



## A Fascinating Teaching from the Divine Kabbalist the Rama of Pano

# Moshe Rabeinu Was the Most Trustworthy because His Neshamah Originated in the Trachea of Adam HaRishon which Did Not Participate in the Cheit Eitz HaDa'as

This week's parsha is parshas Beha'aloscha. With immense pleasure, we will focus in this essay on the narrative toward the end of the parsha (Bamidbar 12, 1): **”ותדבר מרים ואהרן במשה על אודות האשה הכושית: הלא גם בנו דיבר וישמע אשר לקח כי אשה כושית לקח, ויאמרו הרק אך במשה דיבר ה', הלא גם בנו דיבר וישמע.”** **Miriam and Aharon spoke about Moshe regarding the Cushite woman he had taken; for, he had married a Cushite woman. They said, “Was it only with Moshe that Hashem spoke? Did He not speak with us, as well?”** And Hashem heard. Now, the man Moshe was exceedingly humble, more than any person on the face of the earth!

Rashi explains that Moshe's siblings complained about Moshe separating from Tziporah, his righteous wife, the daughter of Yisro, since Matan Torah. Regarding the description of Zipporah as **“the Cushite woman,”** Rashi comments: **Because of her beauty, she is called “Cushite,” like a person who calls his beautiful son a “Cushite,” so that the evil eye will not affect him. “For he had married a Cushite woman”—and now he sent her away.**

ויאמר ה' פתאום אל משה ואל אהרן ואל מרים, צאו שלשתכם אל אוהל מועד ויצאו שלשתם, וירד ה' בעמוד ענן ויעמוד פתח האהל, ויקרא אהרן ומרים ויצאו שניהם, ויאמר, שמעו נא דברי, אם יהיה נביאכם ה' במראה אליו אתודע, בחלום אדבר בו, לא כן עבדי משה בכל ביתי נאמן הוא.”

**Hashem said suddenly to Moshe, to Aharon and to Miriam, “You three, go out to the Ohel Moed.” And the three of them went out. Hashem descended in a pillar of cloud and stood at the entrance to the tent, and He called, “Aharon and Miriam”; and the two of them went out. He said, “Please hear My words. If there shall be a navi among you, in a vision shall I make Myself, Hashem, known to him; in a dream, shall I speak with him. Not so is My servant Moshe; in My entire house he is trusted.”**

We will endeavor to explain the connection between **Moshe's extreme humility** and the fact that he separated from his wife.

Among Moshe's incredible list of accomplishments, he was in charge of the exodus from Mitzrayim, he split the sea for Yisrael, the mahn fell in his merit, and he received the Torah on their behalf. He is also recognized as Yisrael's greatest and preeminent navi. So, how do we make sense of the fact that despite this unbelievable resume, Moshe was able to remain the most humble of men?

Furthermore, HKB”H attests to Moshe Rabeinu's elite status as follows (ibid. 7): **”בכל ביתי נאמן הוא, פה אל פה אדבר בו ומראה ולא בחידות: ותמונת ה' יביט”**—**in My entire house he is trusted. Mouth to mouth do I speak to him, in a vision and not in riddles, and at the image of Hashem does he gaze.** Yet, despite being the most trustworthy and the preeminent navi, when HKB”H assigns him his first mission, surprisingly, he refuses (Shemos 3, 10): **”ועתה”**—**and now, go and I will send you to Pharaoh, and you shall take My people, Bnei Yisrael, out of Mitzrayim.** HKB”H attempts repeatedly to persuade him, but Moshe remains adamant until HKB”H agrees to have Aharon join him. Why did Moshe refuse to accept this mission from HKB”H?

## The Neshamah of Moshe Rabeinu Originated in the Trachea of Adam HaRishon

We will begin to shed some light on the matter by introducing a fascinating teaching from the immaculate works of the divine kabbalist, the Rama of Pano, zy”a, in Asarah Ma'amaros. It will provide us with a much clearer understanding of Moshe's role in “yetzias Mitzrayim” and Matan Torah. Here is the gist of his hallowed words with some additional explanation:

Among the 248 limbs and 365 sinews that HKB”H created in Adam HaRishon, he created two especially vital organs—the trachea and the esophagus. The trachea's function is to allow

speech to become a reality. Now, a passuk states explicitly (Devarim 6,7): "ודברת בם"—**and you shall speak of them.** And our blessed sages interpreted these words as follows (Yoma 19:): "ודברת בם, בם יש לך רשות לדבר ולא בדברים אחרים"—we are obliged to utilize our faculty of speech solely for speaking divrei Torah, or for matters that constitute a preparation or aid to divrei Torah. The function of the esophagus, on the other hand, is to introduce food and drink into the body for sustenance.

When HKB”H created man, He immediately imposed upon him a positive commandment and a prohibitory commandment—a mitzvas aseh and a mitzvas lo ta’aseh—pertaining to the esophagus. The mitzvas aseh was (Bereishis 2,16): "מכל עץ הגן אכול תאכל"—**of every tree of the garden you may eat freely;** the lo ta’aseh was (ibid.): "ומעץ הדעת טוב ורע לא תאכל ממנו"—**but of the Tree of Knowledge of Good and Bad you may not eat.** By transgressing and eating from the Eitz HaDa’as, Adam caused the esophagus to be blemished; this enabled the “klipah”—forces of evil—to take control of it. In contrast, the trachea—which is not used for eating—remained unblemished when Adam partook of the Eitz HaDa’as. Nevertheless, when Adam HaRishon defended himself by claiming (ibid. 3,12): "האשה אשר נתת עמדי היא נתנה לי מן העץ ואוכל"—**the woman whom you gave me to be with, she gave me of the tree, and I ate.** Rashi comments: "כאן"—**here he displayed that he was ungrateful.** As a result, the trachea was also blemished slightly, because this inappropriate comment from the trachea.

Now, we know that all of the neshamos were contained within Adam HaRishon and were associated with one of his limbs. The Midrash explains this as follows (S.R. 40, 3): **While Adam HaRishon was still a shapeless mass, HKB”H showed him each and every tzaddik that was destined to emerge from him. Some were associated with Adam’s head, some were associated with his hair, some were associated with his forehead, some with his eyes, some with his nose, some with his mouth, some with his ear.**

Based on this understanding, the Rama of Pano teaches us that Moshe Rabeinu’s neshamah was associated with Adam HaRishon’s trachea and did not want to derive any benefit from eating from the Eitz HaDa’as—especially since the trachea is not involved in the act of eating. In fact, it can be dangerous if food actually enters the trachea. Along these lines, we are cautioned in the Gemara not to talk while eating (Pesachim 108.): "שמוא"—**יקדים קנה לושט**—i.e., because food might enter the trachea before entering the esophagus. This infers that the trachea can come in contact with food. Even so, Moshe was extremely careful to avoid any contact or benefit from a prohibited source. This is implied in the praise HKB”H bestows upon Moshe: "בכל ביתי נאמן הוא"—**in My entire house, he is the trusted one;** he refused to derive any

pleasure from stolen material when Adam HaRishon ate from the Eitz HaDa’as.

Seeing as he remained unblemished and was not a direct participant in the partaking of the Eitz HaDa’as, he merited bringing down the mahn, bread from heaven free of waste and excess. Furthermore, when he ascended to the heavens, the narrative records (Shemos 34,28): "ויהי שם עם ה' ארבעים יום וארבעים לילה לחם"—**He was there with Hashem for forty days and forty nights—he did not eat bread and he did not drink water,** because he luxuriated in the splendor of the Shechinah, and was able to sustain himself without food or water. Lastly, in the merit of not following Chava’s advice—Adam’s wife—and thus not participating in the “cheit Eitz HaDa’as,” he was permitted to separate from his wife at the time of Matan Torah.

### The Trachea Was Guilty of Not Protesting

The Rama adds an incredible chiddush (ibid. chapter 19). Despite what we have learned thus far, the trachea—from which sounds and speech emanate—also shared some degree of guilt and was affected by the sin. It should have protested vehemently and cried out to all of the neshamos that were part of Adam HaRishon, admonishing them not to eat from the prohibited Eitz HaDa’as. For failing to do so, Moshe was punished by being exiled to the land of Cush and being forced to seek refuge in Midian—in keeping with the punishment of one who causes a death inadvertently. Had the trachea voiced its protest, perhaps Adam HaRishon would not have sinned and would not have had to die.

This is why Moshe was handed over to the executioner in Mitzrayim, who attempted to kill him by placing a sword to his throat—the very location where speech emanates from and which was guilty of not protesting against Adam HaRishon. However, since he did not want to derive pleasure from eating that which was prohibited—and he essentially acted like a piece of stone, devoid of sensation—therefore, he was rewarded measure for measure when his throat miraculously became like a pillar of marble devoid of any sensation. This is how he was saved from Pharaoh’s sword, as Moshe states (ibid. 18,4): "ויעילני מחרב פרעה"—**and He saved me from Pharaoh’s sword.** This is the gist of the Rama of Pano’s remarkable explanation.

The sefer Amudehah Shivah applies this idea to explain the passuk in our parsha cited above: **“Miriam and Aharon spoke against Moshe regarding the Cushite woman he had married, for he had married a Cushite woman.”** We noted Rashi’s comment that they were objecting to the fact that Moshe had separated from his wife. Hashem responds to their objection: "לא כן עבדי משה בכלל ביתי"

**נאמן הוא**—Moshe stands apart; he is my most trusted servant. How does this response actually address their objection concerning his separation from his wife? Based on what we have learned, HKB”H is teaching us that the reason Moshe Rabeinu is the most trusted is because he did not participate or derive pleasure from the stolen fruit of the Eitz HaDa’as and was not swayed by Chava’s advice to Adam HaRishon. Consequently, he was permitted to separate from his wife, and this rebutted the claim of Aharon and Miriam.

Following the Rama of Pano’s marvelous line of reasoning, we can suggest an additional thought apropos this subject. The reason Moshe separated from his wife was to make amends for the blemish caused to the trachea by Adam HaRishon’s ungrateful comment to HKB”H: **“האשה אשר נתת עמדי”**—**the woman whom you gave me to be with**. Seeing as Moshe Rabeinu’s neshamah originated from Adam HaRishon’s trachea, it was incumbent upon him to help rectify that impropriety. Hence, he chose to deprive himself by separating from his wife, thus atoning for Adam HaRishon’s ungrateful attitude and comment concerning the spouse HKB”H provided for him.

A very nice allusion to this fact can be found in the Gemara (Shabbas 87a) which lists Moshe’s separation from his wife among the three things that Moshe did of his own accord and which HKB”H concurred with. The Gemara queries: **“ומנלן דהסכים הקב”ה על ידו, דכתיב: “האשה אשר נתת עמדי” וכתוב לכם לאהליכם, וכתוב בתריה ואתה פה עמוד עמדי”**—**and from where do we know that HKB”H agreed with him? For it is written: Go say to them, “Return to your tents,” and after that it is written: But as for you [Moshe], stand here with Me.** HKB”H instructs all of Yisrael to return to their tents, meaning to their wives, except for Moshe; he is instructed to remain and stand **“עמדי”**—**with Me**. Based on our previous discussion, we can suggest that HKB”H alludes to Moshe by means of the word **“עמדי”** the reason that he must separate from his wife. Since you, as part of Adam HaRishon, said: **“האשה אשר נתת עמדי”**, you demonstrated that you were ungrateful regarding the mate that had been provided for you. So, now you must atone for that indiscretion by not returning to your current wife.

### Moshe Made Amends for Not Protesting by Transmitting the Torah

Based on the insight of the Rama of Pano, we can begin to comprehend why Moshe was willing to be the agent to deliver the Torah to Yisrael. As we have learned, Moshe Rabeinu was part of Adam HaRishon’s trachea and refused to derive any benefit from the stolen fruit of the Eitz HaDa’as. Nevertheless, he was guilty of failing to raise his voice in protest in an attempt to prevent Adam HaRishon and the other neshamos from partaking of the tree that HKB”H had prohibited to them.

Accordingly, we can suggest that this is why Moshe Rabeinu consented to teach the Torah to all of Yisrael. Due to his extreme humility, he believed that HKB”H chose him for this task to make amends for his shameful silence, his inadequacy, at the time of Adam HaRishon’s sin—and not because he attributed any greatness to himself. He was chosen to teach the Torah to all of Yisrael and make amends for failing to do so when they were all still part of Adam HaRishon. Hence, he rebukes Yisrael before his death, as it is written (Devarim 1,1): **“אלה הדברים אשר דיבר משה אל כל ישראל”**—**these are the words that Moshe spoke to all of Yisrael**; he wished to make amends for failing to rebuke them prior to the **“cheit Eitz HaDa’as.”**

This explains fantastically why he separated from his wife prior to Matan Torah. For, upon further scrutiny, we find that he failed in two regards when he was in Adam HaRishon’s trachea—one passive and one active. How so? His passive failing was that he remained silent instead of rebuking Adam HaRishon and the other neshamos to prevent them from eating from the Eitz HaDa’as. He failed in an active manner by saying: **“האשה אשר נתת עמדי”**—**the woman you gave me to be with**—being ungrateful for HKB”H’s kindness.

HKB”H enabled him to make amends for both failings simultaneously by choosing him to deliver the Torah to Yisrael. Thus, he taught them both what they should do and what they should not do. Thus, he atoned for his silence and failure to teach the other neshamos right from wrong concerning the Eitz HaDa’as. By sanctifying himself and separating from his wife at the time of matan Torah, he atoned in an active manner for his previous ungrateful attitude concerning his wife. As mentioned previously, HKB”H acquiesced to Moshe’s decision and responded by saying: **“And you stand here עמדי”**. He accepted Moshe’s action as an atonement for having said: **“The woman that you placed עמדי”**.

### Galus Mitzrayim Was a Consequence of the Cheit Eitz HaDa’as

Following this enlightening path, we will now explain why Moshe Rabeinu was so adamant not to accept HKB”H’s mission to take Yisrael out of Mitzrayim. The passuk states (Devarim 4,20): **“ואתכם לקח ה’ ויוציא אתכם מכור הברזל ממצרים להיות לו לעם נחלה כיום הזה”**—**but Hashem has taken you and removed you from the iron crucible, from Egypt, to be a nation of heritage for Him, as of this very day.** Rashi explains that a “crucible” is a vessel used to purify gold. This teaches us that the purpose of the exile in Egypt was to purify the neshamos of Yisrael in this iron furnace to be worthy of receiving the Torah on Har Sinai. The commentators are bothered, however, trying to understand why the process was so severe. What terrible sin had Yisrael committed? Why did they have to suffer such hardships in Egypt?

Our master, the Arizal, provides us with a valid explanation in Sha'ar HaPesukim (Shemos). He explains that all of those neshamos of Yisrael that suffered in the galus in Mitzrayim were originally present in Adam HaRishon when he sinned with the Eitz HaDa'as. To remedy the damage incurred by those neshamos, they had to endure several gilgulim—reincarnations—to refine and cure their diseased souls. They initially reincarnated into the generation of the flood; however, they were still so infected with evil that they continued their corrupt, destructive ways. Next, they reincarnated into the generation of the dispersion; once again, they persisted in their evil ways and failed to achieve the necessary tikun. Their third reincarnation was into the wicked inhabitants of Sedom. There, too, they failed to make amends and remained corrupt, as it states (ibid. 13, 13): **"ואנשי סדום רעים וחטאים לה' מאד" —now the people of Sedom were wicked and exceedingly sinful toward Hashem.**

After these three unsuccessful attempts to purify and refine them, they reincarnated a fourth time into Bnei Yisrael in Mitzrayim. By means of the backbreaking labor and the enslavement they suffered, they were thoroughly cleansed and worthy of receiving the Torah. We find parallels in the punishments they were subjected to on account of their corruption. In the generation of the mabul, the world was wiped out by the flood. Correspondingly, in Mitzrayim, Pharaoh decreed (Shemos 1, 22): **"כל הבן הילוד היאורה תשליכוהו" —every male child that will be born, you shall throw him into the river.** In the generation of the dispersion, they said to one another (Bereishis 11, 3): **"הבה נלכנה לבנים ונשרפה לשרפה, ותהי להם" —Come, let us make bricks and burn them in fire.** And the brick served them as stone, and the bitumen served them as plaster. They attempted to ascend to the heavens, deny Hashem's sovereignty, and wage war against Him. They were punished correspondingly in Mitzrayim (Shemos 1, 10): **"הבה נתחכמה לו... וימררו את חייהם בעבודה קשה בחומר ובלבנים" —The new Pharaoh said, "Come, let us act wisely toward them" ... They embittered their lives with hard work, with mortar and with bricks.** Corresponding to the building of the city and the tower in that previous reincarnation, they were also punished accordingly in Mitzrayim (ibid. 11): **"ויבן ערי מסכנות לפרעה את פיתום ואת רעמסס" —they built storage cities for Pharaoh, Pitom and Raamses.**

### Moshe Rabeinu Believed that Galus Mitzrayim Was Due to His Failure to Protest against the Cheit Eitz HaDa'as

We can now begin to understand to some degree why Moshe Rabeinu was reluctant to accept Hashem's mission to take Yisrael out of Egypt. We learned from the Rama of Pano that although Moshe—as a part of Adam HaRishon's trachea—did not partake of

or derive benefit from the Eitz HaDa'as; he still was not guilt-free. He was guilty of not crying out and voicing his protest (from the trachea) when Adam HaRishon and the other neshamos ate from the forbidden tree.

Therefore, he blamed himself for the "cheit Eitz HaDa'as," since it is very possible that had he protested out loud, they would not have eaten the forbidden fruit. From this perspective, he felt it was his fault that all of those neshamos that reincarnated in Mitzrayim had to suffer the hardships of slavery. Seeing as he bore the blame, he felt that he was unworthy to be the agent of the redemption—in keeping with the notion of (R.H. 26a): **"אין קטיגור נעשה סניגור" —a prosecutor cannot become an advocate.**

With this understanding, we can begin to comprehend the hidden meaning underlying Moshe Rabeinu's statement to HKB"H (ibid. 4,10): **"ויאמר משה אל ה' כי ה', לא איש דברים אנכי גם מתמול גם משלשום, גם מאז דברך" —Moshe replied to Hashem: "Please, my Lord, I am not a man of words, also not since yesterday, nor since the day before yesterday, nor since You spoke to Your servant, for I am heavy of mouth and heavy of speech."** In other words, even in the past, when I was part of Adam HaRishon's trachea, I demonstrated that I was not a **"man of words."** For, I did not protest nor did I cry out to prevent Adam HaRishon from partaking of the Eitz HaDa'as when You commanded us explicitly (Bereishis 2, 17): **"ומעץ הדעת טוב ורע לא תאכל ממנו" —but of the Eitz HaDa'as Tov VaRa, you must not eat thereof.** Proof of my culpability is the fact that **"I am heavy of mouth and heavy of speech."** Clearly, I have been punished "midah k'neged midah" for not speaking up and protesting. Since I am responsible for all of those neshamos that sinned with the Eitz HaDa'as and were reincarnated in Mitzrayim, I am not worthy to be the one to take them out of Mitzrayim!

Following this line of reasoning, let us interpret the praise of Moshe Rabeinu appearing in this week's parsha: **"והאיש משה עניו מאד" —now, the man Moshe was exceedingly humble, more than any person on the face of the earth!** The commentators are confounded by how this was possible. After all, Moshe took Yisrael out of Egypt, split the sea, brought down the "mahn," and gave them the Torah—the reason for all of creation. So, it seems implausible that he could have performed all of these feats and yet remained the humblest person on earth.

Notwithstanding, the reason for his extreme humility is concealed in the passuk itself: **"והאיש משה עניו מאד מכל האדם אשר על פני האדמה" —He considered himself to be the lowliest "מכל האדם" —of any of the neshamos contained within Adam HaRishon.** Since he originated from Adam HaRishon's trachea, the source of speech, it was his sacred duty to protest and admonish them not to violate the

prohibition against eating from the Eitz HaDa'as; he neglected to do so. In his mind, the only reason that he was chosen to give Yisrael the Torah was to make amends for his failure to teach them to abide by Hashem's word to begin with—concerning the Eitz HaDa'as. This was his humble assessment of his own achievements.

### Yisrael Observed Shabbas in Mitzrayim due to Moshe Rabeinu

Now, due to the intervention of Moshe Rabeinu, Yisrael began to keep the mitzvah of Shabbas-observance while they were still in Mitzrayim. He also encouraged them at the time of Matan Torah specifically regarding Shabbas-observance, as it is written (Shemos 31, 13): "וַיֹּאמֶר ה' אֶל מֹשֶׁה לֵאמֹר, וְאַתָּה דַבֵּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר, אַךְ—אֵת שַׁבְּתוֹתַי תִּשְׁמְרוּ כִּי אוֹת הַיָּם בֵּינֵינוּ וּבֵינֵיהֶם לְדֹרוֹתֵיכֶם לְדַעַת כִּי אֲנִי ה' מְקַדְּשְׁכֶם—**Hashem said to Moshe, saying: "And you, speak to Bnei Yisrael, saying: 'Just observe My Shabbasos, for it is a sign between Me and you for your generations, to know that I am Hashem, Who sanctifies you.'"**"

In Likutei Torah, our illustrious teacher, the Arizal, explains why HKB"H said: "וְאַתָּה דַבֵּר אֶל בְּנֵי יִשְׂרָאֵל". Seemingly, the term "וְאַתָּה"—**and you**—is superfluous. In fact, in relation to the vast majority of mitzvos, it simply says: "דַבֵּר אֶל בְּנֵי יִשְׂרָאֵל"—**speak to Bnei Yisrael**—without the preface "**and you.**" He reconciles this based on a Midrash (S.R. 1, 28) expounding on that which is written (ibid. 2, 11): "וַיִּרְא בְּסִבְלוֹתָם"—**he saw their burdens** (hardship and suffering): **He saw that they had no respite. He went and said to Pharaoh: "One who has a slave, if he does not rest one day a week, he will die. These are your slaves. If you do not allow them to rest one day a week they will die."** He (Pharaoh) said to him: "Go and do with them whatever you say." Moshe went and instituted the day of Shabbas for rest.

Thus, Bnei Yisrael observed the day of Shabbas in Mitzrayim solely as a respite from their hard labor. Clearly, that is not the ideal; the true, intended purpose of Shabbas is to sanctify it to Hashem. This then is the implication of the word "וְאַתָּה". "**You,**" Moshe, chose the day of Shabbas for Bnei Yisrael in Mitzrayim to rest from their hard labor; but from now on: "אַךְ אֵת שַׁבְּתוֹתַי תִּשְׁמְרוּ". The only reason for them to observe Shabbas is because "**they are My Shabbasos**" that I commanded them to observe. "**For it is a sign between Me and you for your generations, to know that I am Hashem, Who sanctifies you.**"

### Shabbas Advocated on Behalf of Adam HaRishon

It appears that we can explain why Moshe Rabeinu established Shabbas-observance for Yisrael based on a teaching in the Midrash

Shochar Tov (Tehillim 92). Adam HaRishon was created on the sixth day of creation; the Gemara (Sanhedrin 38b) teaches us that he sinned with the Eitz HaDa'as in **the tenth hour** as Shabbas Kodesh approached: "עֲשִׂירִית סָרַח". His life was spared, because the Shabbas advocated on his behalf. Here is a translation of the passage:

**The day of Shabbas came to his defense. It argued before HKB"H, "Master of the Universe, You did not punish man during the six days of creation; yet, on me, You are starting. This is my kedushah and this is my respite." On account of the Shabbas, he was saved from the sentence of Gehinnom. Upon witnessing the power of Shabbas, Adam proceeded to recite a hymn for Shabbas (Tehillim 92, 1): "מְזֻמָּוֹר שִׁיר לַיּוֹם הַשַּׁבָּת". The Shabbas said to him, "You recite a hymn to me? I and you will recite a hymn to HKB"H, as it states (ibid. 2): "It is good to express gratitude to Hashem."**

In Chiddushei Maharil Diskin (Ki Sisa), he explains why Shabbas specifically advocated on behalf of Adam HaRishon and saved him from death. It is because the "neshamah yeteirah" only enters man on Shabbas. Thus, when Adam HaRishon ate from the Eitz HaDa'as prior to Shabbas, the "neshamah yeteirah" was not a participant in the cheit and was not condemned to die. Therefore, the Shabbas argued that Adam HaRishon did not deserve to die on Shabbas, because his "neshamah yeteirah" did not commit any offense.

This concurs wonderfully with the explanation of the Ben Ish Chai as to why we make kiddush on Friday night over wine and make a berachah over "lechem mishneh." Let us refer to the Gemara (Berachos 40a): "תַּנְיָא אֵילָן שֶׁאֵכָל מִמֶּנּוּ אָדָם הָרִאשׁוֹן, רַבִּי מֵאִיר אֵימַר גַּפְן הִיָּה. שֶׁאֵינָן לָךְ דְּבַר שֶׁמֵּבִיא יִלְלָה עַל הָאָדָם אֲלָא יַיִן, שֶׁנֶּאֱמַר וַיִּשְׂתַּח וַיִּשְׂכַּר... רַבִּי יְהוּדָה אֹמֵר חֵיטָה הִיתָה, שֶׁאֵינָן הִתְיַנְּקוּ יוֹדְעֵי לְקָרוֹת אֲבָא וְאִמָּא עַד שֵׁטְעוּם טַעַם דְּגִין." **It was taught in a Baraisa: Concerning the type of tree from which Adam HaRishon ate, Rabbi Meir says: It was a grapevine; for there is nothing that brings wailing upon a person as wine does, as it is stated (Bereishis 9, 21): "And he (Noah) drank from the wine and he became drunk." . . . Rabbi Yehudah says: It was wheat, for a young child does not know how to say "Father" or "Mother" until he tastes the taste of grain.**

The Ben Ish Chai concludes that both are correct; the Eitz HaDa'as was both a grapevine and a wheat stalk. This was possible, because it resembled the "mahn"—those consuming it sensed various tastes. Accordingly, on the night of Shabbas Kodesh, around the time the "cheit Eitz HaDa'as" was perpetrated (toward the end of the sixth day), we sanctify the wine and bless the bread to make amends for the "cheit Eitz HaDa'as which involved both of them.

Let us expand on this notion. We perform a tikun for the "cheit Eitz HaDa'as" on Shabbas specifically, because a "neshamah

yeteirah” that was not involved in the cheit comes down to every Jew on every Shabbas. This provides a Jew the ability to rectify the “cheit Eitz HaDa’as.” Thus, the insights of the Ben Ish Chai and the Maharil Diskin go hand-in-hand magnificently.

Now, let us combine this with what we learned from the Rama of Pano—that the neshamah of Moshe Rabeinu was rooted in the trachea of Adam HaRishon and as such did not participate or benefit from the “cheit Eitz HaDa’as.” This is why it was heavenly ordained for Moshe Rabeinu to give Yisrael the mitzvah of Shabbas. Both his neshamah and the “neshamah yeteirah” were not involved in the “cheit Eitz HaDa’as.” Thanks to them, we are able to rectify the “cheit Eitz HaDa’as” on Shabbas by making kiddush over wine and reciting a berachah over bread.

**”מזמור שיר ליום השבת” Is Voiced with the Untainted Trachea**

Now, let us address the song Adam HaRishon sang in honor of the day of Shabbas for saving his life: **”מזמור שיר ליום השבת טוב להודות לה’ ולומר לשמך עליון”**. On Shabbas, when a Jew is joined by his “neshamah yeteirah,” we use our power of speech emanating from the trachea **”to express gratitude to Hashem and to sing praise to Your exalted name.”** For, as we have learned, both were untainted by the “cheit Eitz HaDa’as.” This also explains the formula recited in tefilas Shacharis on Shabbas: **”ויום השביעי משבח ואומר מזמור שיר ליום השבת טוב להודות לה’, לפיכך יפארו ויברכו לאל כל יצוריו, —שבח יקר וגדולה וכבוד, יתנו לאל מלך יוצר כל”** **—and the seventh day gives praise, saying: “A psalm, a song for the Shabbas day; it is good to thank Hashem . . . Therefore, let all that he has fashioned glorify and bless G-d. Praise, honor, and greatness let them render to G-d, the King Who fashioned everything.**

Before concluding, I would like to emphasize a key point. Man’s anatomy contains two vital conduits—the trachea and the esophagus. The function of the trachea is to produce sounds and speech; the function of the esophagus is to take in food and drink

“l’shem shamayim”—to facilitate the service of Hashem. Both serve vital functions on Shabbas.

We use the esophagus to sanctify the wine and bless the bread as a tikun for partaking of the Eitz HaDa’as with the esophagus. We use the trachea—which did not participate in the cheit and is where Moshe Rabeinu’s neshamah was rooted—to utter a song of praise and gratitude in honor of the Shabbas day. We have also learned that Moshe Rabeinu designated Shabbas as a day of rest both in Mitzrayim and subsequently at Matan Torah. Additionally, in the merit of the “neshamah yeteirah,” which was not involved in the “cheit Eitz HaDa’as,” Adam HaRishon and all the neshamos within him were spared from death. Thus, Shabbas is the appropriate time to make amends for the “cheit Eitz HaDa’as.”

In this manner, we can also provide a rationale for the song we sing on Friday night: **”אשת חיל מי ימצא”**. It is fitting to praise one’s wife whom Adam HaRishon slighted and blamed by saying: **”The woman whom You gave to be with me—she gave me of the tree, and I ate.”** Let us elaborate based on the following Gemara (Shabbas 119b): **”שני מלאכי השרת מלווין לו לאדם בערב שבת מבית הכנסת לביתו, אחד טוב ואחד רע, וכשבא לביתו ומצא נר דלוק ושלחן ערוך ומיטתו מוצעת, מלאך טוב אומר יהי רצון שתהא לשבת אחרת כך, ומלאך רע עונה אמן בעל כרחו.”** **Two ministering angels accompany a person from the Beis Kenesses to his home on erev Shabbas—a good one and a bad one. When he arrives home and finds a candle lit, the table set and his bed arranged, the good angel says: “It should be His will that it should be so on another Shabbas.” The bad angel is forced to answer: “Amen.”**

This entire scenario is attributable to the efforts of the woman of the house; she lights the candles, sets the table, and arranges the bed. Therefore, it is fitting to acknowledge the good she does, thereby making amends for the flaw of Adam HaRishon’s lack of gratitude. All these things are part of the tikun of the “cheit Eitz HaDa’as.” In the merit of this tikun, may we be privileged to witness the complete tikun with the arrival of the righteous redeemer—swiftly, in our times! Amen.

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