ishmael was saying he was going to inherit Avraham and not Yitzhak, we see that the sin of Ishmael was less severe. So maybe it's possible that Sarah was judged strictly for the pain endured by Hagar.

It should be noted that *Yalkut Me'am Loez* brings down two alternative reasons as to why Sarah passed away in the above described manner. One was that she had laughed at the news from the angels that she would have a child, then denied she laughed. As a result of this she had the same happen to her - she heard news that Yitzhak was dead, then that news was denied and she was told instead that he was alive. The second idea found in *Midrash Vayikra* was that she was punished for telling Avraham (in the episode when Hagar got pregnant and disrespected Sarah,) that "*G-d judge between me and you*". Since G-d first punishes the person who asks Him to judge someone she passed away before her time. Note that **both reasons have to do with news/information about a future child (Hagar, Isaac).**

## 2) Rosh Hashanah

We can note that the above matches and parallels can provide textual support to Chazal's decision to read both of these episodes on **Rosh Hashanah**. This is beyond the similarities that they already share in that they are both relevant to Rosh Hashana. One reason brought down as to why the Hagar episode is read is that the concept of Ishmael's teshuva is important to be remembered. And of course the merit of the Akeidah and the shofar from the ram are some reasons we read the Akedah.

In addition, as far as I understood of what was discussed with Rabbi Cohen the kabbalist: **both tests** (Hagar, and the Akeidah Yitzhak) are related to Rosh Hashana in the sense that in both episodes Avraham had to forget everything he thought was true (not to murder, importance of kindness) and **instead** follow the command to "kill"/risk his sons. Entering such a state of **nullification is ideal for Rosh Hashana. This can be a deeper meaning of the connection of these two episodes - tests of Avraham to nullify his belief system to G-d's commands.**

3) By looking carefully at the above matches we can discover another potential explanation. We can see, as described above, that Ishmael went through similar events as did Isaac. In addition Hagar and Avraham went through similar events as the parents of the child (Ishmael/Yitzhak) that was about to die. Could it be that somehow Avraham had to suffer the pain of offering up his child as a korban because he sent away Hagar who then suffered as she watched her son dying? Maybe, after all, the meaning is that Avraham had to go through a reparation and not Sarah. Alternatively it may have been a reparation for both of them. But one may argue that Avraham was actually commanded to send Hagar away so why should he need a reparation? A potential answer is that maybe Avraham's 'error' was not begging Hashem to save Ishmael as he did at the episode of Sodom's destruction. Not much support for this idea - just a thought.

4) Lastly, we can note that the Hagar episode was Avraham's 9th test while the Akeidah was the 10th test. So the above parallels could be an allusion to that sequential order of the tests. Lots of questions and things to think about.

**Hashem should enlighten us.**

## Chapter 9

### Akeidah Yitzhak and Matan Torah

**Q** Is the episode of the Akeidah Yitzhak connected to the episode of Matan Torah (Giving of the Torah)?

**A** It definitely seems so due to the following many parallels:

1) Avraham and Moshe are both first described as dwelling "**many days**" in a particular place before Hashem commands them to go on a mission:

a) Regarding Avraham it reads: "*And Avraham sojourned in the land of the philistines **many days***". (Genesis 2-14),

b) Similarly for Moshe it reads: "*And it happened during those **many days**, that the king of Egypt died....*" (Shemot 2-23). Rashi explains that during those days Moshe was dwelling in Midian.

Next, in the following three parallels we can note that Hashem commands both Avraham and Moshe to worship him on a Mountain - where both "offerings" and "bowing down" occur:

2) Both events occur on a **mountain**:

a) Hashem commands Avraham to: "*...bring him (Yitzhak) up there as an offering upon one of the **mountains** (הַרְיָם) (Mount Moriah) which I shall tell you.*" (Genesis 22-3).

b) While Hashem similarly commands Moshe to worship Him at a mountain (Mount Sinai), as stated at the burning bush: "*....when you (Moshe) take the people out of Egypt you will "worship" G-d on this **mountain** (הַרְרָה).*" (Shemot 3-12).



### 3) Both episodes involve **bowing down at a mountain**:

a) Avraham tells his servants that he will go: "**bow down** ( **וְנִשְׁתַּחֲוּהוּ** ) and we will return to you." (Genesis 22-5).

b) While at Mount Sinai Hashem commands Moshe: "...Go up to Hashem, you, Aaron, Nadav and Avihu and seventy of the elders of Israel and you shall **bow down** ( **וְהִשְׁתַּחֲוִיתֶם** ) from a distance." (Shemot 24-1).

### 4) Both Avraham and Moshe are commanded to bring **offerings at the mountain**:

a) Hashem commands Avraham: "bring him (Yitzhak) up there as an **offering**( **לְעֹלָה** ) upon one of the mountains (Mount Moriah) which I shall tell you." (Genesis 22-3).

b) Hashem commands Moshe to 'worship' which involves bringing offerings at Mount Sinai, as per the verse: "...when you (Moshe) take the people out of Egypt you will "worship" G-d on this mountain."

In addition, in (Shemot 3-18), Hashem tells Moshe to tell Pharaoh to: "...let us go on a three day journey in the wilderness and we shall bring **offerings** to Hashem our G-d".

Lastly, at Mount Sinai, Moshe "built an altar at the foot of the mountain....and they brought up burnt **offerings** ( **עֹלֹת** ). (Shemot 24-5).

**Next, if we follow from Genesis 22 on we see many parallels:**

### 5) The similar expression ' **these words** ' ( **הַדְּבָרִים הָאֵלֶּה** ) is used in both episodes:

a) Akeidah episode reads: "And it happened after **these words** ( **הַדְּבָרִים הָאֵלֶּה** ) that G-d tested Avraham and He said....." (Genesis 22-1).

b) While at the beginning of the 'Ten commandments' ( Shemot 20-1) it reads: "G-d spoke all **these words** ( **הַדְּבָרִים הָאֵלֶּה** ) ...." .

6) We can note from parallel number three above that in both episodes the divine name G-d 'אֱ-לֹהִים' is used.

7) In both episodes **water was an obstacle to getting to the mountain:**

a) The Midrash describes how the *Satan* was trying to block Avraham from going to Har Hamoriah and caused a **river** to appear to block them.

b) Similarly, the **Yam Suf** (see of Reeds) was blocking Bnei Yisrael from getting to Mount Sinai.

8) Next, in both episodes someone **enters with emuna into the water** until their heads and it is **this emuna that removes the water** as an obstacle:

a) That is, Avraham (as per the Midrash quoted by Meam loez) told his son when they were apparently in water:

*"don't be afraid my son I am positive that there is nothing here but solid ground"*. After this display of **emuna** the water vanished and they crossed to walk to the mountain,

b) Similarly, the Midrash explains that Nachson Ben Aminadav entered the Yam Suf with emuna until the water almost reached his head - and that it was this **emuna** that was instrumental in causing the Yam Suf to split (revealing the dry ground on which they crossed on their journey to Mount Sinai.)

9) It was **on the third day (בְּיוֹם הַשְּׁלִישִׁי)** that both the Akeidah Yitzhak and Matan Torah occurred. This is also mentioned in the Midrash:

a) That is, Avraham walked for three days to Har HaMoriah and then performed the Akeidah Yitzhak on the third day as per:

*"On the third day (בְּיוֹם הַשְּׁלִישִׁי) Avraham raised his eyes and he saw the place (makom) from afar. And Avraham said to his young men, 'stay here by yourselves with the donkey while I and the lad will go up to here, we will worship and we will return to you.'* (Genesis 22-4).

b) At Matan Torah, Bnei Yisrael prepared and purified themselves for three days and then got the Torah on the third day as per (Shemot 19-16) which reads:

*"On the third day (ביום השלישי) when it was becoming morning, there was thunder and lightning and a heavy cloud on the mountain and the sound of the shofar was very powerful...."*

### Comparing the above texts and Rashi's comments one also sees:

10) That **both mountains were covered by a cloud:**

a) Rashi comments on the verse: *"and he saw the place"*, that: *"Avraham saw a **cloud** affixed to the mountain"*.

b) Similarly, the Torah describes a *"heavy **cloud**"* on Mount Sinai.

11) Both areas of the mountain are described by the term ' **המקום** ' (the **place**):

a) See text above for the Akeidah episode,

b) While the Mount Sinai area is also referred to as (*makom*). When Hashem initially speaks to Moshe at the burning bush which was (next to or on) Mount Sinai, He tells Moshe *"... take off your shoes from your feet for **the place** (המקום) upon which you stand is holy ground"*.(Shemot 22-5)

12) Both episodes describe a **similar pattern** of how Avraham and Moshe and associated persons approached the mountains to perform the Akedah/receive the Torah:

That is, both episodes started with **one group** of persons which then broke into **several groups** with one group staying at a **distance** from the mountain and another group (or person) then going up the mountain- with the person that will go up the mountain giving orders to the others to **wait for them**. You will note very similar language:

**a) This is seen in the text below of the Akeidah episode:**

"On the third day Avraham raised his eyes and he saw **the place (makom)** from afar (*Merahok*). And Avraham said to his young men " **שְׁבוּ-לָכֶם פֹּה** (**wait here by yourselves**) with the donkey while I and the lad **will go up to here**, we will worship, we will return to you (**וְנָשׁוּבָה אֵלֵיכֶם**)"

**b) And also seen in the text below for the Matan Torah episode:**

When Moshe went up Mount Sinai to get the "*tablets of stone and the Torah*" (Shemot 24-12):

"Moshe arose, and Joshua his servant; and Moshe ascended to the Mountain of G-d. And to the elders he said **wait for us here until we return to you** ( **שְׁבוּ-לָנוּ בְּזֶה עַד** ) **אֲשֶׁר-נָשׁוּב אֵלֵיכֶם** ). Behold Aaron and Hur are here with you..." (Shemot 24 -13).

13) Both parties waited for Moshe/Avraham at **מֵרַחֵק** (from a distance):

a) The Akeidah Yitzhak episode reads: "*On the third day Avraham raised his eyes and he saw the place (makom) from a distance (מֵרַחֵק)*. They waited for Avraham there until he descended the mountain.

b) While at Matan Torah (when Bnei Yisrael became afraid when Hashem spoke to them directly so they asked Moshe to speak to them instead) it says: "...*the people saw and they moved and they stood from a distance ( מֵרַחֵק )*."

And again in (Shemot 20-18) we see (just like in the Akeidah episode) that the people stood at a distance (*merahok*) while Moshe went up the mountain himself as per: "*the people stood from a distance ( מֵרַחֵק ) - and he approached the fog where G-d was.*"

The people waited for Moshe at this ' distance' line until he descended the mountain. This is just like the Akeidah episode where Avraham's servants stayed at the bottom of the mountain waiting for him to return.

It may be that the elders were also told to stay at the distance (מַרְחֵק) line. We see this because Rashi says that Moshe in (24-14) told the elders to wait in the camp with the others, and we know that the others “stood from a distance (20-15)” (מַרְחֵק). Rashi comments on this word ‘מַרְחֵק’ that the people “*drew back 12 miles, the length of the camp.*” So it may be that Moshe asked the elders to go to the ‘מַרְחֵק’ line - that is somewhere in the camp.

14) Both Avraham and Moshe are described as carrying something in **"his hand"** ( בְּיָדוֹ ):

a) The Akeidah episode describes what Avraham was carrying (Genesis. 22-6) :

"...He took in **his hand** ( בְּיָדוֹ ) the fire and the knife".

b) The Matan Torah episode describes Moshe carrying the tablets: "*with the two tablets of the testimony in his hand* ( בְּיָדוֹ ). (Shemot 32-15).

15) Both Avraham and Moshe **built an altar** in order to offer a sacrifice/s in preparation for the Akedah/Matan Torah events:

a) At the Akedah : "... Avraham **built the altar** there ( וַיִּבֶן שָׁם אֲבִרָהָם אֶת-הַמִּזְבֵּחַ ) and arranged the wood..." (Genesis 22-9).

b) Regarding Moshe at Mount Sinai : "*He arose early in the morning and built an altar at the foot of the mountain ( וַיִּבֶן מֹשֶׁה מִזְבֵּחַ תַּחַת הַהָר ) ...."* (Shemot 24-4)

16) Both Avraham and Moshe are called out to by Hashem by **repeating their names**:

a) At the Akedah he was called out by: "**אֲבִרָהָם אֲבִרָהָם**".

b) While at Chorev/Mount Sinai, (when Hashem first spoke to Moshe at the burning thorn bush), He addresses him as: "**מֹשֶׁה מֹשֶׁה**".

17) Next, Hashem tells both Avraham and Moshe to **NOT do something**:

- a) To Avraham He says: "do **not** stretch forth your hand at the lad (אֶל-תִּשְׁלַח יָדְךָ אֶל-הַנֶּעָר)..." ,
- b) While to Moshe He says: " Do **not** come closer to here (אֶל-תִּקְרַב הַלֵּם), take off your shoes..." .

18) Next, in both episodes, it specifically states that Hashem spoke to them **from Heaven (מִן-הַשָּׁמַיִם)**:

- a) Akeidah episode: " And an angel called to him **from heaven מִן-הַשָּׁמַיִם**".
- b) While at Har Sinai it states: " ...you have seen that **from heaven ( מִן-הַשָּׁמַיִם )**, I have spoken to you". (Shemot 20-19).

19) The **horn of the ram** from the Akeidah Yitzhak was used at Har Sinai:

This is noted in the Midrash (Pirkei de Rabbi Eliezer 31). Rashi comments on the instructions that Bnei Yisrael can not ascend Har Sinai until: "*the blast of the ram's horn is drawing out, they will ascend the mountain*" (Shemot 19-13) - that it "**was the horn of the ram of Yitzhak**".

20) Avraham and Moshe both see an interesting site with respect to a **plant-s and something inside it** - with similar language being used:

- a) At the Akedah: "Avraham raised his eyes and **saw and behold (וַיֵּרָא וַהֲנִה)** - a ram, afterwards, caught **in the thicket** by its horns..." .
- b) While at the burning bush it reads: " He **saw and behold ( וַיֵּרָא וַהֲנִה )** the **bush** was burning in the fire but the bush was not consumed." (Shemot 3-3)

21) In both episodes the Satan was involved in **creating the perception that Yitzhak/Moshe died on the mountain:**

- a) The Midrash explains how the Satan disguised himself and told Sarah that Avraham took Yitzhak to kill him on a mountain and that he actually died even though he did not.
- b) While the Satan played a similar 'trick' and created an illusion at Mount Sinai making it seem as if Moshe had died on the Mountain.

22) In both episodes the Satan's actions **led to the death** of the people whom he tried to trick:

- a) That is, Sarah passed away when the Satan tricked and shocked her by saying that Yitzhak was alive after all.
- b) While the perception that Moshe had passed away partly led to the sin of the Golden calf and the ensuing deaths.

### **POTENTIAL MEANING OF THESE PARALLELS:**

There are too many parallels for the two episodes not to be connected. In addition the Midrash already connected them.

Below are some potential ideas to explain the meaning of their connectedness.

- 1) The Midrash states that **Mount Moriah moved and Matan Torah occurred on it**. So the above parallels can be an allusion and textual support for that event.
- 2) In addition, I believe that the Midrash states that in the **merit of the Akeidah Yitshak, we merited receiving the Torah at Sinai**. Again, the above parallels can be an allusion and textual support for that fact.

3) In addition, in Parshat Beshalach (Shemot 14-15) it reads: "*Speak to the children of Israel and let them journey*":

Rashi's comments on this verse are: "...*The merit of their forefathers and of themselves and the faith they had in me when they went out of Egypt are sufficient to split the sea for them*". It could be that the "merit of their forefathers" could be alluding to Avraham's parallel case of Emuna that caused the water to cease being an obstacle; and that Avraham's emuna in that case partly caused the Yam Suf to split. In addition Avraham's control of his natural emotions for his son may have provided enough merit to cause the Yam Suf to go against its own nature.

4) Another reading of the end of the Akeidah Yitzhak possibly even links them in a prophetic manner.

That is, after the Akeidah episode (Genesis 22-14) appears the verse: "*And Avraham called the name of that site 'Hashem Yireh', as it is said (Hayom-this day), on the mountain Hashem will be seen*". If we look at Rashi's simple meaning of this verse it means that in the future Hashem will have offerings brought here and that the Divine presence will reside there. (Beit Hamikdash will be built on Har Hamoriah).

But I think grammatically, we can also read it as (Hayom) 'On this day' (bayom hashlishi) - the day of the Akedat Yitzhak - (Hashem Yireh)- 'Hashem will be seen' on the mountain (Har Sinai). That is, on (Bayom hashlishi), the day of Matan Torah as stated in the Torah.

And interestingly, we can even see the above **remez to Matan Torah** from the Midrashic explanation brought down by Rashi :

*"Hashem will see" this binding to forgive Israel every year(on Yom kippur) and to save them from punishment so that it will be said on this day (Yom kippur), in all the future generations "on the mountain of G-d there will be seen" the ashes of Isaac still piled up for atonement"* (Tanchuma 23).

This Midrash could also be alluding to Har Sinai because it refers to the Mountain as "**Mountain of G-d**" which is exactly what the Torah calls Har Sinai in Shemot 3-1.

Secondly, the day that the forgiveness will be effected with the merit of the Akeidah Yitzhak will be the **day that the Bnei Yisrael will be forgiven for the Cheit Haegel!**



So the **meaning of the parallels could be that in the merit of the Akedah Yitzhak we received the Torah, and in addition, because of this merit we were also forgiven for the sin of the Golden calf, and thus merited to receive again the second luchot.** And this is supported by the common knowledge that the merit of the fathers was used by Moshe to effect forgiveness for the sin of the Golden calf. Support for this is what I later saw in Meam Loez which brings down that when the luchot (Ten commandments) were broken the merit of Avraham's(ten) tests caused G-d to have mercy on us. (Rashi, Avot 5:3)

In addition, we see now that the Midrash quoted above in #2 above can be explained (maybe it already was) to mean that In the merit of Avraham's 10th test (the Akeidah Yitzhak), we merited to get the ten commandments.

## **SHEDDING LIGHT ON DIFFERENCES OF OPINION:**

### **WHEN DID MATAN TORAH OCCUR?**

As noted in the "Moshe and Noach" parallel analysis in chapter one, there are two opinions as to when Matan Torah occurred. One is on the 6th of Sivan, while the other is on the 7th of Sivan. That chapter supported the opinion of the 7th of Sivan. Yet this chapter also sheds light on this question with the already quoted below parallel:

**It was on "the third day" (bayom hashlishi) that both the Akeidah Yitzhak and Matan Torah occurred.** (This is also mentioned in the Midrash).

For the Akedah it reads: "*On the **third day** Avraham raised his eyes and he saw the place (makom) from afar. And Avraham said to his young men "stay here by yourselves with the donkey while I and the lad will go up to here, we will worship and we will return to you."*

While for Matan Torah (Shemot 19-16) it reads: " *On the **third day** when it was becoming morning, there was thunder and lightning and a heavy cloud on the mountain and the sound of the shofar was very powerful.....*".

The opinion that supported that Matan Torah occurred on the 6th of Sivan held that it happened "*on the third day*" as per the command of G-d: " *let them be prepared for the 3rd day because on the 3rd day Hashem will descend upon Mount Sinai before the eyes of all the people....*" ( Shemot 19-11).

While, the opinion that it occurred on the 7th of Sivan holds that Moshe understood that the people were to prepare themselves for three full days and then Matan Torah would occur on the next day- the 7th of Sivan.

Which opinion does our matching Akeidah episode support?

Well, since it seems that the Akedah Yitzhak occurred ON the third day, it supports the opinion that Matan Torah also occurred on the 3rd day- that is on the 6th of Sivan.

### **THESE AND THESE ARE THE WORDS OF G-D:**

Alternatively all this may actually be support for the idea that Matan Torah actually happened on the 7th but what we are celebrating on Shavuot, which falls on the 6th, is our preparation and readiness for accepting the Torah. Could it be that this preparation and readiness on the 6th day to accept the Torah is linked to Avraham's preparation and readiness also on the 6th day to sacrifice his son ? So now we have two sets of parallel episodes that support different opinions as to when Matan Torah occurred: one the 6th of Sivan and one the 7th of Sivan. It seems possible that such a **support for both opinions** could be a demonstration and support for the Chazal that differences of opinion in the Talmud (such as the above) are **BOTH TRUE**.

But what is the deeper meaning in that they are both true? Maybe, originally, since Moshe had to do a **tikkun for Noach's lack of prayer**, the matching Moshe episode had to have a beneficial life giving Matan Torah event occur on the 7th day of Sivan to Match the beginning of the destructive rains in the Mabul which also started on the 7th day. But regarding the Akedah Yitzhak - because of the **merit of Avraham** - Matan

Torah had to match the 3rd day upon which the Akeidah occurred and so also occur on the 3rd day- that being the 6th of Sivan.

So maybe Both dates had to occur! And that is why there are both opinions in the Talmud. Possibly one date occurred only in a **potential manner** while the other occurred in actuality. That is, possibly Matan Torah actually occurred on the 6th of Sivan but since the tikkun of Moshe for Noach also actually occurred, that means that the character and the rectifying power of the 6th of Sivan was as if it was actually the 7th of Sivan. Thus in a sense, Matan Torah occurred on both.

### **SHEDDING LIGHT ON THE PARAH ADUMAH (Red Heifer)**

We can take the above analysis further to possibly help explain one of the secrets of the Para Aduma (Red heifer) whose ashes are used to purify someone from impurity related to deceased persons. The below analysis is just a thought as the concepts are very deep. The Torah says that the ashes that were in liquid have to be sprinkled upon the impure person on the 3rd day and the 7th day after he became impure. In addition Rashi brings down Moshe Hadarshan who explains in a Midrashic manner that the Para Aduma brought forgiveness for the Golden calf. The Midrash interestingly brings down several parallels linking the episode of the Golden calf with the procedure of the Para Aduma. After noting the above Midrash, and the above discussion explaining both Talmudic opinions as to the date of Matan Torah, we can now note that we have a support for the Midrash that **links the Para Aduma to the Golden calf**. Do you see it?

Firstly, you will recall that we quoted a Midrash that states that in the zechut of the Akeidah Yitzhak we were forgiven for the Golden calf. Secondly, as mentioned above, Moshe's prayers at the Golden calf that brought forgiveness for the Jewish people was part of the Tikkun Moshe did to repair Noach's lack of prayer at the Mabul.

So we see that both the Akeidah Yitshak and the Mabul are linked in the process to forgive the Bnei Yisrael for the sin of the Golden calf. That is, the power of the Akeidah Yitshak and Moshe's prayers to rectify Noach's error are the powers that were benefited from and tapped into in order to bring forgiveness for the sin of the Golden calf.

And the fact that the Para Aduma brought forgiveness for the Golden calf could be the reason that the ashes had to be **specifically sprinkled on the 3rd and the 7th day** -

**in order to tap into those cleaning powers** - corresponding to the **Akedat Yitzhak** (which occurred on the 3rd day) and **Moshe's rectifying prayers** to repair Noach's lack of prayer at the Mabul (which happened on the 7th day). Or possibly the 7th day sprinkling was tapping into the power of the 7th day Matan Torah event.

It is interesting to note that both the Akeidah Yitshak and the Mabul episode are linked to both Matan Torah and the Golden calf episodes. That is, as mentioned in the Midrashim, in the Zechut of the Akedah we both received the Torah as well as were forgiven for the sin of the Golden calf. While because of the Mabul, due to Noach's lack of prayer, we get the opinion that Matan Torah occurred on the 7th of Sivan. As mentioned (in the Moshe and Noach chapter) the receipt of the Torah (life) on the 7th rectifies the beginning of the rains (death) on the 7th day caused by Noach's lack of prayer. In addition Moshe's later prayers at the Golden calf episode rectifies Noach's lack of prayer at the Mabul.

**Baruch Hashem - many things to think about in our Torah.**

## Chapter 10

### Yaacov and Moshe - from Oppression to Liberty

**Q** Is there any evidence in the Torah that connects the lives of Yaacov and Moshe?

**Yes** there is, as seen by the following list of many parallel events, words and themes that occur in the same chronological order in episodes involving Yaacov and Moshe.

The probability that so many parallel words and themes would exist by chance is almost nil and thus one sees that the two sets of episodes are inherently related.

1) Both Moshe and Yaacov **fled** from a person who wanted to kill them:

a) Yaacov fled from Essauv after he received the blessing from Yitzhak as per: "*So now my son arise and **FLEE** (פָּרַח) to my brother Lavan to Haran....*" (Genesis 27:43).

b) Moshe fled from Pharaoh who wanted to kill him after he learned that Moshe had killed an Egyptian policeman, as per: "... so Moshe **FLED** (פָּרַח!) from before Pharaoh and settled in the land of Goshen." (Shemot 2:15)

2) They both then **encounter a well** (בְּיַר) at the new destination to where they had ran to:

a) When Yaakov arrived in Haran: "*He looked and behold a **well** (בְּיַר) in the field*" (Genesis 29-2),

b) When Moshe escaped to Midian: "*He sat at the **well** ( הַבְּיַר ).*" (Shemot 2-15).

3) Both Yaacov and Moshe **helped their future wives'** (who are both shepherdesses) at the well and **watered their sheep**:

a) "...Yaacov came forward and rolled the stone from upon the mouth of the well and **watered** (וַהֲשִׁקוּ) the sheep of Lavan his mother's brother".

b) While similarly: "Moshe got up and saved them (Yitro's daughters from the mean other shepherds) and **watered** (וַיִּשְׁקֵן) their sheep" (Shemot 2-17).

4) Further yet, in both episodes, **other shepherds were a limit** or obstacle to the watering of the sheep, and Yaacov and Moshe were the **solution** to that obstacle:

a) In the Yaacov episode the shepherds would not roll the rock off the mouth of the well and water the sheep until all the shepherds with their sheep arrived at the well. Therefore their not yet arriving was an obstacle to watering Rachel's sheep. Yaacov solved the issue by **removing the stone** himself and watering Rachel's sheep.

b) While in the Moshe episode, Moshe solved and removed the obstacle of the bad shepherds by **saving Yitro's daughters** from them and then watering their sheep.

5) After this event both Rachel and Yitro's daughters **told their dad** what had just occurred:

a) "... then she (Rachel) ran and told her **father**" (Genesis 29:12).

b) While in the Moshe episode: "They (Yitro's daughters) came to Reuel their **father** "...an Egyptian man saved us from the Shepherds..." (Shemot 2:18).

6) Both Yaacov and Moshe were **invited to stay at the Dad's home**:

a) Rachel and Lavan invited Yaacov to stay at their house as per: "...and brought him (Yaacov) to his house" (Genesis 29:13).

b) Yitro tells his daughters: "summon him and let him eat bread" (Shemot 2:20).

7) Both Yaacov and Moshe then **marry someone in the host's house** - whereby he had helped water her father's sheep.

- a) That is, Yaacov marries Rachel (in addition to Leah, Bilhah and Zilpa).
- b) While Moshe marries Tziporra.

**We then transition to matches between Yaacov and the Bnei Yisrael in Egypt continuing with Yaacov at Lavan's house. To note, the Bnei Yisrael are literally the kids of Yaacov.**

8) Both Yaacov and Bnei Yisrael start **getting tricked into more labor**:

- a) Lavan **tricks** Yaacov into seven more years of work in order to get Rachel after Lavan had tricked him by giving him Leah.
- b) While Chazal mentions that Bnei Yisrael were **deceived** and lured from being voluntary workers into slaves.

9) During this hard labor both Bnei Yisrael (Yaacov kids) in Haran, and Bnei Yisrael (nation) in Egypt, **grew in number**:

10) In both episodes Hashem **SEES (רָאִיתִי)** the oppression of both:

- a) Yaacov episode: "...For I have **SEEN (רָאִיתִי)** all that Lavan is doing to you." (Genesis 31:12).
- b) While, similarly in Egypt, it states: " For I have indeed **SEEN (רָאִיתִי)** the affliction of my people." (Shemot 3-7).

11) Both Yaacov and Moshe **ask permission to leave** from their father in laws' homes to **go** back to their original homes:

a) Yaacov asks Lavan to: *Give me my wives and my children for whom I have worked for you and I will go (וְאֵלְכָה) to my place...*" (Genesis 30-26). Rashi explains that Yaacov wanted to leave with **permission**.

b) While Moshe asks Yitro: *...let me go (וְאֵלְכָה) please and I shall return to my brethren who are in Egypt.....*" (Shemot 4-18)

12) Similarly, Hashem arranges it that both Yaacov and Moshe carry out specific acts that will result in them **emptying their hosts of all their valuables**:

a) Yaacov leaves with almost all of **lavan's livestock**.

b) While Bnei Yisrael led by Moshe emptied Egypt.

13) The same word **רִיקָם** (**empty handed**) is used in both episodes:

a) Yaacov tells Lavan: *...you would surely have now sent me away רִיקָם (empty handed " )* (Genesis 31-42).

b) While regarding Egypt it says: *...that when you go you will not go רִיקָם (empty handed).*"

As a side note it is interesting to point out that the sheep Yaacov will gain will be his salary as per: *...that will be my wage*" (Genesis 30-32).

This supports the idea that one reason Bnei Yisrael took the Egyptian belongings when they left is because that was their fair salary/compensation for all their slave work.



14) Next, both Yaacov and his children and the Bnei Yisrael leave their oppressors (lavan, Egypt) and are command by G-d to go **lead the 'Bnei Yisrael' to Eretz Canaan:**

- a) That is Hashem tells Yaacov: `` *Now arise and leave(tse) this land and return to the land of your birth*`` (Genesis 31-13).
- b) While Moshe was commanded to take Bnei Yisrael out and also bring them to Eretz Canaan.

15) In both episodes the host chases the one/s who left:

- a) Lavan chases Yaacov and family.
- b) While Pharaoh chases Bnei Yisrael.

**We will now compare the two below similar verses:**

**a) Yaacov episode:**

``*It was told to Lavan on the 3rd day that Yaakov had fled (בָּרַח). So he **TOOK his brethren with him** (וַיִּקַּח אֶת-אָחִיו עִמּוֹ) and **CHASED** (וַיִּרְדֹּף) after him a seven day journey and caught up with him...*`` (Genesis 31:22).

**b) Moshe episode in Shemot 14-5:**

``*It was told to the king of Egypt that the people had fled (בָּרַח)*

*וַיַּגֵּד לְמֶלֶךְ מִצְרַיִם כִּי בָרַח הָעָם*

*and the heart of Pharaoh and his servants was turned regarding the people and they said what is this that we have done that we have sent away Israel from serving us. He harnessed his chariot and he **TOOK his people with him** ( וַאֲתֵּ-עַמּוֹ לָקַח עִמּוֹ )*

*..... he **CHASED** the children of Israel (וַיִּרְדֹּף אַחֲרֵי בְנֵי יִשְׂרָאֵל)....*``.

**We will now point out the very similar wording in the above verses:**

16) In both episodes a messenger 'told' the news of the departure:

a) "It was told to Lavan on the third day that Yaacov had fled" ( **וַיַּגֵּד לְלָבֵן בְּיוֹם) הַשְּׁלִישׁ כִּי בָרַח יַעֲקֹב** )

b) Almost exact to: "It was told to the king of Egypt that the people had fled"

**וַיַּגֵּד לְמֶלֶךְ מִצְרַיִם כִּי בָרַח הָעָם**

17) Both episodes **TOOK ( וַיִּקַּח ) HIS ( brethren-people ( אֶת-אֶחָיו ) WITH HIM ( עִמּוֹ)** for the chase:

18) Then both Lavan and Pharaoh **chased** after them. The same wording of 'Chase after' is used:

a) Lavan chases Yaacov as per: "And he **chased after** them ( **וַיִּרְדֹּף אַחֲרָיו**)," (Genesis. 31-22).

b) While in (Shemot 14-8) it reads: " And he **chased after** the Bnei Yisrael ( **וַיִּרְדֹּף** ( **אֶחָרַי בְּנֵי יִשְׂרָאֵל** )".

**It is also very interesting to note the similar time flow of the chase as described below:**

19A) In both episodes Yaacov and Bnei Yisrael get a **three day lead** on their departure and this is described using the same language:

a) "And he (Lavan) put a **three day distance** ( **דֶּרֶךְ שְׁלֹשֶׁת יָמִים** ) between himself and Yaacov". (Genesis 30-36). It is clear from a later Rashi below that this gave Yaacov a three day initial lead in his escape from Lavan.

b) While Moshe tells Pharaoh: " Let us now go please on a **three day journey** ( **דֶּרֶךְ** **שְׁלֹשֶׁת יָמִים** ) in the wilderness and we shall sacrifice to Hashem...", (Shemot 5:3).

This of course gave Bnei Yisrael a three day lead as above.

19b) Then in both episodes, the **messenger of the news** that Yaacov and Bnei Yisrael had fled, started on the **fourth day** (the next day) his **voyage to deliver the news** that they had fled.

a) Looking at Rashi to (Genesis 31:22, 23) it seems that the messenger departed on the **4th day** after Yaacov had fled (and then 3 days later on the 6th day he arrived at Lavan and told him the news of the escape. Lavan then gave chase and caught up with Yaacov on the 7th day.)

b) The same pattern is seen with Pharaoh:

Some Egyptians went out with the Bnei Yisrael to make sure that they would come back after the three day period (as they said they would). These Egyptians noticed that they were not planning on returning, so on the **4th day** they went back to Pharaoh to deliver the news that the Bnei Yisrael were fleeing.( see Rashi 14-5).

20) In addition, in both episodes it was on the **7th day** that both Lavan and Pharaoh **caught up** to whom they were chasing:

a) Rashi comments on ``seven day journey`` that Lavan took that:``**on 7th day Lavan caught up with Yaacov.**``

b) While in the Moshe episode Rashi explains that, '*on the 5th and 6th day the Egyptians pursued Bnei Yisrael and on the night of 7th they went down in the Yam Suf* . So it seems that they **caught up on the night of the 7<sup>th</sup>** (or maybe at the end of the 6th day).

21) Part of the reason that both Lavan and Pharaoh gave chase was to recover material possessions that were once theirs:

- a) Lavan wanted his **idol** back that Rachel had stolen.
- b) While according to Rashi the verse: `` *and the heart of Pharaoh and his servants was turned* `` (Shemot 14-5 ), means that *‘they pursued on account of their **property** that they had lent the Bnei Yisrael’*.

22) Both Lavan and the Bnei Yisrael **complain** using a question format, saying it was a **bad idea to leave**:

- a) Lavan says to Yaacov: `` **What have you done** (**מָה עָשִׂיתָ**) *that you have deceived me and led my daughters away*” ( Genesis 31-26).
- b) When Bnei Yisrael saw the Egyptian army approaching they became: `` *frightened, they said to Moshe ‘ is it because there are not graves in Egypt that you took us to die.....**what is this that you have done** (**מִה-זֹּאת עָשִׂיתָ**) to take us out of Egypt ‘ ” (Shemot 14-11).*

## The Meaning of these Parallel Episodes:

**What is the deeper meaning of the fact that these two episodes are connected? Below are some ideas.**

1) **Maybe Yaacov paved the way** for a successful future departure of the Bnei Yisrael from Egypt with a lot of material possessions, by previously living through a similar scenario. This concept of ‘Maasim Avot, Siman lebanim ‘ means that the **actions of our forefathers cause similar future actions to happen to their descendants.**

This is similar to the episode of Avraham in Egypt when his wife got kidnapped and they also ended up leaving with a lot of possessions. I believe that episode may have also paved the way for the future.

2) **Maybe there is a tikkun here that I am missing.** Is Moshe a gilgul (reincarnation) or connected somehow to Yaacov? Is Pharaoh a gilgul of Lavan?

3) Is it possible that Yaacov should have told Lavan that he was leaving and received his permission again like he initially received? That is, maybe he should not have snuck away as per: *“Yaacov deceived Lavan the Aramean by not telling him he was fleeing”*. Genesis. 31-20). Could this deception be seen as improper and therefore the opposite had to occur as a tikkun (reparation) - where Moshe had to now get Pharaoh to send out the Bnei Yisrael, and not just escape. Just a thought, not much basis for it, so I doubt it.

4) Maybe the stolen idol that Rachel **took** or the supernatural manner in which Yaacov gained Lavan's cattle against Lavan's knowledge was seen as improper, so these behaviors had to be repaired by having the Egyptians **voluntarily give** their possessions to Bnei Yisrael. Just a thought, again, as there is no real indication that Yaacov did any error in his manner of amassing his cattle.

5) Maybe the above oppression of Yaacov that parallels Bnei Yisrael's oppression in Egypt is part of the answer to the question of:

How come the future oppression or galut of Bnei yisrael that Hashem mentioned to Avraham would be curiously described as 430 or 400 years - not the lower and actual amount of 210 years in Egypt? That is, why is it counted from the covenant between the parts with Avraham or the birth of Isaac (which add up to the 400 and 430 year counts respectively)?

A possible answer may be that the count started at the time of the covenant because at the covenant Hashem told Avraham: *“I surely know that your descendants will be sojourners in a land that is not theirs and they shall work for them and they will afflict them 400 hundred years.”* (Genesis 15-13). One can note that Egypt is **NOT** mentioned - just 'a land', thus the count can include Yaacov's sojourn in Haran. And possibly, because of this, the count started at the time of the covenant when Hashem told him that his descendants (Yaacov) would be in galut. A kind of **psychological galut started at the time when Avraham received this foreboding news.**

**At a later date:**

I learned at a later date, after having written the above, that the Arizal says that **Moshe and Yaacov's neshamot come from the same shorsh (source)**. This supports our parallel analysis above linking Yaacov and Moshe. Another Rav who enjoyed reading this sefer mentioned that the Gra discusses a few of the above connections.

## CHAPTER 11

**Deception Rachel and the Beautiful Captive of War**

**Q** Is there any evidence in the Torah that connects the episode where Yaacov marries Rachel and Leah to the later episode of The Beautiful captive of war?

**Yes** there is as seen by the below parallels in four parts:

**PART 1: SIBLING DECEPTION**

This part that describes the connections between the episode where **Yaacov deceived his father for the bracha** to the episode where **Yaacov was deceived by Lavan** has been discussed in a previous chapter, but will be briefly include here as it builds up to the ‘beautiful captive’ episode:

**1) Both episodes start off describing siblings’ characteristics:**

- a) "... *Essauv became a man who knows trapping, a man of the field, but Yaacov was a wholesome man abiding in tents.*" (Genesis 25-27),
- b) "*Leah's eyes were tender while Rachel was beautiful of form and beautiful of appearance.*" (Genesis 29-17).

**2) Right after the above description of the siblings, comes a verse which describes who is preferentially loved:**

- a) .... "*Yitzhak loved Essauv ( **וַיֶּאֱהָב יִצְחָק אֶת-עֵשָׂו** ) for trapping was in his mouth, but Rivkah loved Yaacov*".
- b) Regarding Rachel-Leah it reads ... "*Yaacov loved Rachel ( **וַיֶּאֱהָב יַעֲקֹב אֶת-רָחֵל** ) so he said I will work for you 7 years...."* .

3) Next, in both episodes comes an **OFFER of a transaction-** exchange:

a) When Essauv asked Yaacov for the stew, Yaacov made him an offer where he told him that he would give him the stew if Essauv would:

" *Sell as this day your birthright to me*" (**מְכַרְהָ כִּיּוֹם אֶת-בְּכֹרְתְךָ לִי**) (Genesis 25-31),

b) While in the Rachel-Leah episode Yaacov also makes an Offer for an exchange, when he offers Lavan: "*....I will work for you seven years for Rachel....*" (**אֶעֱבֹדְךָ שִׁבְעַ** **שָׁנִים, בְּרַחֵל בִּתְּךָ, הַקְטָנָה**) (Genesis 29-18).

4) Next, both parties to whom the offer was made to (Essauv/Lavan) **respond in the positive** while giving the logical **reason** for why they said yes:

a) "*And Essauv said ' look I am going to die so of what use to me is the birthright '*" (**וַיֹּאמֶר עֵשָׂו, הִנֵּה אֲנֹכִי הוֹלֵךְ לָמוּת; וְלָמָּה-זֶה לִּי, בְכֹרָה**),

b) While Lavan said: "*It is better that I give her to you that give her to another man..*" (**וַיֹּאמֶר לָבָן, טוֹב תַּתִּי אֶתְּהָ לָּךְ, מִתַּתִּי אֶתְּהָ, לְאִישׁ אַחֵר**).

5) **Next, as we know, in both episodes, someone encourages one of the siblings to use deception to pretend s/he is the other sibling:**

a) That is, Rivkah **encourages** Yaacov to deceive Yitzhak by pretending that he is Essauv his brother in order to get the bracha intended for the bechor (Essauv).

b) While Lavan(with the later help of Rachel) **encouraged** Leah to deceive Yaacov by pretending that she is her sister Rachel in order to get married to Yaacov.

6) **In both episodes the deception is facilitated by another person:**

a) By Rivkah by dressing up Yaacov in skins, etc.,

b) And by Rachel who gave the "signs" to Leah that she could use to trick Yaacov into believing that she is her sister.



7) **The deception worked in both episodes.**

8) **The deception is found out by the deceived person (Yitzhak/Yaacov) who then ask what happened:**

a) Yitzhak asks Essauv: "...who where is the one who hunted game (**מִי-אֶפְוֹא הוּא**) (**הַצֵּד-צִיד וַיֵּבֵא לִי וְאָכַל מִכֹּל**) ? (Genesis 27-33)...

b) While Yaacov asks Lavan: "*What is this that you have done to me?*" (**מֶה-זֹּאת עָשִׂיתָ לִּי**) .

9) In both episodes '**Lack of visibility**' was the main element used to perform the deception:

a) That is, Yaacov could deceive Yitzhak because he was **blind**,

b) While Yaacov got deceived because he was with Leah at **night** as described " *And it was in the morning, that behold it was Leah!*" (Genesis 29-25.)

10) Next, both deceived parties ( Essauv/Yaacov) **complain** about not receiving what they were supposed to get:

a) Essauv **complained** to Yitzhak about not getting the bracha: "...my bechor he took and now he took my bracha" (**אֶת-בְּכֹרְתִי לָקַח, וְהֵנָּה עִתָּה לָקַח בְּרַכְתִּי**) ,

b) While Yaacov complained to Lavan about not getting Rachel: "...is it not for Rachel that I worked for you, why did you deceive me?"

(**הֲלֹא בְרַחֵל עֲבַדְתִּי עִמָּךְ, וְלָמָּה רָמִיתָנִי**).

11) Next both Yitzhak and Lavan give the deceived party what they were supposed to have gotten (or part of) if there had not been a deception:

a) That is, Yitzhak gives in to Essauv's pleading and gives a bracha to Essauv,

b) While Lavan gives Rachel to Yaacov in exchange for another seven years of work.

12) After Yaacov deceived Essauv he had to run away to Lavan's house where he then got deceived as described above.

## FAVORITISM

### PART 2: YAACOV AND THE BEAUTIFUL CAPTIVE OF WAR

It is now Interesting to note a connection between Yaacov's marrying of Leah and Rachel with the episode of the Beautiful captive of war episode in parshat Ki tetze where a Jewish soldier (man) at war in another country sees a beautiful captive and desires her:

We should first note that Chazal already noted the significance of the sequential order of the following episodes: (beautiful captive of war; a man with hated and loved wives and the episode of wayward son). They explain that they are linked in chronological order. That is, if the soldier marries the female captive in the first episode, he will end up hating her (2nd episode) which will lead to the 3rd episode of a wayward and rebellious son being born from them.

**Below we will see that this same linked sequence parallels Yaacov's marrying of Leah and Rachel:**

13) Both start off with the **man going out from his city** with the same word (yetse- **going out**):

a) " *And Yaacov **went out** (וַיֵּצֵא יַעֲקֹב) from Beersheba and went to Haran*". This was when Yaacov ran away from Essauv after the above episode when he tricked him and so Essauv wanted to kill him.( Genesis 28:10),

b) While in the captive episode it states: " *When you will **go out** (וְיָצֵאתָ) to war against your enemies...*" (Dev 21-10).

14) In both episodes the man (Yaacov/man) **sees a women of beautiful form:**

- a) The Torah describes Rachel as "**beautiful of form ( יִפֶּת-תֹּאֵר )**" (Genesis 29-17), before Jacob married her,
- b) While in the captive episode it says: "...and you will see among its captivity a woman who is **beautiful of form**" ( יִפֶּת-תֹּאֵר ) (Dev 21-11).

15) Both Yaacov and the "man" **make an action towards the woman:**

- a) "*then Yaacov kissed Rachel...*",
- b) While the captive episode reads: "*You may take her to yourself for a wife*". Some comment that the man can have relations one time before marrying her. In any case he takes her.

16) In both episodes there is a "**bringing into the house**" that results in Yaacov/man being in the same house as the woman that is a *Yefat Toar*:

- a) Lavan invites Yaacov "**and brought him to his house ( וַיְבִיאֵהוּ אֶל-בֵּיתוֹ )**." (Genesis 29-13),
- b) While for the captive it is written: "*you shall bring her to the midst of your house*" ( וּקְבַאתָּהּ אֶל-תּוֹךְ בֵּיתְךָ ) .

17) Yaacov and the man both dwell in their respective houses with the women of "beautiful form" for the same **one month period** before the **decision** to marry the women of "beautiful form" is made:

- a) For Yaacov it states: "*And he stayed with him a month of days ( חֹדֶשׁ יָמִים )*" (Genesis 29-14). Right after this period Lavan asks him his wages; then Rachel is described for the first time as being of beautiful form; and then Yaacov answers him (at this one month period) that he "*will work for you seven years, for Rachel your younger daughter*."

b) While for the captive episode the Torah commands that the captive "...*sit in your house.....for a full month ( יָרַח יָמִים )*, thereafter you may come to her and live with her..." (Dev 21-13). That is the man must **also decide at this one month period** if he wants to marry the captive.

18) The same language of "**coming to her**" is used to describe Yaacov/man's decision to have relations with the woman after a certain time period has elapsed:

a) After Yaacov worked seven years for Lavan he told him: "*deliver my wife for my term is fulfilled I will come to her ( וָאֵבֹאָהּ אֵלַיָּה )*,

b) With regard to the soldier (man) the Torah says that after the one month waiting period: "... thereafter you may **come to her ( תָּבוֹא אֵלַיָּה )** and live with her ..." .

### **PART 3: HATED AND LOVED WIFE EPISODE**

19) Next in sequence - in both episodes - is described the situation of a **man having two wives- one loved and one hated**:

a) That is, Yaacov then got married to Leah and then to Rachel. The differential love is described below;

"Yaacov **loved Rachel**" (Genesis 29-18).

And also "*Hashem saw that Leah was **hated ( שָׂנְאָה )***" (Genesis 29-31).

(We can also note here that Yaacov is only described as hating Leah after he married her, which is similar to the episode below where Chazal says that if the man marries the captive he will end up hating her.)

b) While the episode that comes right after the beautiful captive episode is the one that also describes a man with two wives - **one that he loves and one that he hates**. The one he hates gives birth to the firstborn. The Torah commands: "*that on the day that he*

*causes his sons to inherit whatever will be his he cannot give the right of the firstborn to the son of the beloved one ahead of the son of the **hated one**(שְׂנוֹאָה) the firstborn."*

20) Next, looking at the text above, we can note that in both episodes arises the situation or discussion of the hated wives son (the bechor) **not getting his right to the bechor fulfilled:**

a) That is, Yaacov's first born son (Reuben) , who is the son of the "hated" wife Leah did **not get the bechor**. Yaacov instead gave it to Yoseph the son of Rachel whom he loved. Chazal basically explains that Yoseph's two sons Ephraim and Menashe becoming tribes is equivalent to making Yoseph the bechor and giving him the double portion due to the bechor. So Reuvein lost the bechor status.

b) While for the 'loved and hated wives episodes' it reads: "**he cannot give the right of the firstborn to the son of the beloved one ahead of the son of the hated one**(שְׂנוֹאָה) the firstborn."

We should note that Meam loez already connects both episodes when it brings down the question in parshat Ki tetze as to how Yaacov could give the rights of the bechor to Yoseph when this Torah section seems to prohibit it as per "*he cannot give the right of the firstborn to the son of the beloved one ahead of the son of the hated..*"

21) Both Reuben and the other hated wife's bechor (in Ki tetze) above are described as **initial vigor:**

a) When Yaacov was blessing his sons he said "*Reuvain you are my firstborn my strength and the **first of my vigor** (וְרֵאשִׁית אֹנִי),*

b) While in the captive episode Hashem commands: " *....to give him the double portion in all that is found with him for he is his **initial vigor** (רֵאשִׁית אֹנִי)..... (Dev 49-3) .*

22) The same language of '**bayom**' (**the day**) is used to refer to the day that (Yaacov/soldier in captive episode), is causing his son to inherit a double portion:

a) After Yaacov gave Yoseph the double portion – (making Ephraim and Menashe tribes), he blesses Yaacov as per: "*so he blessed him **that day** (בַּיּוֹם הַהוּא)*". (Shemot 48-20),

b) While in the parallel text it reads: "*that on **the day** בַּיּוֹם that he causes his sons to inherit whatever will be his he cannot give the right of the firstborn....*" .

## PART 4: THE WAYWARD AND REBELLIOUS SON

**The next episode in sequence is the episode of the "Wayward and rebellious son". It is possible that the matching events in both episodes continues even into this episode of the wayward and rebellious son:**

23) Both episodes lead to **dysfunctional - aggressive behavior** among the **children of the hated wife**:

a) That is, Yaacov showing preference to Yoseph results (in part) in Jealousy and hate for Yoseph from the sons of the hated and less loved wives. This led to some of the brothers wanting to kill Yoseph. Yoseph was eventually sold as a slave. This hate was apparently especially intense in Shimon and Levi who were the sons of the hated Leah and who were the main instigators to kill Yoseph,

b) The wayward and rebellious son does not listen to his parents; steals their money to feed his gluttony for meat and wine - and is on his way to becoming a future murderer (as per Chazal).

## POTENTIAL MEANING OF THE PARALLELS:

### 1) PREFERENTIAL TREATMENT LEADS TO DYSFUNCTIONAL BEHAVIOR AMONG CHILDREN:

A) By matching up the two episodes we can possibly deduce that what caused the son of the hated wife (captive wife) to become a wayward and rebellious son was similar to what caused Leah's sons to behave as described above. That is, possibly, the hated wife's son was also consumed with **jealousy** over the fact that his father preferred the other wife and his other son who is Not even the bechor. And the fact that the text says not to give the rights of the bechor to the loved wife's son could imply that this is what he had the desire to do - which all the more causes the hated wife's son to believe that he is the victim of an injustice. Of course this can lead this child to rebel against his parents authority (who he sees as unfair), and to drinking to mentally escape from such a disturbing set of thoughts.

B) The above parallels seem to indicate a rebuke of what Yaacov did in giving the bechor to Yoseph. Or perhaps it was correct at that time, but we are commanded not to emulate that behavior at present due to the negative effects.

C) We can note that every linked episode described above has in it the **causal factor of preferential love** for one sibling which leads to strife and then the next episode: That is, Rivkah's preferential love for Yaacov causes Rivkah to give the advice to Yaacov to deceive his father which led to Yaacov having to run away which led to Yaacov being in Lavan's home ( where he prefers Rachel), which of course causes Leah great pain as she was unloved. Yaacov then gets a child with Rachel called Yoseph who is also preferentially loved (by Yaacov), which causes jealousy among the brothers which leads them to selling him as a slave, which ultimately leads to the descent of Bnei Yisrael to Egypt where they become slaves.

D) We see a possible tikkun (reparation) - midda keneged midda - of Yaacov for making his sons jealous of Yoseph when he made Yoseph a special garment. This reparation may have occurred when Yaacov was in turn **caused pain by that very garment** when his sons dipped it in blood and made it seem as if Yoseph had been killed by an animal.

## 2) FROM THE ORACH CHAIM - REDEEMING LOST SOULS

The holy Orach Chaim explains (not in these exact words) that the Jewish soldier is attracted to the gentile women because she has a 'Jewish' neshama or spark of holiness. The first time he cohabits with her during the war might release that neshama and go into the soldier and so he did his job recovering that 'Jewish' soul from the gentile world - similar concept to converts that actually have Jewish souls before the conversion. If the first act of cohabitation causes the soul to be released from her then when he takes her into his home as the Torah commands he will not be interested in her and so release her. But if the first act does not and so she retains her neshama then he will want to marry her after the one month period in his home and so the Jewish neshama (with the women) are now part of Bnei Yisrael. Both paths lead to that. So, maybe this is what is also happening with Yaacov and Rachel. Yaacov is 'sent' to Lavan's house to **extract a 'Jewish' neshama from the klippot and tummah of Lavan's** house. He is attracted to her because of her 'Jewish' neshama and so marries her and brings her and her soul into Bnei Yisrael. Probably much more to say on this.

**Thus far with the Help of Hashem.**



## Chapter 12

### Pharoah and Balak

**Q** Is there any evidence in the Torah connecting Pharoah and Balak?

**Yes, as seen by the many similarities between the episode describing Pharoah's behavior toward the Bnei Yisrael and the episode describing Balak's behavior toward the Bnei Yisrael:**

1) Both episodes describe the **multitude of the Bnei Yisrael** with the same root word:

a) The beginning of the Pharaoh episode reads: "*The children of Israel were fruitful, teemed, **increased** (וַיִּרְבּוּ) and became strong.....*" (Shemot 1-7),

b) While at the beginning of the Balak episode it reads: "*Moab was very frightened of the people, because it was formidable (רַב)*" (Bamidbar 22-3).

2) Both Pharoah and Balak are considered **new kings** at the beginning of these episodes:

a) "*A **new king** (מֶלֶךְ-חָדָשׁ) arose over Egypt, who did not know Yoseph*" (Shemot 1-8),

b) While "*Balak son of Zippor was **king** (מֶלֶךְ) of Moab at that time*" (Bamidbar 22-4).

Rashi explains from the Midrash that Balak was a **new king** - that the Moabites "*appointed him over them for the necessity of the hour.*"

3) Both Pharaoh and Balak are afraid of the Bnei Yisrael because of their **multitude (רַב)** and **strength (וְעִצּוֹם)**:

a) "He (Pharaoh) said to his people: "Behold the people, the Bnei Yisrael are **more numerous and stronger than we (רַב וְעִצּוֹם מִמֶּנּוּ)**" (Shemot 1-9).

b) While the Balak episode reads: "Moab was very frightened of the people because it was **numerous (רַב־הוּא)** ." (Bamidbar 22-3). It also says: "Balak told Bilaam ' because it is **more powerful than me (עִצּוֹם הוּא מִמֶּנּוּ)** ." (Shemot 22-6).

4) Both, the Egyptians and Moabites were "**disgusted in the face of the Children of Israel**" :

a) Concerning the Egyptians it reads: " ...and they **were disgusted because of the children of Israel**" ( וַיִּקְצוּ מִפְּנֵי בְנֵי יִשְׂרָאֵל ). (Shemot 1-12),

b) While the Balak episode reads: " ...and Moab **was disgusted because of the children of Israel**" ( וַיִּקְצוּ מוֹאָב מִפְּנֵי בְנֵי יִשְׂרָאֵל ) (Bamidbar 22-3).

5) Both Pharaoh and Balak **express this concern to 'his people' (עַמּוֹ)** using similar language:

a) The Pharaoh episode reads: " He (Pharaoh) said to **his people(עַמּוֹ)**, **behold the people (הִנֵּה עַם)** the Bnei Yisrael are more numerous.... " (Shemot 1-9),

b) While Balak also expresses this concern when Balak: "Sent messengers to Bilaam....land of the members of his people (bnei עַמּוֹ).....saying '**Behold a people (הִנֵּה עַם)** has come out of Egypt. Behold it has covered the eye of the land...." (Bamidbar 22-5).

6) We see from the above that both Pharoah and Balak use the similar language of ‘**Behold a people**’ (הִנֵּה עַם) when communicating their concern about Bnei Yisrael:

a) " *הִנֵּה עַם* , the Bnei Yisrael are more numerous..." (Shemot),

b) " *הִנֵּה עַם* , has come out of Egypt..." (Balak) .

7) Next, Both Pharoah and Balak **recommend taking action** to destroy/curse the Bnei Yisrael:

a) Pharaoh tells his people and advisers: "*Come let us act wisely to it...*" (Shemot 1-10),

b) While Balak tells Bilaam: "*...Please come and invoke curse upon this people.*" (Bamidbar 22-6)

8) Then both Pharoah and Balak try multiple times to destroy/curse Bnei Yisrael - each time failing and the **OPPOSITE** occurring:

a) That is, Pharaoh imposed slave labor to build storage cities in order to reduce its population growth; then imposed heavier slave labor; then they asked the midwives to kill the newborn boys; then they ordered the Egyptians to kill all newborn boys, **But** the **opposite** occurred as per: "*But as much as they would afflict it, so it would increase.*" (Shemot 1-12),

b) While each of Bilam’s intended curses turned into the **opposite - a blessing!**

9) Both Pharoah and Balak **asked** the person/s they told to kill/curse the Bnei Yisrael ‘**why they did the opposite**’:

a) Pharaoh asked the midwives who didn't listen to his order to kill the newborn boys: "*Why have you done this thing (מַדּוּעַ עָשִׂיתֶן הַדָּבָר הַזֶּה) that you have kept the boys alive?*" (Shemot 1-18),

b) While Balak asked Bilaam after he (**also**) **didn't listen** to his request to curse, but instead blessed the Bnei Yisrael: " *What have you done to me (מָה עָשִׂיתָ לִּי)? To curse my enemy have I brought you, but behold, you have even blessed*" (Bam 23-11).

10) Both the midwives and Bilaam answer that it was **not possible** to listen to his orders:

a) *"The midwives answered Pharaoh: "...before the midwife comes to them, they have given birth."* (Shemot 1-19),

b) While Bilaam answers Balaak: *"Is it not so that whatever Hashem puts in my mouth, that I must take heed to speak?"* (Bamidbar 23-12).

11) Both Pharaoh and Bilaam **harness/saddled their animals** for their voyage intended to destroy Bnei Yisrael:

a) Regarding Pharaoh it says: *"He harnessed his chariot and took his people with him"* (Shemot 14-6),

b) While *"Bilaam arose in the morning and saddled his she-donkey...."* (Bamidbar 22-21). Rashi explains that Bilaam's hate made him do this (similar to Pharaoh's hate of Bnei Yisrael).

12) Interestingly, both Pharaoh and Balak **consulted Bilaam** as to what to do about this particular 'Jewish problem' with its large population and strength described above:

a) The Midrash explains that Pharaoh consulted Bilaam his advisor on what to do about the Jewish problem with its high population growth, and its threat to Egypt,

b) While Balak also **consulted Bilaam** for this as explained above.

## POTENTIAL MEANING OF THE PARALLELS

### **Bilaam's Punishment:**

A Midrash in Bamidbar Rabbah 2-11 as brought down by *Meam loez* explains that Bilaam, Yitro and Iyov were advisors to Pharaoh in Egypt (during the time period of our above episode) when Pharaoh was concerned about the size and strength of Bnei Yisrael). The Midrash teaches that since Bilaam advised Pharaoh to annihilate the Hebrews he was later killed by the sword at the later Balak episode when he gave advice to Balak (in our parallel Balak episode above).

So we see that the **Midrash already apparently connects** the two episodes, thus the above parallels act to provide the **scriptural support** for the above Midrash that connects them.

We should note that **Bilaam seems to have used the same strategy** in both episodes—that is to target only the males while leaving the females alive. In Egypt, the plan was to enslave and only to kill the males while Bilaam's strategy that he gave to Balaak was again, to target only the males with the Midianite women to entice them to commit immorality.

Apparently Bilaam learned that a direct attack will not work as G-d will defeat the enemies as he did in Egypt, so he decided that he must get the Jews to commit immorality so that G-d himself will destroy them.

### **Kaballistic Insight - Reincarnations:**

At a later date I asked Rav Amram Cohen from Montreal who is well versed in Kabbalah what the connection is between Pharaoh and Balak as indicated by all the above parallels in the way they acted towards the Bnei Yisrael. He answered that the great kaballist the Arizal said ( as far as I understand) that Pharaoh and Balak's souls share the same source in the bad of Cain's soul and that Balak is a reincarnation of Pharaoh. So this really explains why the above episodes match so well. It seems that Balak was giving it another try to destroy the Bnei Yisrael after he had failed as Pharaoh in Egypt to do so.

I later dug more into the topic of reincarnations on this subject and learned that the

Arizal apparently taught that:

- Balak and Bilaam are sort of soul mates (maybe not his words) as Balak's soul was composed in the majority of the bad of Cain's soul and in the minority of the bad of Hevel's soul.
- While Bilaam's soul was composed of the inverse: the majority of his soul was from the bad of Hevel's soul while the minority was from the bad of Cain's soul.
- In addition, Arizal teaches that Yaacov was the reincarnation of Hevel and that Moshe (it seems) was also the reincarnation of Hevel.
- I also heard that Yaacov actually received the good of both Hevel's and Cain's souls.

It seems from the above that we have a replayed match of bad versus evil where good wins out here when it originally 'lost'. To explain:

- Cain killed Hevel.
- Pharaoh (who has the bad of Cain's soul) faces Yaacov (has good of Hevel's and good of Cain's) in Egypt.
- Pharaoh (who has the bad of Cain's soul) enslaves the children of Yaacov (has good of Hevel and good of Cain).
- Pharaoh (who has the bad of Cain's soul) fights against Moshe (has good of Hevel's soul) and loses.
- Balak and Bilaam (who both have the bad of Cain's and Hevel's souls in different proportions) fights against Moshe (has the good of Hevel's souls) and loses.
- Bilaam (bad of Cain's and Hevel's souls) gets killed by the children of Yaacov (and Moshe) (has good of Hevel's and Cain's souls).

In short it seems that Cain's evil against Hevel is continued with Pharaoh's enslavement of the children of Yaacov and then the good of Hevel's soul (and Cain's) then rectify that evil by overcoming Pharaoh through Moshe and then overcoming Balak and Bilaam again through Moshe and the merit of the children of Yaacov. In addition, Yaacov previously overcame Bilaam in Charan when he ended up with all his herd.

As for the future in the battle between good and evil as the messianic days approach, we all feel confident that good will end up the victor as that is Hashem's will.

## Chapter 13

### Noach, Yoseph and Moshe

#### *“Tzaddik, Foundation of the World”*

## A SERIES OF TIKKUNIM (Rectifications)

### INTRODUCTION:

This chapter identifies, proposes and then demonstrates that **six sets of apparently unconnected episodes from the Torah are actually connected in a meaningful way**. They appear unconnected, in that most readers who would read both episodes of a set of episodes in the Torah would most likely think that the two episodes are independent series of events and inherently not related.

In addition, further parallel analysis between the episodes indicates that **ALL six sets of episodes are actually connected into a greater whole**, following a particular theme and linked series of events.

Thus, the reader can enjoy each set of parallels separately as a parallel episode, or all episodes as being part of a greater whole.

The proposal that the individual episodes are connected to each other **is demonstrated below**, one at a time for each set of episodes. A set of episodes is presumed to be connected when both episodes **share multiple matching words and/or themes in chronological order**. The statistical chance that this is by chance is almost nil.

The proposal that these apparently unconnected episodes are actually related has been easier to demonstrate than to find the hidden meaning in their connectedness. The below paper will propose, and strongly support

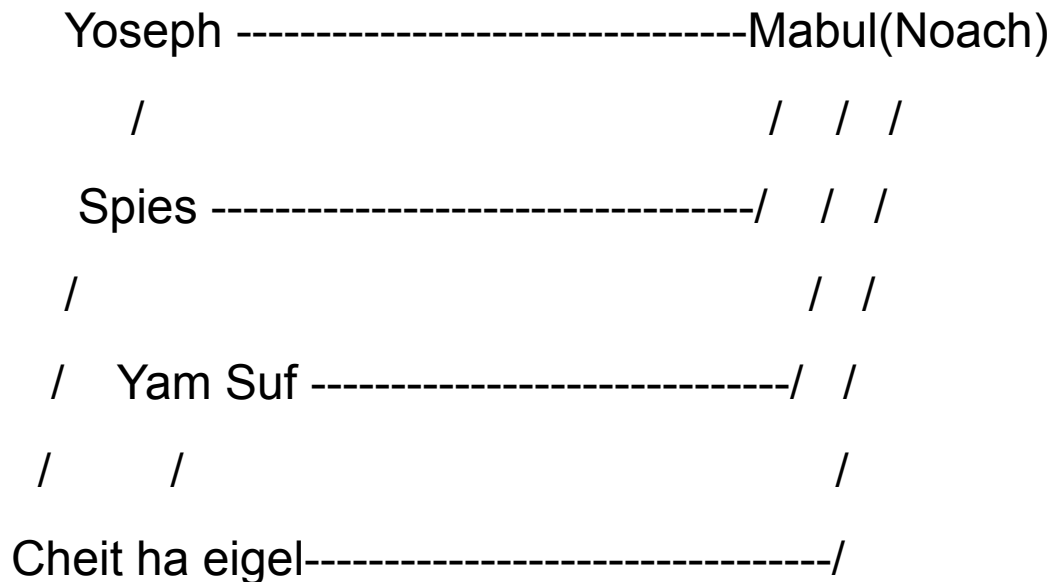
that the **following episodes are parallel episodes/ connected:**

- 1) The **Mabul**(Noach) and **Yoseph** in Egypt.
- 2) The **Mabul**(Noach) and the **Yam Suf** (seen in Chapter 3 above).
- 3) The **Mabul**(Noach) and the **Sin of the golden calf/Cheit ha-eigel** (seen in Chapter 3 above).
- 4) The **Mabul**(Noach) and the **spies** episode.

Next, the paper will propose and demonstrate that two more sets of episodes are also related. The logic that they are related is that if (for example) the Mabul episode is connected to both the Spies episode and the Cheit Ha eigel episode then it might be that the Spies and the Cheit Ha eigel episodes are also connected. That is, if A is connected to both B and C then maybe B is also connected to C. Thus, it is proposed and demonstrated below that the below two sets of episodes are also connected:

- 5) **Yoseph** and the **Spies** episode.
- 6) The **Golden calf** and the **Spies** episode.

**THUS this chapter will propose the below sets of parallel episodes:**





**In addition it is possible, though not demonstrated here as an official parallel episode, that all the episodes on the left side of the diagram are ALL connected to each other.** For example Yoseph to Yam Suf; Yoseph to Cheit Ha eigel, and Spies to Yam suf. Such a possibility is taken into account below.

The chapter will then **propose a potential meaning** to explain the hidden underlying reason or message of the connection of these episodes. It is a logical presumption that there must be a reason or message embedded in the fact that these episodes are connected because, as mentioned above, the statistical probability of so many word and theme connections in a set of episodes being by chance is almost nil. Thus Hashem made these episodes intentionally connected- which means there is **obviously a meaning in their connection.**

The proposed meanings are just that- **proposals, not certainties**, and most likely incomplete due to the many hidden secrets of the Torah. Nevertheless some of the proposed reasons have strong evidence for them, especially from the Arizal which confirms at least one set of parallels.

## 6 SETS OF PARALLEL EPISODES

### PART 1: NOACH AND YOSEPH - FEEDING THE WORLD

It is interesting to note the similarities between the episode of the flood at the time of Noach and the episode of the worldwide famine at the time of Yoseph:

1) Firstly, both Noach's and Yoseph's Generations are described in a **similarly questionable way**:

a) For Noach it states: " *These are the offspring of Noach, Noach ( אֱלֹהֵי תוֹלְדוֹת ) (גִּת—גִּת) was a tzaddik, perfect in his generations....*" (Ber 6-9). Rashi has to explain why the passuk does not list Noach's sons when it should have according to the way it started "*these are the offspring of Noach....*" ,

b) While a similar question is addressed by Rashi for the verse:

"*These are the offspring of Yaacov, Yoseph ( אֱלֹהֵי תִלְדוֹת יַעֲקֹב, יוֹסֵף ) at the age of 17 was a shepherd with his brothers....*" (Ber 37-12). Rashi, again addresses why only Yoseph is mentioned when all of the children should have been according to the way the passuk started "*These are the offspring of Yaacov...*" .

2) Next, In both episodes, **evil exists**, described with a similar word:

a) Robbery and corruption were rampant before the flood; " *and the earth had become corrupt before G-d.....*" (Ber 6-11),

Also "*Hashem saw that the wickedness(רָעָה) of man was great upon the earth....*" (Ber 6-5),

b) While similarly, the situation was also negative between Yoseph and his brothers due to Yaacov's favoring of Yoseph - with evil also existing as stated: " *... and Yoseph would bring evil reports(רָעָה דְבַרְתֶּם) of them to his father.*" (Ber 37-2).

### 3) Next, this evil/tense situation **leads to flood/exile:**

- a) Hashem destroys the world with a flood,
- b) While the evil reports and talk of dreams (along with Yaacov's favoritism) led to Yoseph being sold as a slave and later all Bnei Yisrael becoming slaves in Egypt.

Rashi explains that one consequence of the "evil reports of them" that Yoseph brought on his brothers was that "Joseph was sold as a slave".

### 4) Both Noach and Yoseph **found Grace (יָצָא) in the eyes of someone:**

- a) For Noach it states " But Noach **found grace in the eyes of Hashem**"

..... וַיִּצְאָה חַן בְּעֵינֵי יְיָ (Ber 6-8),

- b) While Yoseph found grace in the eyes of Potiphar his master in Egypt as per "**Yoseph found grace in his eyes.....**" (וַיִּצְאָה חַן בְּעֵינָיו .....). (Ber 39-4).

### 5) This grace led to them being **chosen as the person** who will keep the world alive by feeding it during a time of disaster:

- a) Because Noach found grace in the eyes of Hashem, He chose Noach and commanded him to " *Make yourself an ark of gopher wood...*",
- b) While Yoseph's grace made him successful wherever he was, causing him to rise to positions of influence. His *chein* was also prevalent when he was in jail which caused him to be chosen to be the director over all the prisoners, which led him to be able to interpret the chief wine stewards dream which in turn led to Yoseph then interpreting Pharaoh's dream who then appointed him to be **in charge of the Egyptian food supply.**

6) Both Noach and Yoseph were **responsible for gathering ALL the food** that would be necessary to keep everybody alive - similar language being used to describe the food gathering process:

a) Hashem told Noach " ....take yourself **of every food** (מִכָּל-מֵאֲכָל) that is eaten and **gather it in to yourself....**" (Ber 6-21),

b) While for Yoseph it reads "**He gathered all food** (כָּל-אֲכָל) of the seven years.... and he placed it in the cities...." (Ber 41:48).

7) Both stored the food in particular **storage areas**:

a) Noach placed food in the Tiva/ark on the first level of the Teva,

b) While Yoseph placed food in the "cities" in storage areas.

8) Both episodes involve **two sets of seven kosher animals**:

a) Noach was commanded "**of every pure animal take unto you seven by seven....**" (Ber 7-2),

b) While Yoseph interpreted Pharaoh's dream that involved **two sets of seven cows**. (Ber 41-3).

9) In both episodes the complete families were **brought into a safe area by** (Noach/Yoseph) where they would be fed by them while destruction is on the outside – note the similar wording used:

a) "**Noach and his sons and his wife and his sons wives with him**(אִתּוֹ) **came**(וַיָּבֵא) **into the ark....**" (Ber 7-7),

וַיָּבֵא נֹחַ, וּבָנָיו וְאִשְׁתּוֹ וּנְשֵׁי-בָנָיו אִתּוֹ--אֶל-הַתֵּבָה

b) While Yoseph also brought his whole family to Egypt where there was food while everywhere outside Egypt there was a famine. Yoseph ordered his brothers to tell his dad Yaacov that " *You will reside in the land of Goshen....you and your sons and your grandchildren and your flock....*" (Ber 45-1).

It then states " ... and they **came** ( **וַיָּבֹאוּ** ) to Egypt - Yaacov and all his offspring **with him**(**אִתּוֹ**) . His sons and the sons of his sons **with him** ( **אִתּוֹ**), his daughters and the daughters of his sons and all his offspring **he brought with him** ( **הֵבִיא אִתּוֹ** ) to Egypt." (Ber 46-6).

**וַיָּבֹאוּ**, מִצְרַיִם: יַעֲקֹב, וְכָל-זַרְעוֹ **אִתּוֹ**. ז בָּנָיו וּבְנֵי בָנָיו, **אִתּוֹ**, בְּנֹתָיו וּבְנוֹת בָּנָיו, וְכָל-זַרְעוֹ--**הֵבִיא אִתּוֹ**, מִצְרַיִם

10) Similar language is used to describe the people/animals to be saved **coming** to Noach/Yoseph:

a) For Noach it states " *two by two they came* ( **בָּאוּ** ) to Noach" (Ber 7-9),

b) While for Yoseph it states " ....Yoseph's brothers have **come** ( **בָּאוּ** ) (Ber 45-1). Then later it reads "*and take your father and your households and come to me* **וַיָּבֹאוּ**" (Ber 45-18).

11) In both episodes, the flood/famine started on the **land (eretz) after a seven unit period ended:**

a) "*And it came to pass* ( **וַיְהִי** ) *after the seven day period* ( **לְשִׁבְעַת הַיָּמִים** ) *that the waters of the flood were upon the earth*( **עַל-הָאָרֶץ** )" (Ber 7-10),

**וַיְהִי לְשִׁבְעַת הַיָּמִים**; וַיְמִי הַמַּבּוּל, הָיָה עַל-הָאָרֶץ

b) While for Egypt it states: " *The seven*( **שִׁבְעַת** ) *years of abundance that came to pass in the land* ( **הָיָה בְּאֶרֶץ** ) *of Egypt ended. And the seven years of famine began approaching...*"(Ber 41-53). **וַתִּכְלֶינָה שִׁבְעַת שָׁנֵי הַשְּׂבָע אֲשֶׁר הָיָה בְּאֶרֶץ מִצְרַיִם**

12) Both Noach and Yoseph deal with a vineyard:

a) That is, "*And Noach the man of the earth debased himself and planted a vineyard*",

b) While Yoseph interpreted the chief wine stewards dream: "*On the grapevine were three tendrils....*" (Ber 40-9).

13) Both Noach and Yoseph are called by the term "**Tzaddik**":

## PART 2: NOACH AND MOSHE- BIRDS AND SPIES

Next, it is interesting to note the parallels between the episode of when Noach sent the raven and dove with the episode of when Moshe sent the spies in Parsha Shelach:

1) In both episodes Noach and Moshe send out **information gatherers** to get **information on the land** before going into that land:

a) That is Noach sent the **Raven and the Dove** in order to determine if there is dry land so that he can go out of the ark and onto the land,

b) While Moshe sent the **spies** to get information on the land and its inhabitants before entering the land, as stated "*and how is the land in which it dwells.....*" (Ber 13-19).

2) Both episodes occurred "**...at the end of 40 days**":

a) "**....at the end of 40 days (מִקֵּץ אַרְבָּעִים יוֹם)**, that Noach opened the window of the ark which he had made, he sent out the raven..." (Ber 8-6),

b) While for the spies "*They returned from spying out the land **at the end of 40 days (מִקֵּץ אַרְבָּעִים יוֹם)***" (Bamidbar 13-25).

3) The same wording of **sent (Shalach)** is used in reference to sending the information gatherers:

a) For Noach it states "*He **sent (וישלח)** out the raven...*" (Ber 8-6),

b) Regarding the spies it says: "*Moshe **sent (וישלח)** them from the wilderness of Paran....*" (Bamidbar 13-3).

4) Similar language of **seeing** is used:

- a) "And he sent out the dove from him to **see** (לראות) whether the waters had subsided....." (Ber 8-8),
- b) While the spies were told: " **See** (וראינהם) the land....." (Bamidbar 13-18).

5) The same wording is used to describe the **return of the information gatherers**:

- a) "The dove **came back** (והבא) to him...." ( Ber 8-11),
- b) While the spies episode reads: "They went and **came** (ויבאו) to Moshe...." (Bamidbar 13-25).

6) Both the dove and the spies came back with **fruit items** as articles that **conveyed information** on the status of the land:

- a) "The dove **came back** to him in the evening and behold an **olive leaf** it had **plucked** with its mouth", (which indicates in part that their exists dry fertile land),
- b) While the spies: ".... arrived at the valley of Eshcol and **cut** from there a vine with one cluster of **grapes**, and they carried it on a pole.... " (Bamidbar 13-23).

later it says: "They went and **came** to Moshe...and they showed them the fruit of the land" (Bamidbar 13-26). Again the huge size of the grape cluster spoke plenty about the fertility of the land including the size of the inhabitants.

7) Both episodes **describe the manner** in which the fruit item was acquired:

- a) For Noach it says "....**Plucked** with its mouth",
- b) While for the spies it says "**Cut** from there..."



8) Both episodes involve a **punishment that is of forty units of time:**

- a) The generation of Noach was punished with "*40 days and 40 nights of rain*",
- b) While the generation of the spies was punished with "40 years" of wandering in the desert related to 40 days and nights of spying out the land.

9) In both episodes, the forty units of punishments is **followed by a new generation** entering the land while the punished generation not entering:

- a) Noach and his family emerge from the ark and re-populate the world,
- b) While the generation of the spies (20 years old and over) passed away in the desert while the next generation entered the land of Israel.

10) Both episodes involve a **duality of Information seekers:**

- a) The Raven does not do his job while the dove does,
- b) While ten of the spies do not do their job while two do (Calev and Yehoshua).

11) In Both episodes the birds/spies were **sent after a seven day waiting period:**

- a) That is Noach waited **seven days** before sending the dove,
- b) While the sefer *Meam Loez* explains that the spies were sent after the **seven day** quarantine of Miriam was finished.

**INITIAL ANALYSIS OF POTENTIAL MEANING OF THESE PARALLELS:**

1) One potential meaning of the connection between the two episodes could be learned from the Midrash that explains that the message the dove conveyed by bringing back the olive leaf to Noach was " *Let my food be as bitter as an olive by the hand of the Holy One blessed be He and not sweet as honey by the hand of flesh and blood.*" (Pirkei de R' Eliezer 23).

The above parallels, supports the idea that the reason that the spies did not want to enter the land of Israel, is that they (like the dove) preferred to stay in the desert and **receive their food directly from Hashem( with the Manna)** and not enter the land and have to work for it. Of course, entering the land involves working the land and dealing with other people (buying food from merchants; acquiring labor services, etc).

But apparently there is a greater meaning to this parallel as explained immediately below.

## FINDING MEANING IN THE CONNECTIONS:

### PART 3: CONNECTING THE CHEIT HA EIGEL AND SPIES EPISODES:

If the “Noach and the Cheit Ha eigel” episodes are connected (as seen in Chapter 3); and if the “ Noach and the Spies episodes” are also connected as just seen in part two above; then we can propose that the Cheit Ha eigel episode is connected to the spies episode ( if A is related to B, and A is also related to C, then B may be related to C).

The below quick summary of the two episodes shows many parallels in language to support the proposal that they are parallel episodes, especially if we focus on Hashem's intended punishment and Moshe's prayer to save the Bnei yisrael:

1) Support for the above proposal connecting the Cheit Ha eigel and spies episode comes from the Rashi comment where he says that the main reason that the Bnei Yisrael had to spend forty years in the desert is because of the **Cheit Ha eigel sin** - the **spies episode** just made their sin complete to be deserving of that punishment.

#### 2) Similar language of intended destruction and a new nation:

a) In the Cheit Ha eigel episode Hashem says: " *Let my anger burn against them and I shall annihilate them and I shall make you a great nation* (וְאַעֲשֶׂה אֹתְךָ לְגוֹי גָּדוֹל),"

b) While in the spies episode, it similarly says , " *I will smite them with the plague and annihilate them and I shall make you a greater and more powerful nation*"

וְאַעֲשֶׂה אֹתְךָ לְגוֹי-גָּדוֹל וְעַצוֹם מִמֶּנּוּ. (Bamidbar 14-12).

### 3) Moshe's responses to the intended destruction are similar:

a) Moshe's response at the Cheit Ha eigel included mentioning what Egypt would say " *Why should **Egypt say** the following "with evil intent did He take them out, to **kill them in the mountains** ( **לְהַרְגֵם בְּהָרִים** )...."* ,

b) While similarly in the spies episode it says: " ....then **Egypt will hear....and they will say** about the inhabitants of this land...because Hashem lacked the ability to bring this people to the land.....**He slaughtered them in the wilderness**"( **וַיִּשְׁחַטֵם בַּמִּדְבָּר** ) (Bamidbar 14-13..16).

### 4) In both episodes Hashem forgave the Bnei Yisrael after Moshe prayed:

a) At the Cheit Ha eigel it reads "....**Hashem reconsidered** regarding the evil He declared He would do to His people ( **וַיִּנְחָם, יְהוָה, עַל-הַרְעָה, אֲשֶׁר דִּבֶּר לַעֲשׂוֹת לְעַמּוֹ** )" (Shemot 32-14),

b) While the spies episode reads "**Hashem said I have forgiven** in accordance with your words ( **סָלַחְתִּי כְדִבְרְךָ** )" (Bamidbar 14-20).

### 5) In both episodes they are forgiven but still liable to future punishments:

a) Later, at the Cheit ha eigel Hashem says that even though they will not be wiped out, Bnei Yisrael will still get further punishment " *...I shall bring their sin to account against them,*"

b) While with spies even though He forgave them, they will remain forty years in the desert.

6) Both the Cheit ha eigel and the Spies episodes **occur after a period of forty days elapsed:**

- a) Moshe's 'delayed ' return from Har Sinai after forty days led to the sin of the Cheit Ha eigel and its punishment,
- b) While the spies return after a forty day period led to the sin of the spies (lashon hara on the land...) and its punishment.

The above parallels can now act as **scriptural support for the Rashi** that says that the Cheit ha eigel episode is the primary cause of the forty years of wandering in the desert.

### **A FURTHER TIKKUN FOR NOACH'S LACK OF PRAYER:**

Further, by noting the above similarities, especially Moshe's similarly phrased prayers and the similar effect they had in saving the whole nation we can possibly propose that Moshe's prayers at the spies episode act as a continuation of his prior prayers at the Cheit Ha eigel episode.

That is **maybe the whole tikkun for Noach's lack of prayer at the Mabul episode (see chapter three) was not completed with Moshe's prayers at the Cheit ha eigel** and thus Moshe had to again, by praying, save the generation of the spies from being destroyed by Hashem. Indeed Moshe prayed and saved them from Hashem's intent to destroy them (instead they would wander in the desert for forty years).

Support for the above parallel, is the chazal that a student takes forty years to fully understand his teacher's teachings. That chazal leads one to think that maybe the Cheit Ha eigel demonstrates that the Bnei Yisrael did not have the Keilim (capacity) to absorb the Matan Torah revelation, leading to the Cheit Ha eigel episode, thus necessitating a forty year period of Torah learning in the desert.

## NEXT, THE BELOW PARALLELS FITS INTO THE SCHEME OF EVENTS

### PART 4 :YOSEPH AND THE SPIES:

In addition we see that the Yoseph episode where he was thrown into the pit parallels the spies episode in a few ways:

1) In both episodes **Yoseph/spies were sent (וַאֲשַׁלְחֵם)** to get information and to **see** something:

a) Yoseph on the well being of his brothers; "Go and I (Yaacov) will **send you (וַאֲשַׁלְחֵם)** to them... **look(רָאֵה)** into the well being of your brothers" (Ber 37-13),

b) While the spies were sent to get information on the land; where Hashem tells Moshe "...**send out (שְׁלַח)** for yourself men to spy out the land of Canaan.... and later it says "**See (וּרְאִיתֶם)** the land...." (Bamidbar 13-18).

2) Both episodes involve a "**bad report**":

a) " Yoseph would bring **evil reports (דִּבְתֵי רָעָה)** of them (his brothers) to their father" (Ber 37-2),

b) While "they (the spies) brought forth an **evil report (דִּבְתַּת הָאָרֶץ)** on the land that they had spied...." (Bamidbar 13-32).

3) Both episodes have the wording of "**bringing back word**" from their excursion:

a) That is, Yaacov told Yoseph " ....and **bring me back word (וְהָשִׁבְנִי דְבָר)** (Ber 37-14),

b) While when the spies came back they also "...**brought back word (וַיָּשִׁיבוּ אֵתֶם דְּבָר)** to them and the entire assembly and showed them the fruit of the land" (BM 13-26).

4) Both episodes describe **from where** Yoseph/spies were **sent from**:

a) For Yoseph it says: "So *he sent him from the valley of Hebron*

( וַיִּשְׁלַחְהוּ מֵעֵמֶק חֶבְרוֹן )"

b) While for the spies it says: " *Moshe sent them from the wilderness of Paran*

( וַיִּשְׁלַח אֹתָם מִיַּד מִדְבַּר פָּאֲרָן ) ."

5) Both Yoseph's brothers and the spies **bring back an item** that will cause stress to the persons that will see it:

a) That is the brothers bring back **Yoseph's garment** to their father: "*....and they brought it to their father ( וַיָּבִיאוּ אֶל-אֲבִיהֶם )...*" (Ber 37-32),

b) While the spies return to Moshe with similar language: " *They went and they came to Moshe ( וַיָּבִיאוּ אֶל-מֹשֶׁה )...*" (Ber 13-26). And we see that they returned with **giant fruit** that scared the Bnei Yisrael.

6) Next, both the brothers and the spies **show the item, asking that they/he see the item**:

a) Yoseph's brothers say to their dad: " *we found this, identify it please, is it your son's tunic or not?*",

b) While the spies tell the people to see the large fruit: " *...and this is its fruit*".

7) The people who see the items get very **anxious and cry and there is tearing of clothes:**

a) That is "Yaacov **tore his garments** (וַיִּקְרַע יַעֲקֹב שְׂמֹלְתָיו)... he mourned many days.... and his father **cried** (וַיִּבְכֶּה) for him",

b) While the Bnei Yisrael also react to the size of the fruit and bad report on the land as per: " ....The people **cried** (וַיִּבְכּוּ) that night" (Bamidbar 14-1). And later Joshua and Calev also "**tore-קרעו** **their garments** " (Bamidbar 14-6) in reaction to the report.

This very large fruit helped scare the Bnei Yisrael due to the fear of confronting giants in Canaan.

8) Both episodes refer to the idea of "**devouring**" a person/s:

a) Yaacov says: "An evil beast **devoured him** (אֲכָלְתָהוּ) “,

b) While the spies refer to the land as: "...is a land that **devours** (אֲכָלָת) its inhabitants" (Bamidbar 13-32).

9) We can also note that in both episodes there is a parallel of **ten to two**. That is ten persons in one group and two in the other:

a) Ten of Yoseph's brothers are the antagonists who throw him into a pit while Yoseph and Benjamin are separate from this group,

b) While in the spies episode, ten of the spies bring a bad report while two do not.



**The last two parts (parts five and six) of this chapter have already been discussed in chapter three and should be quickly reviewed**

**PART 5: THE MABUL AND THE YAM SUF** (refer to chapter 3, part 1 in its entirety)

**PART 6: THE MABUL AND THE CHEIT HA EGEL** (please refer to Chapter 3, part 2 in its entirety).

## **PUTTING IT ALL TOGETHER**

### **PROPOSED MEANING OF THE PARALLELS**

#### **Noach....Yoseph and Moshe - A TIKKUN**

1) It all started when Noach erred in **Lacking EMUNAH** that Hashem would send the rain as He said he would, which caused Noach to err in **NOT PRAYING**(VERBAL error) for the salvation of the world, which led to its destruction.

This led to Noach's responsibility to **FEED and sustain** a remnant of humanity (his family) and animals so as to rebuild the world. The feeding was the beginning of the **fixing of his sins** of Lack of Emunah and not praying to save the world. The sefer Meam Loez supports this by saying that Noach suffered in feeding the animals and being in the damp ark in punishment for his lack of emunah and prayer. Rashi, Arizal, etc. confirm that Noach did err in not praying.

**This is supported by the Kabbalah that says that LOSHON HARA causes damage to the brit and "damages" the sefirah of Yesod- (Tzaddik) – separating it from the sefira Malchut - and that:**

**EMUNA/prayer, CONTROL OF DESIRES and GIVING OF FOOD acts as the tikkun of Yesod.** In addition a lack of emuna and lack of control of one's desires also

damages Yesod. Thank you to Rabbi Daniel Cohen (kabbalist) who taught me that Kaballistic teaching which clarifies much of the deeper meaning of the above parallels.

Thus this kabbalah supports the idea that **Noach's feeding** of the persons and animals on the ark as well as his TAAVA CONTROL(**control of desires** on the ark by not having relations) acted as a tikkun for the sefirah of **Yesod(representing the Tzaddik(Noach)** which got "damaged" by Noach's lack of emuna/prayer.

2) Next, the above **MABUL (NOACH) and YOSEPH** parallel above comes into place. That is, Yoseph (maybe the gilgul of Noach?) had to **continue the tikkun** for Noach's errors ( Lack of Emuna/not praying). But he, even though a tzaddik, **repeated a VERBAL error like Noach** (Noach did not pray when he should have, while Yoseph brought "**evil reports**" (**lashon hara**) on his brothers and telling of his dreams which angered his brothers, which led to him being sold as a slave which led to his family coming to Egypt and becoming enslaved). **Thus Both Noach's and Yoseph's verbal errors led to Mabul/exile of the Jewish people.** And, like Noach, Yoseph became responsible to **feed his family** in Egypt and sustain them for the future which **repaired his verbal error.**

In addition, it seems possible, that **Yoseph's emunah** in Hashem when he believed Him(from Pharaoh's dream) that the seven years of good will be followed by seven years of famine was a **tikkun** for when Noach Lacked emuna and did **NOT have emunah** in Hashem when He said that after a seven days period will come destruction. Yoseph's emuna in the truth of the message led him to being appointed in charge of the food supply and saving Egypt and Bnei Yisrael which repaired the damage caused by the **opposite**: when Noach lacked emuna that rain would fall after a seven day period -which caused him not to pray and thus the world was destroyed.

From here we see that the Kabbalah might support the idea - just as with Noach above- that **Yoseph's (The TZADDIK`s) control of his desires** (not giving in to Potiphar's wife) and his **EMUNA described above and the emuna** he demonstrated in Egypt telling his brothers that Hashem was behind everything and that it was all for the good) repaired the damage he caused (including to the Sefira Yesod) with his Loshon Hara - and maybe also acted to repair(in the parallel episode above) **Noach's lack of emuna and lack of prayer.** **To Note: Yoseph the tzaddik like Noach is associated with the Sefira Yesod.**

Of course, all these events are governed by divine providence, even though each person acted individually.

3) In addition, it seems that one can observe that **Yoseph (fully/partly) repaired** his and or Noach's Verbal error by using his words in a very careful, strategic and productive way to get his brothers to do teshuva. We see that the **family disunity** he sowed with his speech was **repaired** by his now calculated speech - his forgiving attitude and his readiness to support his brothers. (Discussed in a previous chapter).

4) Next, the above MABUL (NOACH) and MOSHE parallel discussed in chapter three comes into place through the two parallel episodes found in that chapter:

- a) **MABUL (NOACH) and YAM SUF** parallel.
- b) **MABUL(NOACH) and CHEIT HA EIGEL** parallel.

**That is Moshe the Gilgul of Noach furthers the tikkun for Noach's lack of prayer and Emunah by:**

A) **Effecting a tikkun at the Yam suf for Noach's lack of emuna** concerning Hashem's declaration that he would bring a mabul (see Rashi). In short Nachson ben Aminadav had emunah and went into the Yam Suf before it split. That was a tikkun for Noach's lack of emuna(as Rashi clearly says) when he only went into the ark after it started raining, not earlier as ordered by G-d. He delayed because he lacked emunah that G-d would actually send the rain.

B) And then **Moshe effected a Tikkun at the Cheit Ha eigel for Noach's lack of prayer at the Mabul**, by praying for and saving the bnei Yisrael from destruction.(Arizal, I believe, basically says this, and thus the MABUL(NOACH) CHEIT HAEIGEL parallel episodes described in chapter three acts to scripturally support this teaching of the Arizal)

5) And possibly the **Yoseph and Yam suf episodes** are also parallels by noting that the Midrash states that the Yam Suf split because of Yoseph's bones (Which Moshe carried). This midrash possibly alludes to the possibility that Yoseph's emuna-control of desires in Egypt repaired at the Yam Suf the loshon hara of Yoseph that `caused` the slavery by here now causing the sea to split and now saving the Bnei Yisrael. That is, Yoseph's over riding his human nature by controlling his desires against Potiphar's wife's advances towards him merited causing the Yam Suf to go against its NATURE- and thus splitting. And maybe the presence of Yoseph's coffin motivated Nachshon ben Aminadav to have the same Emuna he had. This maybe reconciles how two Midrashim give two different reasons for the Yam suf splitting - Yoseph's coffin and Nachshon entering till his neck.

As mentioned, this possibility is supported by the idea **that all the episodes on the left side of the above diagram of parallels could theoretically be connected to each other-** not only the six sets that have been demonstrated in this chapter.

6) Next, the above **CHEIT HA EIGEL and SPIES** parallel comes into place. That is Moshe's (**THE TZADDICK- YESOD**) prayers at the Cheit Ha egel did not finish the tikkun and so he needs to **pray again for** Bnei Yisrael not to be destroyed at the episode of the spies which furthers the tikkun for Noach's lack of prayer/emuna. In addition, the kabbalah might support the proposal that the spies and Bnei Yisrael's - **LACK OF EMUNA** - not having faith that Hashem would be with them and conquer Canaan for them; as well as the **LOSHON HARA(evil report)** that the spies spoke about the land might have "damaged" the sefirah of Yesod and was repaired by Moshe's **prayers** in the spies episode. Also the kabbalah teaching above seems consistent with the possibility that the damage to the brit(from immorality) at the Cheit ha eigel was also repaired by Moshe's prayers.

7) Next comes in the **YOSEPH AND THE SPIES** parallel where it seems possible that Moshe's **PRAYERS at the spies episode** which **saved** the spies generation from the destruction that was to occur because of the spies **DIBAT (EVIL REPORT)** repaired(tikkun) the damage caused by Yoseph's **DIBAT RA A (EVIL REPORT) that he brought on his brothers)** that Actually led to **slavery**.

Moshe possibly effected this tikkun as a gilgul of Yoseph, or through some mechanism related to the fact that Yoseph and Moshe are both the Tzaddik of the generation. This

is somewhat supported by the Arizal, who I believe linked the spies episode with Yoseph's brothers being accused of being spies in Egypt. In addition the above Kabbalah teaching again supports the idea that Moshe's Prayers at the spies episode acted as a tikkun to the sefira Yesod damaged by Loshon Hara (of Yoseph).

The above connecting of Noach, Yoseph and Moshe is supported in that they all share certain features; they are the three that most epitomize the Tzaddik of that generation in the Torah; they all found *chein* (grace) in the eyes of someone and they all saved the world/Bnei Yisrael. (i.e. Joseph's feeding and Moshe's praying, etc).

In addition they are all associated with the sefirah of Yesod which links and feeds to Malchut; which leads to the influx of bracha to the world and the perception of the unity of Hashem. Thus any damage to yesod causes a separation of the sefira of Yesod from Malchut and thus a reduced flow to Malchut and our world. **Therefore, any damage to Yesod caused by Noach and Yoseph had important implications and thus all the above reparations had to take place.**

As noted the above explanation is just a plausible explanation, not a claim of certainty, as one would need a very high level of divine inspiration to know the complete truth.

**Thus far with the help of Hashem.**

## CHAPTER 14

# MOSHE AND DEBORAH

## A TIKKUN?

**Q** Is there any connection between the episode of the splitting of the Yam Suf in Parsha Beshalach and its haftarah which describes the story of Deborah where Israel battles Sisera and his army.

**A** It seems so due to the following parallels:

(First we note that a haftarah by definition was selected for a particular Torah portion because of its similarities. Still, it is noteworthy to mention all the below parallels, as many may not have been noticed by the reader - which leads one to think that there may be a deeper meaning to the connectedness between the parsha and its haftarah.)

1) Hashem commands Moshe and Deborah to have the Bnei Yisrael **set themselves up in a particular place** that will **motivate** their enemy to attack them:

a) Hashem told Moshe to tell Bnei Yisrael to “....**encamp before Pi-hahiroth... Pharaoh will say....’they are confined in the land...and he (Pharaoh) will pursue them....**” (Shemot 14-3),

b) While Hashem told Deborah to tell Barak to “ *...go and draw forth(people) toward **Mount Tabor** and take with you 10,000 men .... I will **draw toward you Sisera**” (Shoftim 4-6). That is Sisera will attack the Bnei Yisrael as he will think that they are vulnerable- just like Pharaoh thought.*

2) In both episodes it was **told** to the enemy that the Bnei Yisrael were in a vulnerable place just perfect to attack them:

a) “It was **TOLD** (**וַיַּגִּד**) to the king of Egypt that the people had fled...”.

**וַיַּגִּד** לְמֶלֶךְ מִצְרַיִם כִּי בָרַח הָעָם

He was also told that they were in a vulnerable place.

b) Similarly, the Sisera episode reads: “They **TOLD** (**וַיַּגִּדוּ**) Sisera that Barak son of Abinoam had gone up to Mount Tabor.”

**וַיַּגִּדוּ** לְסִיסֵרָא כִּי עָלָה בָרַק בְּנֵי-אַבִּינֵעַם הַר-תְּבוֹר

3) The above news led Pharaoh/Sisera to **launch an attack** using **chariots** (note the similar language that will be explained below).

a) “He harnessed his **chariot** and he took his **people** (**עַמּוֹ**) **with him** (**עִמּוֹ**). He took six hundred select chariots and **every chariot** (**וְכָל רֶכֶב**) of Egypt... and he pursued the Children of Israel”.

b) While “Sisera summoned **all his chariots** (**כָּל-רֶכֶבוֹ**) -nine hundred iron chariots- and **all the people** (**הָעָם**) **with him** (**אִתּוֹ**)... (Shoftim 4-12).

וַיִּזְעַק סִיסֵרָא אֶת-כָּל-רֶכֶבוֹ תִשַׁע מֵאוֹת רֶכֶב בְּרִזָּל וְאֶת-כָּל-הָעָם אֲשֶׁר אִתּוֹ  
מִחֲרֹשֶׁת הַגּוֹיִם אֶל-נַחַל קִישׁוֹן:

4) We see above that both Pharaoh and Sisera took **ALL THEIR CHARIOTS**:

a) “**וְכָל רֶכֶב**” in the Pharaoh episode.

b) While the Sisera episode reads: “**כָּל-רֶכֶבוֹ**”

5) That they both took their **PEOPLE (AM) WITH HIM (EEMO/EETO)** for the attack:

a) Pharaoh: “He harnessed his chariot and he took **his people (עמו)** with him (עמו),

b) While Sisera episode reads: “...all his chariots (כל־הרכבו) -nine hundred iron chariots- **and all the people (העם)** with him(אתו).

6) Both mention that **TODAY (HA YOM)** the enemy will be destroyed:

a) Hashem told Moshe “...for that which you have seen Egypt **TODAY (היום)** you shall not see them ever again” (Shemot 14-13),

b) While Deborah told Barak “...this is the **day (היום)** that Hashem has given Sisera into your hand..” (Shoftim 4-14)

7) In both episodes Hashem **CONFOUNDED (ניהם)** the enemies **camp (מחנה)**:

a) “...and He (Hashem) **CONFOUNDED** the **camp** of Egypt (ניהם את מחנה מצרים....” (Shemot 14-24),

b) The Deborah episode reads “Hashem **CONFOUNDED (ניהם)** Sisera and all the chariots and the entire **camp (כל־המחנה)**....” (Shoftim 4-15.)



8) In both episodes **Not a single one** of the enemy remained:

- a) "...there remained **not a one of them**" (לֹא־נִשְׁאַר בְּהֵם עַד־אֶחָד) (Shemot 14-28),
- b) While "the entire camp of Sisera fell by the blade of the sword, **not a single one was left** (לֹא נִשְׁאַר עַד־אֶחָד)" (shoftim 4-16).

9) As a result of the victory both Moshe with Bnei Yisrael and Deborah with Barak **SANG A SONG**:

- a) "Then Moshe and the children of Israel **sang** this song as follows..." (Shemot 15-1),
- b) While "On that day Deborah and Barak son of Abinoam **sang** saying.." (Shoftim 5-1).

### POTENTIAL MEANING OF THE PARALLELS:

Due to the many parallels above it seems likely that there is an inherent connection between both episodes that goes beyond the presumption that this haftarah was picked by Chazal for this parsha just because they both involve the defeat of an enemy followed by a song being sung.

**We can propose a meaning for the parallel episodes If we first note the below parallel that we did not yet mention:**

**10) Both Moshe and Deborah were the judges of Israel.**

## Let us compare both episodes in this regard:

### The Moshe episode reads:

*“It was on the next day that Moshe **sat to judge** the people, and the people stood by Moshe from the morning until the evening.” (Shemot 18-13) Yitro then asks Moshe what he is doing to which Moshe answers “...because the people will **come to me** to seek G-d. When they have a matter, one comes to me, and I **judge** between a man and his fellow, and I make known the statutes of G-d and his laws.” (Shemot 18-15, 16).*

Yitro then tells Moshe that *“The thing that you do is not good.”* He then advises him to set up many judges who will *“judge the people at all times, and they shall bring every major matter to you, and every minor matter they shall judge, and it will ease from upon you....”*. Moshe implemented this advice.

### The Deborah episode reads:

*“Deborah was a prophetess, the wife of Lapidoth; she **judged** Israel at that time. She would **sit** under the date palm of Deborah, between Ramah ...and the children of Israel would **go up to her for judgment.**” (Shoftim 4-4, 6).*

## WE NOTE THE FOLLOWING PARALLELS:

11) Both Moshe and Deborah **SAT** when they judged the people:

a) *“Moshe **sat to judge**”*

b) The Deborah episode reads: *“She would **sit** under the date palm of Deborah, between Ramah ...and the children of Israel would **go up to her for judgment.**”*

12) Both episodes mention that the people **would go up to them to be judged:**

a) *“because the people will **come to me to seek G-d**”,*

b) Deborah episode says: the *“children of Israel **would go up to her for judgment.**”*

13) Of course, both Moshe and Deborah were **Prophets**.

We can now note that I heard that the **Zohar** states that it was **NOT** a good thing that Moshe listened to the advice of Yitro and set up many judges. I believe it is because this resulted in the Bnei Yisrael **NOT ALL having easy access** to the Tzaddik Moshe which was detrimental to the spiritual well being of the people.

And the **opposite** of this is Deborah who was **accessible to ALL the people** as per:

*“..and the **children of Israel** would go up to her for judgment..”* Here we see that **all** the people had access to her, not just in the event of a “major matter” as advised by Yitro.

### **A TIKKUN- ACCESS TO ALL THE PEOPLE:**

From this **opposite situation**, and from the fact that the Zohar says it was a bad thing we can then ask the question- when was this error of following Yitro’s advice rectified?

Is it possible that Deborah’s sitting and judging the people letting all of them have access to her was the tikkun for Moshe listening to Yitro which resulted in Moshe limiting his access to all the people?

And if that is the case, then could that mean that this tikkun was effected by Deborah being the **Gilgul (reincarnation)** of Moshe, or at least through a Hiboor(temporary association of souls) where Moshe’s soul went to Deborah during this judging period in order to rectify this error? This question requires more research.

### **IN A DREAM:**

I was contemplating the above possibility for a few days. One morning the alarm went off and woke me up right in the middle of a dream that was discussing that it was a problem that all the people did not have access to Moshe! Was this an answer in the affirmative that the above proposed tikkun was true? It felt like that to me - even though it does not necessarily imply that Deborah was a gilgul of Moshe.

What's the chance of being woken up by an alarm exactly during those few dream seconds where that subject of interest was being discussed? Otherwise I may never have known I dreamt it. This is not a proof and I am no prophet nor have ruach ha kodesh but it does make one think.

**Thus far with the help of Hashem**

## CHAPTER 15

### MOSHE AND ISAIAH -A TIKKUN?

**Q** Are there any parallels between the episode of Matan Torah and its Haftarah which is Isaiah's vision of the heavenly court (Isaiah ch.6)?

**A** YES, as seen by the following parallels:

(As noted, the Haftarah was chosen for a particular Torah portion because of some similarities with the Torah portion. Yet, it is interesting to note some parallels that many may have not noticed. We suggest you first take a few minutes to read the haftarah in a language you understand.) This topic may be discussed in a kaballistic sefer/book).

1) Both Matan Torah and Isaiah's vision involve a **revelation of the heavenly throne** that **descended** and was surrounded by **Seraphim**;

a) Rashi comments on "*Hashem descended upon Mount Sinai*" (Shemot 19-20), that "*He bent the upper and lower heavens and spread them over the mountain like a sheet on a bed and the **Throne of Glory descended** upon them*". We also know that Hashem was surrounded by thousands of angels including **Seraphim**.

b) While Isaiah reads: "...*I saw my Lord sitting on a high and lofty **throne** and its legs filled the temple. **Seraphim** stood above at His service, six wings...*" (Isaiah 6-1). We note here that the Throne **descended** through its long legs so as to reach down below to the temple.

2) In both episodes Hashem was **both in Shamayim** (heaven) and **earth** at the **same time**:

a) Regarding Mount Sinai, Rashi brings down the following verse to explain Hashem's revelation: "*From the **heavens** He made His voice heard to you to rebuke you, and on **earth** He showed you His great fire.*" (Devarim 4-36)

b) We noted from Isaiah that the throne was in **shamayim** but "*..its legs filled the temple.*"

3) In both episodes the revelation involves **smoke**:

- a) "*Mount Sinai was **smoking** in its entirety....*" Shemot 19-18,
- b) Isaiah reads: "*...the house became filled with **smoke***" (Isaiah 6-4).

4) Both Bnei Yisrael and Isaiah are concerned about **dying from the direct revelation** of Hashem's presence:

- a) At Sinai after the revelation the people said to Moshe, "*You speak to us and we shall hear; let not G-d speak to us lest we **die***" (Shemot 20-16),
- b) After the revelation Isaiah said: "*Woe is to me for I shall **die**, for I am a man of unclean lips and I dwell among a people of unclean lips, for my eyes have seen the King, Hashem, Master of legions.*" (Isaiah 6-5).

5) In addition, we see that both **Moshe and Isaiah are concerned** about not dying from '**seeing G-d**':

- a) The Artscroll Tanach mentions that Isaiah was sure he would die because 'no human can see (G-d's) face and live' (shemot 33:20). That is, Hashem responds to Moshe's request to "*...Please show me your glory*" (shemot 34-18) by saying "*you shall not be able to see my face, for no human can **see Me and live.***" (shemot 34-20)
- b) While as mentioned in Isaiah: "*Woe is to me for I shall **die**, for I am a man of unclean lips and I dwell among a people of unclean lips, for my eyes have **seen** the King, Hashem Master of Kegions.*" (Isaiah 6-5)

6) Interestingly, both Moshe and Isaiah had an **angel** cause them to have **hot coals touch their lips** to purify them from impurity:

- a) We know from Chazal that when Moshe was small an **angel** pushed his hand - as he was reaching for gold treasures in Pharaoh's palace - which caused Moshe to instead grab hot **coals** with which he then accidentally burned his **mouth**. Chazal explains that this **purified** his lips from the tiny bit of milk that fell into his mouth from a gentile nursemaid who tried to nurse him.

b) In the episode of Isaiah, Hashem asks: “**Whom shall I send (eshlach) and who shall go for us?**” *And I (Isaiah) said ‘Here I am! Send me (Shela chai nee)!’* (Isaiah 6-8). We note that Isaiah **volunteered** to go while Moshe **refused** to go.

7) Both episodes involve the issue of the Bnei Yisrael **seeing and hearing** and its effect on their behavior:

a) At Mount Sinai Hashem said to Moshe: “ *Behold! I come to you in the thick of a cloud, so that the people will **hear** as I speak to you, and they will believe in you, also forever*” (Shemot 19-9). Later “ *And all the people could **see** the sounds and the flames, the sound of the shofar and the smoking mountain; the people saw and they moved and they stood from afar. They said to Moshe ‘You speak to us and we shall **hear**...’* Moshe then explained that Hashem wanted them to hear His voice in order that “ *His fear shall be before you, **so that you shall not sin**”.*

b) While in Isaiah, Hashem tells him that the people are intentionally blocking their **ears and eyes** so that they do **not** see or hear a message that will cause them to repent. This is the **opposite** of the Matan Torah experience where the people’s hearing and seeing had the intended effect of keeping them from sinning (*..so that you shall not sin*”). The Isaiah episode reads:

“ *Surely you **hear** but you fail to comprehend and surely you **see** but you fail to know. The heart of this people is fattened and its ears are heavy and its eyes are sealed; lest it see with its eyes and hear with its ears and its heart understand, **so that it will repent and be healed.***” (Isaiah 9-10)

8) Both revelations occurred in the same place (**Har Hamoriah**);

a) The Midrash explains that **Har HaMoriah** moved and Matan Torah occurred there,

b) We see from Isaiah that the legs of the Heavenly throne descended down to the earthy Beit Hamikdash which we know was on **Har Hamoriah** (Temple mount).

We can also note that the Shechina originally descended onto Har Sinai. After the Cheit Ha Egel/Golden calf, a mishkan and then later the Beit Hamikdash was built as the place for Hashem’s presence (Shechina) to reside.

## POTENTIAL MEANING OF THESE PARALLELS

As mentioned, the above episodes are connected since Chazal chose the haftarah to go with the parsha. But is there a deeper meaning corresponding to all the parallels above that goes beyond our initial assumption that they are only connected in a more obvious way? That is, that the haftarah was chosen solely because, both it and the Torah portion both describe a spectacular revelation of Hashem with the Heavenly throne and some other apparent similarities. Or is there yet another and deeper meaning to their connection? It seems unlikely that all the above parallels are by chance and thus there seems to be a deeper meaning:

### A TIKKUN – TO GO OR NOT TO GO?

By looking at the **opposite situation** noted above, of Moshe **refusing** to go as the prophet, which got Hashem angry as per “*The wrath of Hashem burned against Moshe...*” (Shemot 4-14) and comparing it to Isaiah who actually **volunteered** to go as the prophet, we can propose the following potential explanation to our parallel episodes:

**Could it be that Isaiah’s immediate volunteering to be Hashem’s prophet to deliver the message to the people was a tikkun for Moshe’s initial refusal to be the prophet?**

The Torah clearly shows that Hashem was angry at his refusal. In addition, if a tikkun is taking place, then that could mean that Isaiah is possibly a gilgul of Moshe in order for the tikkun to be effected. Or possibly the Soul of Moshe temporarily attached itself to Isaiah’s at the time he volunteered to be the prophet in order to effect the tikkun. The kabbalah calls this process “*Chiboor*”.



We note that the Talmud and Rashi bring down two opinions. One, that there was no apparent negative result in the Torah that resulted from Hashem's anger.(Rashi to Shemot 4-14). The other opinion is that Moshe's refusal led him to lose the kehuna to Aaron, his brother. Even in this latter case a continuation of the reparation can be happening in our Isaiah episode. Multiple tikkunim can be seen in the writings of the Arizal.

**May Hashem enlighten us!**

**THUS FAR WITH THE HELP OF HASHEM!**

**Thank you** for reading some or all of this book. I hope you enjoyed it. Please share what you learned with others.

Hashem bless you and yours.

Avraham Edery



