



# THANK YOU HASHEM For Shabbos Kodesh!

## Parshas Shemini

כ"ג בניסן תש"פ / April 17, 2020 / 5780, Nisan 23 / ISSUE #22

לידות רפואה שלמה מלכה בת רחל, מיכאל בן שולמית, יעקב משה בן דבורה שירה ואברתם יחודה בן שרה רבקה

### The Halfway Mark of Completion

In parshas Shemini, the Torah records a dispute between Moshe and Ahron regarding the *Chattas* offering of Rosh Chodesh. While Moshe felt that Ahron should have eaten the *Chattas* offering, Ahron had it burned because he was an *onen*, having recently lost his two sons. Despite his initial disappointment in the seeming departure from halacha, Moshe ultimately acquiesced to Ahron's judgment.

The verse which this dispute is introduced, which begins "And Moshe inquired insistently about the *Chattas* offering", is marked with a Masoretic note indicating that the words "*darosh darash*" represent the exact halfway point in the words of the Torah. The *Degel Machaneh Ephraim* sees this seemingly trivial fact as hinting an important lesson.

In his essays on the Torah, Ben Ish Chai compares the relationship between the Written and Oral Torahs to that of a uniquely shaped jewelry box and the ornaments with which it is filled. The true spiritual treasures of our nation are represented by the teachings of *Torah sheBa'al Peh*. It is the words of our sages that illuminate the intentionally obscure and indecipherable meaning of the Torah's heavenly guidelines for living. Without the Oral tradition filling in the many blanks, it would be impossible to understand the Torah's true intention, much less live life practically as an ovoid Hashem. Rav Kook begins his monumental *Oros HaTorah* by contrasting these two parts of the Torah. The tzaddik teaches that while *Torah Sheb'Ksav* is like the heavens, transcendent, impenetrable, and



mysterious, *Torah sheBa'al Peh* is bound to the earth; practical, pragmatic, and eminently applicable to the contours of the human experience. Without its "earthly" counterpart, the written Torah would remain hovering above the reach of our nation, merely half a work - an incomplete revelation.

This, explains the *Degel*, is the meaning of the Torah's halfway mark falling among the words "*darosh darash*", which imply a double explanation. Hashem is reminding us that without "*darosh darash*", the double study of both *Torah sheb'Ksav* as well as *Torah sheBa'al Peh*, the Torah is severely truncated, only expressing half of its true glory. May we merit to dive deep within the ocean of Torah in its entirety, uniting heaven and earth by embodying the Torah's heavenly ideals within the mundane details of our daily lives.

"THANK YOU HASHEM FOR SHABBOS KODESH! WEEKLY" IS WRITTEN & EDITED BY  
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