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Parshas Bereishis 5780
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HKB"H Alluded to the Six Orders of the Mishnah by Alluding to Emes Six Times in the Narrative of the Creation

This week, with G-d's help and favor, we begin a new cycle of essays on the weekly Torah portions for the year 5780. Hence, it is fitting that we begin the new year with a prayer to HKB"H, Who imbues mankind with 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 illuminate and interpret the Torah, its words and its letters with clarity. Thus, let us invoke the tefilah of David HaMelech, Yisrael's sweet psalmist (Tehillim 119, 18):

"גל עיני ואביטה נפלאות מתורתך"—unveil my eyes that I may perceive wonders from Your Torah.

So, it gives me great pleasure to explore with our readership the creation of man on the sixth day of creation (Bereishis 1, 26): **"ויאמר אלקים נעשה אדם בצלמנו כדמותנו"—and G-d said, "Let us make man in Our image and Our likeness."** Rashi points out that the 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.**

So, now let us examine what Chazal reveal to us regarding the discussion that ensued between HKB"H and the malachim concerning the creation of man. The Midrash explains (B.R. 8, 5):

"בשעה שבא הקב"ה לבראות את אדם הראשון, נעשו מלאכי השרת כיתים כיתים וחבורות, מהם אומרים אל יברא ומהם אומרים יברא, הדא הוא דכתיב חסד ואמת נפגשו צדק ושלום נשקו. חסד אומר יברא שהוא גומל חסדים, ואמת אומר אל יברא שכולו שקרים, צדק אומר יברא שהוא עושה צדקות, שלום אומר אל יברא דכוליה קטטא. מה עשה הקב"ה, נטל אמת והשליכו לארץ, הדא הוא דכתיב ותשלך אמת ארצה".

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. For, it is written (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 him down to earth, as the passuk states (Daniel 8, 12): **"ותשלך אמת ארצה"—and Emes was thrown down to 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 about the creation of man.

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

To attempt to reconcile this difficulty, we will introduce the fascinating 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 very argumentative."** He points out that the Torah is called **"Emes."** This is 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** felt 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. Similarly, **Emes**—the Torah—argued that man should not be created, because the yetzer blinds him to the truth. Consequently, he is full of lies.

So, what did HKB"H do? To respond emphatically to both of them, He took **Emes** and cast it down to earth, thereby alluding to the fact that He was destined to give the Torah to Yisrael down on earth. By occupying themselves with Torah-study, they would be provided with a wonderful 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."**

The Heavens Were Created with Torah She'b'chsav the Earth Was Created with Torah She'b'al Peh

Furthermore, we know that HKB"H created the world by looking in the Torah. As we learn from the Midrash (B.R. 1, 1):

"בראשית ברא אלקים את השמים ואת הארץ. התורה אומרת אני הייתי כלי אומנתו של הקב"ה. בנוהג שבעולם מלך בשר ודם בונה פלטין, אינו בונה אותה מדעת עצמו אלא מדעת אומן, והאומן אינו בונה אותה מדעת עצמו אלא דיפתראות ופינקסאות יש לו לדעת היאך הוא עושה חדרים, היאך הוא עושה פשפשין. כך היה הקב"ה מביט בתורה ובורא את העולם, והתורה אמרה בראשית ברא אלקים, ואין ראשית אלא תורה, היאך כמה דאת אמר ה' קנני ראשית דרכו".

The Torah says, "I was the craftsman's tool employed by HKB"H." Customarily, when a human king builds a palace, He does not build it or design it himself; he employs a craftsman. The craftsman does not build it without referring to blueprints and architectural designs. Similarly, HKB"H utilized the Torah as His guide and created the universe. The Torah said, **"בראשית ברא אלקים"— "with 'Reishis' G-d created."** There is no "Reishis" other than the Torah, as it says (Mishlei 8, 22): **"Hashem made me at the beginning of His way."**

With this understanding, we can better comprehend what the Ba'al HaTurim writes in the name of the Midrash (Bereishis 1, 1). The word **"בראשית"** can be broken down to **"ב' ראשית"**. Now, the Torah is referred to as "Reishis." Hence, the word **"בראשית"** alludes to the two (**"ב"**) distinct components of the "Reishis" — Torah she'b'chsav and Torah she'b'al peh. Thus, the opening passuk of the Torah states that HKB"H created the world with the Written Torah and the Oral Torah.

The Agra D'Kalla (Bereishis) provides the same explanation but with a significant addendum. The heavens are associated with Torah she'b'chsav and the earth with Torah she'b'al peh. The great Rabbi Tzaddok HaKohen, zy"a, presents the same idea in Pri Tzaddik (Bamidbar 6): **"והנה בחינת שמים וארץ ירמז על בחינת תורה שבכתב ותורה שבעל פה, כדאיתא במדרש מטל השמים זו מקרא, ומשמני הארץ זו משנה"** — he brings substantiation from the Midrash (ibid. 66, 3) that the heavens are associated with the Written Torah, while the earth is associated with the Oral Torah. The Sefas Emes (Bereishis 5664) also presents this idea and cites the passuk (Tehillim 115, 16): **"השמים שמים לה' והארץ נתן לבני אדם"—as for the heavens, the heavens are for Hashem; but the earth He has given to mankind.**

600,000 Interpretations Are Revealed by the 600,000 Neshamos of Yisrael

Let us continue to elaborate on this notion. We know that Torah she'b'chsav was given by HKB"H in the heavens with all of its letters and words—and even the crowns and ornate extensions that adorn the letters, which contain incredible, lofty secrets. As the Gemara explains (Menachos 29b): **"בשעה שעלה משה למרום, מצאו להקב"ה שיושב וקושר כתרים לאותיות"—when Moshe ascended to the heights of heaven, he found HKB"H sitting and appending crowns to the letters.** Rashi provides the following clarification: **Such as the "tagin"** (ornate extensions on top of certain letters) **in a Torah scroll.**

Torah she'b'al peh, however, was given exclusively to Yisrael, G-d's unique nation on earth. It incorporates all the interpretations of all the words, letters and ornate appendages found in Torah she'b'chsav associated with the four types of exegesis known as **פרד"ס—pshat, remez, drush and sod.** With rigorous Torah-study,

applying the thirteen hermeneutic principles, Yisrael are able to reveal all of the obscure and esoteric meanings inherent in Torah she'b'chsav. It was to this reality that HKB"H referred when he explained to Moshe Rabeinu (ibid.): **"אדם אחד יש שעתיד להיות בסוף כמה דורות ועקיבא בן יוסף שמו, שעתיד לדרוש על כל קוץ וקוץ תילין תילין של הלכות"—there is one man who is destined to live at the end of many generations, Akiva ben Yosef is his name; he will expound upon each and every point heaps and heaps of halachos.**

Our teacher, the Arizal, teaches us something incredible. In Sha'ar HaGilgulim, his loyal disciple Rabbi Chaim Vital writes:

"דע כי כללות כל הנשמות הם ס' ריבוא ולא יותר. והנה התורה היא שורש נשמות ישראל כי ממנה חוצבו ובה נשרשו, ולכן יש בתורה ס' ריבוא פירושים וכולם כפי הפשט, וס' ריבוא ברמז, וס' ריבוא בדרש, וס' ריבוא בסוד. ונמצא כי מכל פירוש אחד מן הס' ריבוא פירושים נתהווה ממנו נשמה אחת של ישראל, ולעתיד לבוא כל אחד ואחד מישראל ישיג לדעת כל התורה, כפי אותו הפירוש המכוון עם שורש נשמתו, אשר על ידי הפירוש ההוא נברא ונתהווה כנזכר...

והנה נשמתו של משה רבינו ע"ה היתה משגת כל ס' ריבוא פירושים שבתורה, וכמו שכתב רבותינו ז"ל שידע אפילו כל מה שתלמיד ותיק עתיד לחדש, וטעם הדבר הוא לפי שנשמתו היתה כוללת כל ס' ריבוא נשמות ישראל, ולכן גם שאר חכמי ישראל ישיגו כל כך פירושים בתורה כפי בחינת הנשמות הנכללות בו".

Know that altogether there are 600,000 neshamos and no more. Now, the Torah is the root of all the neshamos of Yisrael; they were hewn from her and they are rooted in her. Therefore, the Torah contains 600,000 interpretations according to "pshat," 600,000 according to "remez," 600,000 according to "drush" and 600,000 according to "sod." Thus, from every one of the 600,000 interpretations a Jewish neshamah is generated. Le'asid la'vo, every single Jew will comprehend the entire Torah, according to the interpretation associated with the root of his neshamah . . .

Now, the neshamah of Moshe Rabeinu, a"h, perceived and comprehended all 600,000 interpretations of the Torah. As our blessed Rabbis wrote, he knew even that which a seasoned scholar was destined to introduce. This is because his neshamah incorporated all of the 600,000 neshamos of Yisrael. Similarly, other Jewish sages perceive many interpretations of the Torah, in accordance with the neshamos contained within them.

The Chesed L'Avraham writes that every single neshamah possesses an aspect of the Torah that cannot be revealed by any other neshamah. If that particular neshamah fails to reveal its particular secrets and insights, HKB"H does not reveal them at all, even to other tzaddikim, except for Moshe Rabeinu, a"h.

The Avos Dug Wells to Reveal the Source of Life—the Holy Torah

Following this path, we will now proceed to explain why HKB"H cast Emes down to earth. We will refer to parshas Toldos. There we learn that the holy Avos engaged in the digging of wells. It is written (Bereishis 26, 18):

"וישב יצחק ויחפור את בארות המים אשר חפרו בימי אברהם אביו ויסתמום פלשתים אחרי מות אברהם... ויחפרו עבדי יצחק בנחל וימצאו שם באר מים חיים, ויריבו רועי גרר עם רועי יצחק לאמר לנו המים, ויקרא שם הבאר עשק כי התעשקו עמו, ויחפרו באר אחרת ויריבו גם עליה ויקרא שמה שטנה, ויעתק משם ויחפור באר אחרת ולא רבו עליה ויקרא שמה רחובות, ויאמר כי עתה הרחיב ה' לנו ופרינו בארץ".

And Yitzchak returned and he dug the wells of water which they had dug in the days of Avraham his father and which the Pelishtim had stopped up after Avraham's death; and he called them by the same names that his father had called them. Yitzchak's servants dug in the valley and found there a well of fresh water. The herdsmen of Gerar quarreled with Yitzchak's herdsmen saying, "The water is ours," so he called the name of the well Esek because they vied with him. Then they dug another well, and they quarreled over it also; so he called its name Sitnah. He relocated from there and dug another well; and they did not quarrel over it, so he called its name Rechovot, and said, "For now Hashem has granted us ample space, and we will be fruitful in the land."

The Sefas Emes (Toldos) writes in the name of his elder, the esteemed author of the Chiddushei HaRim, zy"a, that the wells dug by our Patriarchs were aimed at eliminating the external, detrimental forces and revealing the illumination concealed within creation. If we examine the process of creation described in the Torah, we see that the earth was initially covered with water, as it states (ibid. 1, 2): **"ורוח אלקים מרחפת על פני המים"—and the spirit of G-d hovered over the surface of the waters.** Subsequently, however, on the third day of creation, it states (ibid. 9): **"ויאמר אלקים יקוו המים מתחת השמים אל מקום אחד ותראה היבשה ויהי כן"—G-d said, "Let the waters be gathered beneath the heavens into one area, and let the dry land appear." And it was so.**

The Sefas Emes explains that since HKB"H used the Torah to create the world, and the Torah is compared to water (Ta'anis 7a); therefore, the entire earth was covered with water. This then is the implication of the passuk: **"And the spirit of G-d hovered over the surface of the waters."** At the beginning of creation, HKB"H revealed himself through the light of the Torah, without any "hester panim"—divine concealment—akin to the situation in the heavens.

Notwithstanding, the purpose of creation is for the light of Hashem and the light of Torah to be concealed down on earth. Only in this manner, will man have the freedom to choose between good and, chas v'shalom, the opposite. Also, it compels him to toil in the study of Torah. For, only in the merit of Torah-study is man able to overcome the yetzer hara. Therefore, G-d commanded: "ויאמר אלקים יקוו המים מתחת השמים אל מקום אחד ותראה היבשה"—that the water gather into certain areas and allow the dry land to appear. In other words, the water of Torah was to remain concealed and covered up within the earth. Outwardly, only the dust of the earth, which covers the spiritual water, is apparent. That is until man comes along and digs through the material, earthly layers in order to reveal the light of the Torah, the wellspring of life—the "be'er mayim chayim"—concealed within.

This then is the significance of the digging up of the physical earth by the holy Avos. They wished to reveal the "באר מים חיים"—**the well of fresh water**—the source of life, the divine light concealed within the depths of the earth. The Pelishtim, however, representing the forces of impurity, filled them up with dirt, attempting to prevent the divine light from shining through. Ultimately, the Avos's efforts proved successful. They found the "be'er mayim chaim"—revealing the light of Hashem—and paved the way for all of Yisrael to continue to do so throughout all future generations. This is the gist of the Sefas Emes's explanation.

HKB"H's Seal Is אמ"ת—Torah She'b'chsav and Torah She'b'al Peh

Following this line of reasoning, we will now endeavor to explain why HKB"H tossed his seal of truth—Emes—earthwards. Let us refer to what the Chiddushei HaRim writes in Sefer HaZakut in relation to the passuk (Tehillim 119, 160): "ראש דברך אמת"—**Your very first utterance is truth (Emes).** He explains that the word אמ"ת alludes to both Torah she'b'chsav and Torah she'b'al peh. At Matan Torah, HKB"H began Torah she'b'chsav with the first utterance of the Ten Commandments (Shemos 20, 2): "אנכי ה' אלקיך"—**I am Hashem, your G-d.** Rabeinu HaKadosh began the Mishnayot (Berachos 2a): "מאימתי קורין את שמע בערבית"—**from when does one recite Shema in the evening?** Rav Ashi began the Talmud Bavli (ibid.) with the question: "תנא היכא קאי"—**to what is the Tanna referring?** The first letters of these three opening statements--א'נכי מ'אימתי ת'נא —spells **אמ"ת.** Thus, we can interpret the passuk: **"Your very first utterance is 'Emes'"**—as follows: HKB"H's first utterances in Torah she'b'chsav and Torah she'b'al peh are the letters of **"Emes"--אמ"ת .**

In Pri Tzaddik (Lag BaOmer 3), the great Rabbi Tzaddok HaKohen presents this same allusion in the name of his Rav, the author of the Mei HaShiluach. He adds that this also explains the Gemara's statement (Shabbas 55a): "חותמו של הקב"ה אמת"—**HKB"H's seal** (trademark) **is אמ"ת**, since it alludes to the three opening letters of Torah she'b'chsav and Torah she'b'al peh: **א'נכי מ'אימתי ת'נא.**

With this understanding, we can comprehend why HKB"H threw His seal—Emes—down to earth. In this manner, he responded decisively to Emes's argument opposing the creation of man. For, while it is true that HKB"H's seal and trademark are **"Emes"**—the holy Torah in its original, heavenly form; nevertheless, this trademark could only be revealed down on earth. Only after Yisrael received the Torah, and the scholars of Torah she'b'al peh revealed the teachings of the Mishnah and Gemara to us, was HKB"H's seal completed--**אמ"ת** —the acronym of **א'נכי מ'אימתי ת'נא.**

Hence, by casting **Emes** down to earth, HKB"H revealed all of the Torah scholars who illuminated the world with their interpretations of the Torah to the root of the Torah in the heavens. The first of those scholars were the Tannaim—led by Rabeinu HaKadosh, who arranged the six orders of the Mishnah; they were followed by the holy Amoraim, the scholars of the Talmud—led by Rav Ashi, who compiled the Talmud. Together they completed and revealed **אמ"ת**—HKB"H's seal and trademark—the magnificent union of Torah she'b'chsav and Torah she'b'al peh, consisting of the Mishnah and the Talmud.

אמ"ת Is Alluded to Six Times in the Chronicling of the Creation

Let us now add a wonderful insight based on the commentary of the Ba'al HaTurim (Bereishis 1,1). He points out that in the narrative of the creation, the word **אמ"ת** is alluded to six times by the final letters of three consecutive words. In all six instances, the letters **אמ»ת** appear in their proper order. Here they are:

1. (ibid.): "בראשית בר'א אלקי'ם א'ת השמים ואת הארץ"
2. (ibid. 4): "ויר'א אלקי'ם א'ת האור כי טוב"
3. (ibid. 21): "ויבר'א אלקי'ם א'ת התניינים הגדולים"
4. (ibid. 27): "ויבר'א אלקי'ם א'ת האדם בצלמו"
5. (ibid. 31): "ויר'א אלקי'ם א'ת כל אשר עשה והנה טוב מאד"
6. (ibid. 2, 3): "ויברך אלקים את יום השביעי ויקדש אותו כי בו שבת מכל מלאכתו אשר בר'א אלקי'ם לעשו'ת"

We can explain the significance of this phenomenon in light of our current discussion. HKB"H's seal is אמ"ת. As explained, this refers to the magnificent amalgamation of Torah she'b'chsav and Torah she'b'al peh, as indicated by the first letters of: **א'נכי מ'אימתי ת'נא.** Therefore, in the chronicling of the creation, HKB"H alluded to **"Emes"** six times, alluding to the six orders of the Mishnah. For, they are the foundation of Torah she'b'al peh.

At this point, let us introduce a wonderful allusion in parshas Ki Tisa. HKB"H says to Moshe Rabeinu (Shemos 33, 2): **"וְגֵרַשְׁתִּי אֶת הַכְּנַעֲנִי הָאֱמֹרִי וְהַחִתִּי וְהַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי"—I shall drive out the Canaani the Emori, the Chiti, the Prizi, the Chivi and the Yevusi.** Surprisingly, the Girgashi, the seventh nation in the land, is not mentioned in this passuk. Rashi comments: **Six nations are mentioned here, since the Girgashi nation rose and abandoned the land** (of Canaan) **on account of Yisrael on their own.** Now, we can suggest that HKB"H drove out these six nations in the merit of the Torah she'b'al peh studied by Yisrael, which features the six orders of the Mishnah.

This notion is substantiated by the following passuk (Tehillim 105, 44): **"ויתן להם ארצות גוים ועמל לאומים יירשו, בעבור ישמרו חוקיו ותורותיו ינצורו הללויה"—and He gave them the lands of the goyim and they inherited that which the nations had acquired by labor; so that they might safeguard His statutes and observe His teachings. Halleluyah!** As per the Gemara (Kiddushin 40b), this implies that they were deserving of Eretz Yisrael in the merit of the Mishnah, which is comprised of six orders.

Lastly, let us present a fantastic allusion in the passuk above. With the spelling of the passuk as it appears in the Torah: **"וְגֵרַשְׁתִּי אֶת הַכְּנַעֲנִי הָאֱמֹרִי וְהַחִתִּי וְהַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי"**—its gematria is exactly six times **אמ"ת**, corresponding to the six times it is mentioned in the narrative of the creation. As explained, this alludes to the six orders of Torah she'b'al peh with which the earth was created covered with water. It is our sacred duty to reveal the "Emes" concealed within the depths of the earth by digging wells in the form of rigorous Torah-study. This will guarantee that we will merit revealing our portions of the Torah—the "be'er mayim chayim—the wellspring of life!

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