

כַּאֲשֶׁר אָחַד בְּלֵב אֶחָד comments רש"י (19:2), the most beautiful פסוק in the Torah. However, people often overlook the next פסוק: וּמִשָּׁה עָלָה אֶל הָאֱלֹקִים: ספר דרש והעיון, quoted in של The Torah, offers a beautiful insight: if כלל ישראל achieves this tremendous אַחָד and can stand against the יצר הרע, symbolized by a הָר, then their leaders, like משה, can ascend higher, reaching הקדוש ברוך הוא, and the spiritual heights reached by גדולים like משה, משה, and the גאון, we realize the potential within us. Even a seemingly simple individual, like רב קהתי, achieved greatness through his contributions, demonstrating that ordinary people can reach extraordinary spiritual levels. His work with משניות exemplifies this idea.

This ascension represents a new challenge. Each step in life, whether in success or failure, presents challenges. When we fail, the challenge is to overcome and improve - through צדקה, תפלה, תשובה, or other means. However, when we succeed, the challenge is not to rest on our laurels. Instead, we should use success as a springboard to elevate ourselves further, continually striving to reach greater heights. Reflecting on the infinite nature of הקדוש ברוך הוא and the spiritual heights reached by גדולים like משה, משה, and the גאון, we realize the potential within us. Even a seemingly simple individual, like רב קהתי, achieved greatness through his contributions, demonstrating that ordinary people can reach extraordinary spiritual levels. His work with משניות exemplifies this idea.

This theme ties into a profound teaching from R' Matis Blum זצ"ל, who was known for his תורה לדעת sheets. He references a Gemara in שבת פח: when משה went up to שמים - בְּשָׁעָה שֶׁעָלָה מִשָּׁה לְמָרוֹם: מלאכי השרת, who serve before Hashem, complained. רבוננו של עולם, מה לילוד - the השרת לפני הקדוש ברוך הוא, what is a person born of flesh and blood, coming here amongst us? - אֲשֶׁה בִּינֵינוּ? What is a תורה, to receive the תורה, to accept the תורה בָּא? answered them; He came to accept the תורה, to receive the תורה. And they responded with the famous פסוק in תהילים (8:2) - תָּנָה הוֹדָה עַל הַשָּׁמַיִם: Leave it up here with us. So what did Hashem do? He didn't say yes or no. He turned to משה and he said תשובה - Answer them. That's how we translate it. Give them a תשובה, an answer. So משה רבינו said an astounding thing to Hashem: רבוננו - I am terrified. I am scared that they are going to burn me up with their fiery breath. So Hashem said תשובה - Hang on to my כבוד and give them תשובה.

The entire interaction in this Gemara is astounding. What is happening here? What does this שְׁקָלָא וְטָרָא reveal? What were the מלאכים asking, and how did משה רבינו respond?

On a basic level, we know the story: the מלאכים opposed the תורה being given to humanity. However, the ספר חנוכת התורה החדש, quoted by R' Matis Blum, provides a deeper insight. The מלאכים argued that Man, inherently driven by a strong יצר הרע, would inevitably commit עבירות and neglect the תורה. They believed that leaving the תורה in שמים would be more appropriate. Hashem's response to משה, תָּנָה הוֹדָה עַל הַשָּׁמַיִם, meant not only to provide an answer but also to highlight the concept of תשובה itself. Through תשובה, a person can rectify their עבירות. However, משה expressed fear, שָׁמָא יִשְׂרָפוּנִי בְּהֶבֶל שְׂבָפִיָּהֶם, was still concerned about the מלאכים's spiritual superiority and purity, as they are free from עבירות and exist in complete טהרה.

Hashem's instruction to משה, אַחֲזֵז בְּכֶסֶּא כְבוֹדִי, symbolizes the profound idea that תשובה can elevate a person to incredible heights. As חז"ל teach, כְּסֵא הַכְּבוֹד, placing משה רבינו on a higher מדרגה than those who never sinned. This is difficult for us to fully grasp, but it emphasizes the transformative power of תשובה.

The next פסוק in תהילים (8:3) says, מִפִּי עוֹלָלִים וְיִנְקִימָם יִסְדֶּתָּ עוֹ, משה רבינו told the מלאכים, "I have an answer for you. I can hold on to the כְּסֵא כְבוֹד and reach a higher level than you." The מלאכים dismissed this, arguing, "We don't buy it. We're on a higher level because we have no עבירות. We are completely sin-free, pure in every aspect. Your נשמה is stained by עבירות." In response, משה רבינו confidently countered, "No, I can still surpass you. How? Through the הֶבֶל שְׂבָפִיָּהֶם - the pure words of רבן, our תינוקות של בית רבן." Another famous מדרש reinforces this idea: when the מלאכים initially resisted the תורה being given to us, various guarantees were proposed - the אבות, the אמהות - but the מלאכים remained unconvinced. But when



they promised תינוקות של בית רבן, the קינדלעך, the מלאכים accepted them as guarantors and allowed us to get us the תורה. When we promise that we'll teach our קינדלעך and they will be able to learn תורה in purity without any עבירות because they're not מצוה yet, that is the הבל.

We have both the בעלי תשובה and the שבפיהם. That's what the פסוק says מפי עוללים וינקים יסדך עז. The מפי עוללים וינקים are the answer to us as to how we're able to defeat the מלאכים and be able to receive the תורה. Im Yirtzeh Hashem, in the זכות and קבלת תורה, may we all have the זכות to do תשובה, and be able to return back to the state that we were when we were מפי עוללים וינקים. Let us all be קינדלעך in our childlike acceptance of the הקדוש ברוך הוא with complete אמונה and בטחון. And in that זכות, let משיח come quickly and everyone should have יצועות ונחמות. Good Shabbos!

