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Parshas Bereishis 5786
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Shvilei Pinchas

"He took emes and cast it down to earth"

The Signet and Trademark of HKB"H Is אמ"ת
It Is the Torah which Has 24 Kishutei Kallah

With G-d's help and favor, we begin a new cycle of essays this week on the weekly Torah-portions and holidays for the year 5786. Hence, it is fitting that we begin the new year with a prayer to HKB"H, Who imbues us with chochmah and da'as—wisdom and knowledge. May He guide us on a good and proper path, enabling us to explore, enjoy, and be enlightened by the brilliant light of our holy rabbis—the Torah scholars, Rishonim and Acharonim, whose tremendous insights and kedushah reveal to us a cornucopia of reliable principles. With these principles, we are able to interpret the Torah, its words, and its letters with clarity. So, let us invoke the tefilah of David HaMelech, Yisrael's sweet psalmist (Tehillim 119, 18): "גַּל עֵינַי וְאַבִּיטָה נִפְלָאוֹת מִתּוֹרָתֶךָ" —unveil my eyes that I may perceive wonders from Your Torah.

This week's parsha is parshas Bereishis. We will focus on the creation of man on the sixth day of creation, as it states (Bereishis 1, 26): "ויאמר אלקים נעשה אדם בצלמנו כדמותנו"—**G-d said, "Let us make man in Our image and Our likeness."** Rashi points out that this passuk employs the term "נעשה"—**let us make**—rather than "אעשה"—**I will make.** This illustrates HKB"H's humility; before creating man, He consulted with the malachim. Here are Rashi's sacred words:

We learn the humility of HKB"H from here. Since man is in the likeness of the malachim, and they would be envious of him, therefore, He consulted with them. Then, Rashi adds the following comment: **Although they** (the malachim) **did not assist Him in his creation, and this provides an opportunity for heretics to validate their viewpoint** (that there is, chas v'shalom, more than one god)**, the passuk did not refrain from teaching us proper conduct and the trait of humility—that the greater one should consult and take permission from the lesser one.**

Through divine inspiration, Chazal teach us that when HKB"H consulted with the malachim concerning the creation of man, a heated debate ensued. Here is a translated summary of the Midrash (B.R. 8, 5):

When HKB"H decided to create the first man, Adam HaRishon, the ministering angels were not all in agreement with this decision. Conflicting groups felt that man should be created, while others felt that he should not be created. This is evident from the following passuk (Tehillim 85, 11): **"Chesed and emes have met; Tzedek and Shalom have kissed." Chesed** — Kindness—said that he should be created because of the acts of kindness he performs. emes —Truth—said that he should not be created, arguing that he is full of lies. **Tzedek**—Righteousness—argued that he should be created, because of his righteous and charitable acts; while **Shalom**—Peace—felt that he should not be created, because he is extremely quarrelsome and confrontational. In response, HKB"H took emes and cast it down to earth, as the passuk

states (Daniel 8, 12): "ותשלך אמת ארצה"—**and emes was thrown down to earth.** The ministering angels confronted HKB"H, "Master of the Universe, why are You denigrating Your signet (trademark)? Bring emes back up from the earth." As it is written (Tehillim 85, 12): "אמת מארץ תצמח"—**Emet will spring forth from earth.**

The commentaries are confounded by this Midrash. For, when man was created, HKB"H consulted with the malachim to teach us the midah of humility and the virtue of consulting with our inferiors. We learned this from the use of the plural "נעשה" in the passuk: "ויאמר אלקים נעשה אדם". That being the case, why did HKB"H throw emes down to earth for offering an opposing viewpoint? emes merely offered its opinion when asked whether or not man should be created.

"Emet" Is the Torah that HKB"H Is Destined to Give Yisrael in the Land

I believe that we can reconcile this difficulty marvelously by introducing the illuminating words of the Yifeh To'ar in his commentary on the Midrash (ibid.). He explains why HKB"H only threw emes down to earth but not Shalom, who also voiced an opposing viewpoint: **"He should not be created, because he is wholly argumentative."** He points out that the Torah is called **"Emet."** This is taught in the Gemara (A.Z. 4b): "תורה דכתיב בה אמת, דכתיב (משלי כג-כג) אמת קנה ואל תמכור"—**Torah, about which it is written "Emet," for it is written** (Mishlei 23, 23)**: "Purchase emes and do not sell."** This is also apparent from the formula we recite after being called up to the Torah: "אשר נתן לנו תורת אמת"—**Who gave us the Torah of emes.** Similarly, in the tefilah "ובא לציון גואל", we say: "ונתן לנו תורת אמת"—**and He gave us the Torah of emes.**

Now, the group of malachim representing **Shalom** contended that man should not be created, because he is quarrelsome and combative. They were implying that he is swayed by the yetzer hara inside him. Due to its influence, man's physical body is always at odds with his spiritual, divine soul. It ultimately causes man to sin. emes—the Torah—also argued that man should not be created, because the yetzer blinds him to the truth. Consequently, he is full of lies.

In order to provide Shalom and emes with a compelling answer, HKB"H **"took emes"**—i.e., the holy Torah—and cast it down **"to earth."** Thus, He hinted that He was destined to give Yisrael the Torah down on earth to study it. By occupying themselves with Torah-study, they would be provided with an effective antidote to the yetzer. As the Gemara explains (Kiddushin 30b), HKB"H says to Yisrael: "בראתי יצר הרע ובראתי לו תורה תבלין, ואם אתם עוסקים בתורה אין אתם נמסרים בידו"—**"I have created the yetzer hara, and I have created Torah as its antidote. If you engage in Torah-study, you will not be delivered into its hand."**

In this manner, he also explains the reaction of the ministering angels: **"Master of the Universe, why are You denigrating Your signet? Bring emes back up from the earth." As it is written**: **"Emet will spring forth from earth."** This is precisely the same argument presented by the ministering angels when Moshe ascended to the heavens to receive the Torah on behalf of Yisrael. We learn in the Gemara (Shabbas 88b) that the ministering angels protested to HKB"H (ibid. 8, 5): "מה אנוש כי תזכרנו ובן אדם כי תפקדנו"—**what is a mortal that You should remember him or the son of man that You should recall him?"** and (ibid. 2): "תנה הודך על השמים"—**bestow Your glory upon the heavens.** To which HKB"H responded: **"Emet will spring forth from earth"**—on the contrary, the glory of the Torah will only be revealed by giving it to Yisrael to indulge in it and immerse themselves in it down on earth.

The Tikun for the 24 Adornments of a Bride the 24 Letters Excluding the Letters אמ"ת

I would now like to present a novel idea to our royal audience, which HKB"H favored me with, concerning the concept that the trademark (signet) of HKB"H is "emet" and the significance of HKB"H throwing emes down to earth. To begin with, the Torah contains 24 "Kishutei kallah"—bridal adornments—namely, the 24 books of Torah, Neviim, and Ketuvim. These adornments are magnificent, spiritual lights that HKB"H adorned Chava with when she married Adam HaRishon. His intent was to have these lights bequeathed to all Jews descending from Adam and Chava. However, the "nachash hakadmoni"—the primeval serpent—the embodiment of the yetzer hara, caused Chava to sin by partaking of the Eitz HaDa'as. In the process, it infected Chava with 24 types of contamination, tumah. They corrupted

and ruined the 24 bridal adornments of kedushah. This prompted HKB"H to give us the Torah, which is comprised of 24 "Kishutei kallah," as a wonderful tikun for the 24 "Kishutei kallah" contaminated by the nachash.

Let us go back to the source. When Chava was created, it says (Bereishis 2, 22): "ויבן ה' אלקים את הצלע אשר לקח מן האדם לאשה ויבאה אל האדם"—**Hashem Elokim built the rib that He had taken from the man into a woman, and He brought her to the man.** They expounded in the Midrash (B.R. 18, 1): **Once she** (Chava) **was adorned with 24 kinds of finery, then He** (HKB"H) **brought her to the man** (Adam)**.** According to the Matnos Kehunah, whose source is the Zohar hakadosh (Bereishis 48b), this is alluded to by the word ויבא"ה in this passuk, whose gematria equals 24.

In fact, the Zohar hakadosh (A.M. 79a) teaches that during the "cheit Eitz HaDa'as," the "nachash hakadmoni" infected Chava with 24 types of contamination—tumah. They were aimed at corrupting and ruining the 24 "Kishutei kallah" of kedushah. This is the underlying meaning of the remark HKB"H made to the nachash after he lured Adam and Chava to sin (ibid. 3, 15): "ואיבה אשית בינך ובין האשה ובין זרעך ובין זרעה הוא ישופך ראש ואתה תשופנו עקב"—**I will put enmity between you and the woman, and between your offspring and her offspring. He will pound you on the head, and you will hiss at his heel.** In other words, as a result of the 24 varieties of tumah Chava was infected with by the nachash, the 24 "Kishutei kallah" of kedushah alluded to by the gematria of the word ויבא"ה were transformed into the anagram ואיב"ה**,** with the same gematria of 24.

Our master, the Arizal, provides us with an incredible insight in Likutei HaShas (Bava Kama). He teaches that the 24 "Kishutei kallah" emanate from the 24 illuminations of the 24 permutations of the name אדנ"י**.** In contrast, there are 24 corresponding primary sources of damage emanating from the klipah, the root of evil. They oppose the 24 adornments of a bride emanating from the domain of kedushah. In the words of the Gemara (B.K. 4a): "תני רבי חייא, עשרים וארבעה אבות נזיקין"—**Rabbi Chiya taught in a Baraisa: There are 24 primary damagers.**

Accordingly, the Arizal writes: **Know that "G-d made one corresponding to the other . . ." Thus, the 24 "Kishutei kallah," which are the secret of the 24 permutations of the name אדנ"י, corresponding to them in the klipah are 24 primary causes** (of damage)**.** Clearly, the source of the 24 primary damagers is the "nachash hakadmoni," who contaminated Chava after the "cheit Eitz HaDa'as." As a result, the term ויבא"ה—alluding to the 24 bridal adornments that HKB"H adorned Chava with—was transformed into its anagram ואיב"ה—alluding to the 24 varieties of tumah instilled in Chava by the nachash.

At Matan Torah HKB"H Restored the 24 "Kishutei Kallah"

We will now delight in the sacred words of the Megaleh Amukos on Vaeschanan (208). He explains what happened to the 24 "Kishutei kallah" after they were spoiled by the primeval serpent. They next appeared with the three Avos and the four Imahot, who were reincarnations of Adam and Chava. Due to their extreme level of kedushah, they were able to rectify the damage caused to the 24 adornments by the 24 contaminations of the "nachash hakadmoni."

Unfortunately, the contamination and tumah of the nachash returned at the time of mechiras Yosef. This is alluded to by the first letters of the words (ibid. 42, 18): "ויאמר אליהם יוסף ביום השלישי", which form the word ואיב"ה, alluding to the 24 contaminations of the nachash. This prompted Yosef to accuse his brothers when they came to Mitzrayim to purchase grain (ibid. 9): "מרגלים אתם לראות את ערות הארץ באתם"—**you are "meraglim"** (spies)**; you have come to see the nakedness of the land!** He hinted to them that by selling him, they caused the 24 contaminations of the nachash to return; the same was destined to occur as a consequence of the "lashon hara"—the negative report—the "meraglim" delivered regarding the promised land. This is alluded to by the punishment HKB"H imposed on them (Bamidbar 14, 32): "ופגריכם אתם יפלו במדבר הזה"—**but your carcasses shall drop in this midbar.** Note that the first letters of this divine death sentence spell ואיב"ה**.**

To remove the stench of this tumah and cleanse them of the contamination of the nachash, Yisrael descended into galus in Mitzrayim. Then, when they left Mitzrayim and stood at Har Sinai to receive the Torah, the perversion wrought by the nachash ceased. In the words of the Gemara (Shabbas 146a):

"ישראל שעמדו על הר סיני פסקה זוהמתן"—**Yisrael, who stood at Har Sinai, their contamination ceased.** Furthermore, when they received the luchos, HKB"H reinstated the 24 bridal adornments in the form of the two luchos.

The dimensions of the luchos allude to this fact. For we have learned in the Gemara (Nedarim 38a), each of the luchos measured six by six tefachim—a sum of twelve tefachim. Thus, the sum of the dimensions of the two luchos was 24 tefachim, alluding to the 24 bridal adornments; thus, the 24 contaminations of the nachash were nullified. This is alluded to in the passuk (Shemos 32, 15): "ויפן וירד משה מן ההר ושני לוחות העדות בידו לוחות כתובים משני עבריהם מז"ה ומז"ה הם כתובים"—**Moshe turned and descended from the mountain, with the two luchos of the Testimony in his hand, luchos inscribed on both of their sides; they were inscribed on this side and on that.** Note the repetition of the word ז"ה in the passuk; its gematria is 12. Thus, two times 12 alludes to the 24 "Kishutei kallah."

The 24 Chapters in Maseches Shabbas Correspond to the 24 "Kishutei Kallah"

The Megaleh Amukos continues the chronicle of the 24 bridal adornments. After Matan Torah, as a result of the shattering of the luchos and the "cheit ha'eigel," the 24 contaminations of the nachash returned. Chazal allude to this in the Gemara (Sanhedrin 102a): "אין לך כל פורענות ופורענות שבאה לעולם, שאין בה אחד מעשרים וארבעה בהכרע ליטרא של עגל הראשון... אמר רבי חנינא לאחר עשרים וארבעה דורות נגבה פסוק זה". **There is not a single punishment that comes to the world** (that is inflicted upon Yisrael) **that does not contain 1/24 of the overbalance of a litra of the first eigel . . . Rabbi Chanina said: After 24 generations, the account referred to in this passuk was paid up.** Rashi explains that there were 24 generations from the "cheit ha'eigel" until the generation of Tzidkiah, in which the Bayis was destroyed. Thus, according to Rabbi Chanina, the punishment for the "cheit ha'eigel" was finally settled. This was "midah k'neged midah"—24 generations to get rid of the 24 contaminations of the nachash.

Based on this, he points out a remez related to the mitzvah of the "parah adumah," which atoned for the "cheit ha'eigel." In his commentary (Bamidbar 19, 22), Rashi cites Rabbi Moshe HaDarshan: **It is comparable to the son of a maidservant, who soiled a king's palace. They said, "Let his mother come and wipe away the excrement." Similarly, let the "parah"** (mother cow) **come and atone for the "eigel"** (its calf)**.** Hence, regarding the preparation of the "parah adumah," it says (ibid.): "וכל אשר יגע בו הטמא"–**anyone who is touched by the impure person.** Once again, we find that the first letters of these words spell **ואיב"ה,** alluding to the fact that in the process of atoning for the "cheit ha'eigel," the Parah Adumah abolishes the 24 contaminations of the nachash that returned as a result of that sin.

In this manner, the Megaleh Amukos explains the rationale for referring to the kedushah of Shabbas as (B.K. 32b): "שבת כלה מלכתא"—**the Sabbath, the bride, the queen.** Hence, we adorn the kallah (bride) with the 24 "Kishutei kallah" by studying the 24 chapters of Mishnayos in Maseches Shabbas—eight chapters at each of the three Shabbas meals. This is alluded to by the first letters of the words (Shemos 31, 16): "ושמרו בני ישראל את השבת"—**and Bnei Yisrael shall observe the Shabbas**—which are an anagram of **ויבא"ה.** As we have learned, since the gematria of this word equals 24, the passuk "ויבא"ה אל האדם" alludes to the 24 adornments HKB"H bestowed upon Chava. This is the gist of his sacred insight.

Now, I would like to focus on a question that has bothered me for many years. Why are there specifically "24 Kishutei kallah"—no more and no less? Indeed, we have already presented the explanation of the Arizal that they relate to the 24 permutations of the name **אדנ"י.** Nevertheless, this, too, deserves further explanation.

The 24 Kishutei Kallah Are Meant to Reveal the Concealment of the 24 Letters between the Letters אמ"ת

I was struck by a wonderful idea! We will begin with the statement in the Gemara (Shabbas 55a): "חותמו של הקב"ה אמת"—**the signet of HKB"H is "emet."** Rashi provides the following insight based on three pesukim from Yeshayah (41, 4; 44, 6; 48, 12): The Hebrew word **אמ"ת** is composed of three letters. The first letter, "aleph," is the first letter of the aleph-Beis and symbolizes that HKB"H is foremost and superior to all of

creation. The third letter, "tav," is the last letter of the aleph-Beis and symbolizes that HKB"H is the be-all and end-all of creation. The middle letter, "mem," is the middle letter of the aleph-Beis; it symbolizes that HKB"H rules the world alone and is the center and focal-point of creation and the universe.

Rashi's assertion that the letter "mem" is the middle letter of the aleph-Beis is true if we add the five final letters of **מנצפ"ך** to the other 22 letters; this gives us a total of 27 letters. According to this scheme, there are thirteen letters preceding the "mem" and thirteen letters following the letter "mem." The thirteen letters before it are: **א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ך, ל;** the thirteen letters after it are: **ם, נ, ן, ס, ע, פ, ף, צ, ץ, ק, ר, ש, ת.** Thus, the "mem" is the fourteenth letter of the aleph-Beis, the middle letter.

Now, let us refer to a passage in the Midrash (B.R. 1, 1): **"בראשית ברא אלקים, התורה אומרת אני הייתי כלי אומנתו של הקב"ה... היה הקב"ה מביט בתורה ובורא את העולם, והתורה אמרה בראשית ברא אלקים, ואין ראשית אלא תורה".** **The Torah declares: "I was the craftsman's tool** (blueprint) **of HKB"H" . . . HKB"H would look in the Torah and create the world. So, too, did HKB"H peer into the Torah** (as His guide) **and create the world. Therefore, the Torah said, "בראשית ברא אלקים" — "with 'Reishis' G-d created." There is no "Reishis" other than the Torah.** Along these lines, it says in the Zohar hakadosh (Terumah 161a): **Praiseworthy are all those who engage in Torah-study** (because they are emulating the Almighty)**, since when HKB"H created the world, He looked in the Torah and proceeded to create the world.** This teaches us that HKB"H created the world with the 27 letters of the Torah.

With the utmost reverence, I would now like to present a novel concept. When HKB"H appears to us without concealing Himself to reward tzaddikim and punish reshaim, He does so by means of His signet—namely, the three letters of **אמ"ת.** When a state of divine concealment—"hester panim"—exists, however, like in galus, when the reshaim seem to be in control, the truth—"emet"—is concealed. Nevertheless, when the time is right, "emet" will be revealed, as it is written: **"אמת מארץ תצמח"—"emet" will spring forth from earth.**

Thus, it turns out that when "hester panim" exists—and the three letters of **אמ"ת** are concealed—HKB"H appears to the world by means of the other 24 letters of the aleph-Beis in between the **"aleph"** and the **"mem,"** and in between the **"mem"** and the **"tav."** Perhaps the wisest of all men was alluding to this when he said (Koheles 7, 14): **"זה לעומת זה עשה האלקים".** In other words, during periods of "hester panim"—when the name **Elokim** representing "midas hadin" prevails in the world—those are times of **"זה לעומת זה"**—when divine management—"hashgachah"—is by means of the two sets of **ז"ה (12)**—the 12 letters between the **"aleph"** and the **"mem,"** and the 12 letters between the **"mem"** and the **"tav."**

Accordingly, we can suggest that this is why the Torah, which is called **אמ"ת,** is adorned with **"24 Kishutei kallah."** It is because when a Jew studies Torah, the blueprint used to create the world, he is able to reveal the light concealed within the 24 letters. Those "Kishutei kallah" are the holy Shechinah that derives immense pleasure and satisfaction when we succeed in revealing the "emet" even within the 24 letters of "hester panim." It demonstrates that we accept all situations of trouble and distress with an attitude of **"גם זו לטובה".**

This provides us with a better understanding of the remarks of the Megaleh Amukos presented above. We learned that each of the luchos HKB"H gave us at Matan Torah measured six by six tefachim—giving us a sum of 12 tefachim. Thus, the two luchos contained a total of 24 tefachim corresponding to the 24 "Kishutei kallah." This can be alluded to in the narrative. When Moshe came down from Har Sinai holding the luchos, it says: **"מז"ה ומז"ה הם כתובים"—they were inscribed on this side and on that.** The term **ז"ה** is used twice equaling **24,** alluding to the 24 bridal adornments. This coincides fantastically with the concept of the 24 letters dispersed among the letters **אמ"ת**—twelve between the **"aleph"** and the **"mem,"** and twelve between the **"mem"** and the **"tav"**—which are elevated by the study of Torah, which is called **"emet."**

This enlightens us and helps us comprehend why the Torah, which is called emes**,** initially opposed the creation of man by telling HKB"H that man **is full of lies.** For, as we have learned, HKB"H does not always reveal Himself with the signet of "emet." This prompted Him to cast emes down to earth foreshadowing the giving of the Torah containing 24 "Kishutei kallah" to Yisrael. For, in the merit of studying Torah—associated with the three letters **אמ"ת**—they will

adorn and enhance the other 24 letters and thereby reveal the illumination concealed within their "hester panim."

This provides us with a marvelous interpretation of the remark Eisav HaRasha made to his father, Yitzchak. He had counted on receiving the Berachos from his father by means of lies and deception. When he found out that Yaakov had taken his Berachos, he said (Bereishis 27, 36): **"הכי קרא שמו יעקב ויעקבני זה פעמיים"—is he not rightly called Yaakov? He has outwitted me twice.** Now, we know that one of Yaakov's attributes is "emet," as we learn from the passuk (Michah 7, 20): **"תתן אמת ליעקב"—give "emet" to Yaakov.** Furthermore, Yaakov is the pillar of Torah—the pillar of **"emet."** Hence, with the power of his Torah, Yaakov succeeded in illuminating even the "hester panim" generated by Eisav—the embodiment of the nachash—in the 24 letters. So, we can interpret **"ויעקבני זה פעמיים"** as Eisav's lament that Yaakov nullified the "hester panim" associated with the two sets of **ז"ה"**— the two sets of 12 letters surrounding the letter "mem."

We have also achieved a better understanding of the Arizal's assertion that the 24 "Kishutei kallah" are revealed on Shabbas Kodesh; hence, there are 24 chapters in Maseches Shabbas. Furthermore, Shabbas is a likeness of Olam HaBa, a time when all the forces of evil in the world will be eliminated. We express this fact in our tefilos (Aleinu): **"והאלילים כרות יכרתון לתקן עולם במלכות שדי"—and the false gods will be utterly exterminated to perfect the world as the kingdom of Shakkai.** Likewise, the Zohar hakadosh teaches (Terumah 135a): **When Shabbas enters, she** (the holy Shechinah) **unites and separates from the "other side"** (the forces of evil)**. All the forces of "din" leave her, and she remains united with the holy light.** As such, the 24 sources of damage that oppose the 24 "Kishutei kallah" are also eliminated; and HKB"H, whose signet is **אמ"ת,** will appear within the 24 letters. This is how He will appear to us at the time of the future geulah in His full glory and splendor—swiftly, in our times! Amen.

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