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EDITOR'S NOTE: THIS WEEK SHLACH IS READ IN ISRAEL AND BEHA'ALOTCHA IS READ OUTSIDE OF ISRAEL

PARSHA INSIGHTS

A NOD'S AS GOOD AS A WINK TO A BLIND MAN

“They returned from spying out the Land... They went and they came to Moshe and Aharon and to the entire assembly of the Children of Israel... and brought back the report to them and the entire assembly. They reported to him and said...” (13:25-27)

Innuendo is the weapon of choice of the slanderer. Far more vitriol can be implied with a wink or a nudge than with damning words.

“I really can’t tell you anymore...” The ellipsis that leaves a sentence infinitely unfinished is more condemning than mere words can ever be. The rising inflection that never returns downward, or the hanging pause that speaks volumes — “No really, I’ve said too much already!” These are the tools of trade of successful character assassination.

“They returned from spying out the Land... They went and they came to Moshe and Aharon and to the entire assembly of the Children of Israel... and brought back the report to them and the entire assembly. They reported to him and said...”

Notice that in the first sentences the spies addressed the “entire assembly”, and then the Torah says that they reported to “him” — i.e., to Moshe alone.

The spies spoke openly to the assembly the praise of the Land of Israel, and mentioned nothing negative in public. Rather, they behaved as if there were other things about which they would rather not comment on openly.

Treachery motivated their actions. They wanted the Jewish People to be afraid of some unmentioned fear by speaking only to Moshe, unheard by the masses, but in their full view.

• Source: based on M’lo HaOmer in Talelei Orot

PARSHA OVERVIEW

At the insistence of *Bnei Yisrael*, and with G-d’s permission, Moshe sends 12 scouts, one from each tribe, to reconnoiter Canaan. Anticipating trouble, Moshe changes Hoshea’s name to Yehoshua, expressing a prayer that G-d not let him fail in his mission. They return 40 days later, carrying unusually large fruit. When 10 of the 12 state that the people in Canaan are as formidable as the fruit, the men are discouraged. Calev and Yehoshua, the only two scouts still in favor of the invasion, try to bolster the people’s spirit. The nation, however, decides that the Land is not worth the potentially fatal risks, and instead demands a return to Egypt. Moshe’s fervent prayers save the nation from Heavenly annihilation. However, G-d declares that they must remain in the desert for 40 years until the men who wept at the scouts’ false report pass away. A remorseful group rashly begins an

invasion of the Land based on G-d’s original command. Moshe warns them not to proceed, but they ignore this and are massacred by the Amalekites and Canaanites. G-d instructs Moshe concerning the offerings to be made when *Bnei Yisrael* will finally enter the Land. The people are commanded to remove *challa*, a gift for the *kohanim*, from their dough. The laws for an offering after an inadvertent sin, for an individual or a group, are explained. However, should someone blaspheme against G-d and be unrepentant, he will be cut off spiritually from his people. One man is found gathering wood on public property in violation of the laws of Shabbat and he is executed. The laws of *tzitzit* are taught. We recite the section about the *tzitzit* twice a day to remind ourselves of the Exodus.

BAVA KAMA 23 - 29

“This teaches that we do not follow the principle of majority in monetary case.”

The *gemara* states on our *daf* that this is a halachic principle that we are intended to learn from the two different terms our *mishna* uses interchangeably: “*kad*” (small vessel) and “*chavit*” (large vessel). Despite there being a factor of “majority” that we would think should determine which size vessel was intended in the transaction (see the *gemara*), the *mishna* changes the word that describes the vessel “seamlessly” in order to teach that they are considered as “equal”, and we are not to follow the “majority factor” that exists.

We certainly follow the majority of *judges* who decide a case involving a monetary claim, as is explicit in the Torah: “Decide according to the majority” (Ex. 23:2). However, if the majority is not a majority that can be clearly counted, but is rather a majority based on logic or solid assumption, we are taught in our *gemara* not to rule according to this type of majority in a monetary case.

Tosefot asks: “Why not?” We find in other places in *Shas* (Chullin 11a, Sanhedrin 69a) that we do in fact follow a majority based on logic to decide whether something is permitted or forbidden, or even to decide if a person is deserving of capital punishment for certain transgressions. Why not rule with this type of majority in monetary cases as well?

Tosefot answers that this type of majority is not “strong enough” to overcome a “*chezkat mamon*”, the assumption that when money is in the possession of a certain person it should remain with that person unless clearly proven to not belong to him. A majority based on logic is not sufficient grounds to allow the claimant to take the money from the person currently in possession of it.

There is still a question: If this type of majority constitutes enough “proof” to take away a person’s life and lead to a ruling that he deserves capital punishment, isn’t this type of majority all the more so sufficient proof to take away his money? One answer the commentaries offer is that although a person is considered to be in possession of his money, he is not actually “in possession” of his life. He is alive, but does not “own” his life. It is something that the Creator owns and puts into a person according to the Will of the Creator.

• *Bava Kama 27b*

“It is not the way of people to look carefully down at the road.”

This statement by Rabbi Aba to Rav Ashi in the name of the Sages of Eretz Yisrael is taught in order to explain why the *mishna* on 27a teaches that if a person trips on a vessel belonging to someone else that was put on a public road, and breaks it, he is exempt from payment for the damage he caused to the vessel.

The *gemara* asks: “Why is he exempt? He should have looked where he was going, and is therefore negligent and should be responsible to pay damages!” A number of answers are offered in the *gemara* to explain his exempt status, such as “it was dark” or “the vessel was just around the corner”. In other words, the *mishna* is speaking about a “special case” in which the person who tripped acted without negligence.

A drastically different approach that the Sages of Eretz Yisrael were quoting as teaching is that the breaker is exempt from payment since: “It is not the way of people to look carefully down at the road.” One interesting way to view this is that the nature of a person is that he is a being with a spiritual nature, a “thinker”, and his thoughts are often lofty and connected to the “Above”, as opposed to an animal which is purely physical, and therefore was created (in general) with his eyes facing downward, facing the physical world below. (See Tosefot and Tosefot Rabbeinu Peretz.)

• *Bava Kama 27b*

PARSHA Q&A ?

1. Why is the portion about the *meraglim* written immediately after the portion about Miriam's *tzara'at*?
2. To what was Moshe referring when he asked the *meraglim* "Are there trees in the Land"?
3. Who built Hebron?
4. Which fruits did the *meraglim* bring back?
5. How many people carried the grape cluster?
6. Why did G-d shorten the *meraglim*'s journey?
7. Why did the *meraglim* begin by saying the Land is "flowing with milk and honey"?
8. Why did the *meraglim* list Amalek first among the hostile nations they encountered?
9. How did Calev quiet the people?
10. Why did the Land appear to "eat its inhabitants"?
11. Besides the incident of the *meraglim*, what other sin led to the decree of 40 years in the desert?
12. On what day did *Bnei Yisrael* cry due to the *meraglim*'s report? How did this affect future generations?
13. "Don't fear the people of the Land...their defense is departed." (14:9) Who was their chief "defender"?
14. Calev and Yehoshua praised Eretz Canaan and tried to assure the people that they could be victorious. How did the people respond?
15. "How long shall I bear this evil congregation?" G-d is referring to the 10 *meraglim* who slandered the Land. What halacha do we learn from this verse?
16. How is the *mitzvah* of *challah* different from other *mitzvot* associated with Eretz Yisrael?
17. What is the minimum amount of *challah* to be given to a *kohen* according to Torah Law? Rabbinic Law?
18. Verse 15:22 refers to what sin? How does the text indicate this?
19. Moshe's doubt regarding the punishment of the *mekoshesh etzim* (wood-gatherer) was different than his doubt regarding the punishment of the blasphemer. How did it differ?
20. How do the *tzitzit* remind us of the 613 commandments?

PARSHA Q&A!

Answers to this week's Questions!

All references are to the verses and Rashi's commentary unless otherwise stated.

1. 13:2 - To show the evil of the *meraglim* (Spies), that they saw Miriam punished for *lashon hara* (negative speech) yet failed to take a lesson from it.
2. 13:20 - Were there any righteous people in the Land whose merit would "shade" the Canaanites from attack?
3. 13:22 - Cham.
4. 13:23 - A cluster of grapes, a pomegranate and a fig.
5. 13:23 - Eight.
6. 13:25 - G-d knew the Jews would sin and be punished with a year's wandering for each day of the Spies' mission. So He shortened the journey to soften the decree.
7. 13:27 - Any lie which doesn't start with an element of truth won't be believed. Therefore, they began their false report with a true statement.
8. 13:29 - To frighten the Jews. The Jewish People were afraid of Amalek because Amalek had once attacked them.
9. 13:30 - He fooled them by shouting, "Is this all that the son of Amram did to us?" The people quieted themselves to hear what disparaging thing Calev wished to say about the "son of Amram" (Moshe).
10. 13:32 - G-d caused many deaths among the Canaanites so they would be preoccupied with burying their dead and not notice the *meraglim*.
11. 13:33 - The golden calf.
12. 14:1 - The 9th of Av (Tisha B'av). This date therefore became a day of crying for all future generations: Both Temples were destroyed on this date.
13. 14:9 - Iyov.
14. 14:10 - They wanted to stone them.
15. 14:27 - That ten men are considered a congregation.
16. 15:18 - The obligation to observe other *mitzvot* associated with Eretz Yisrael began only after the possession and division of the Land. The *mitzvah* of *challah* was obligatory immediately upon entering the Land.
17. 15:20 - No fixed amount is stated by the Torah. Rabbinic Law requires a household to give 1/24 and a baker to give 1/48.
18. 15:22 - Idolatry. "All these commandments" means one transgression which is equal to transgressing all the commandments - i.e. idolatry.
19. 15:34 - Moshe knew that the *mekoshesh etzim* was liable for the death penalty, but not which specific means of death. Regarding the blasphemer, Moshe didn't know if he was liable for the death penalty.
20. 15:39 - The numerical value of the word *tzitzit* is 600. *Tzitzit* have eight threads and five knots. Add these numbers and you get 613.

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Abarbanel

ON THE PARSHA

BY RABBI PINCHAS KASNETT

Shlach

Sending the Spies

This week's Torah portion presents numerous and obvious difficulties. The nation is poised to enter the Land of Israel, a fertile and bountiful Land promised to our forefathers hundreds of years earlier. The people had experienced one miracle after another when G-d had taken them out of Egypt and sustained them in a barren desert. Why does G-d tell Moshe to send spies to check out the Land? What could they possibly discover that would make any difference to them?

Abarbanel maintains it was the people themselves who wanted to send the spies and have them report back to them directly. G-d knew that if they were prevented from sending spies they would be suspicious that the Land was not suitable. At the same time, if G-d allowed them to bypass Moshe and send the spies themselves, this would be seen as a rebellion against their leader. Therefore, Moshe, as G-d's prophet, would send them and they would report directly back to him.

In any case, there clearly was no need to send spies, and it was evident that the faith of the people was not strong enough to deal with the looming challenge. The people knew that the direct Divine intervention they had been experiencing, such as the pillars of cloud and fire that directed them and the manna which sustained them, would cease once they entered the Land. The responsibility to conquer the Land and sustain themselves in it would be in their hands. They couched their request in purely military terms, which

was more acceptable, but their real concern was much deeper. Their emphasis on tactics and strategy was merely a subterfuge for their more fundamental lack of trust in G-d about the worth of the Land in all respects, and their own worthiness to benefit from it. If their motivation was simply to prepare for a successful military campaign, one or two nameless spies would have been sufficient and prudent. But since Moshe understood their true motivation, he made sure to appoint respected leaders from each of the diverse tribes. This way each tribe would be able to look out for its own unique interests. For this reason, Moshe did not send a representative from the tribe of Levi, since they had no inheritance in the Land.

Their fundamental lack of faith in the desirability and importance of the Land of Israel is clearly evident from the initial words of the spies when they returned from their mission: "We came to the Land to which you sent us." They should have said, "...which the L-rd our G-d gave to us," or "to the Land which G-d promised to our forefathers." It was their opinion that they were not worthy of this gift, and did not have an overwhelming desire to go and see it in the first place.

This fundamental disconnect from their unique connection to the Land of Israel clouded all of their perceptions and interpretations of what they saw and experienced during their forty days in the Land.

PLEASE JOIN US...

...in saying Tehillim/Psalms and a special prayer to G-d for the safety and security of all of Klal Yisrael in these times of conflict and conclude with the following special prayer:

אחינו כל בית ישראל

"Our brothers, the entire family of Israel, who are delivered into distress and captivity, whether they are on sea or dry land – may G-d have mercy on them and remove them from stress to relief, from darkness to light, from subjugation to redemption now, speedily and soon."

THE LAND OF ISRAEL

From: Lenny

*Dear Rabbi,
Would you please explain to me why the Land of Israel is considered more important to Judaism than other lands and why Jews consider their connection to it to be unique?*

Dear Lenny,
Judaism considers the Land of Israel to be unique, and uniquely related to the Jewish People, for many reasons. I'll present several of the many.

For one, the Land of Israel is the place where G-d's presence is revealed more than in any other place in the world. It's not that G-d is there more than anywhere else, because clearly G-d is equally everywhere. But His presence is "less concealed" there, and thus the Land of Israel is more conducive to spirituality.

This may be compared to a candle in a room behind overlapping curtains. The number of curtains in no way affects the fact of the presence of the light in the room, but the light on the other side of the curtains is perceived to a greater or lesser extent depending on the degree of occlusion. So too, in the Land of Israel the spiritual matrix of the Land is less opaque, so the presence of G-d is more "visible".

The fact that the Land of Israel has this special quality should not come as a surprise. Just as every geographical has its own unique quality of light, air, terrain, natural resources and the like, which all combine to create an environment that is unique to that place, and has a corresponding unique effect on the plants, animals and people that live there, so too Israel is uniquely imbued with the quality of Divine revelation.

This is directly related to another reason the Land is so important to Judaism: the rich, many-millennia-old relationship of the People of Israel with G-d in the Land of Israel. Adam was created there and he sacrificed to G-d there, as did

Noach. Other illustrious ancestors of the Jewish People also lived there, as did the Patriarchs, to whom G-d promised the Land for their descendants. Abraham, Isaac, Jacob, Joseph and the other tribes, with their wives and children, lived there and were buried there. And it was to the Land of Israel that G-d guided the Jews from exile to redemption, where they built and maintained the Holy Temple as a House of G-d for all the nations of the world.

Similarly, the unique spiritual quality of the Land and its special historical connection to the People of Israel resulted in a most glorious and uniquely Jewish phenomenon: a consistent, enduring and faithful tradition of prophecy, with both a particular message for the Jews, and a relevant, universal message for humanity. No other land and no other people have experienced, recorded and transmitted such a novel and marvelous phenomenon.

Thus, it may be said that the relationship of the Jewish People to the Land of Israel may be likened to a special vine that grows and flourishes naturally in a specific region. When planted elsewhere, its full potential cannot be brought to fruition. Similarly, foreign vines may be transplanted to that region, but the full potential of the land does not blossom through them. Only when the special vine is rooted in its indigenous region can the full, productive potential of each merge and fuse to create a superior fruit and robust wine.

So too with the Jews and Israel. In exile, while still productive, the Jewish People are unable to fully realize their latent spiritual potential. Similarly, when non-Jews rule Israel, while they may glimpse a degree of the Divine presence there, the full potential of the Land will not be revealed. Only when the Jewish People are firmly planted in the Land of Israel, and saturate their roots with the water of Torah, may the rich and robust physical and spiritual potential of each come to full fruition.

• Source: *Sefer HaKuzari*

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STANDING BEFORE A KING

The Shulchan Aruch writes a halacha in Orach Chaim 96:1 that is based on the *gemara* in Berachot 23b: One should not hold an item that will disturb one's praying of the Shemoneh Esrei (the standing, "silent" prayer — the *Amida*). According to Rashi there are three basic categories for this rule: 1) Things that will cause a monetary loss if they fall; i.e., money that will scatter or bread that will be ruined; 2) Holy items like a Sefer Torah or holy books and the like; 3) Any item that might cause the worshiper harm if it falls, such as a knife.

Rabbeinu Yonah disagrees, explaining that the list of items in the *gemara* are not meant to limit the prohibition of holding something to the above three categories, but rather constitutes what was commonly held by people. According to him, one should not hold onto *any* item during the Shemoneh Esrei. The Piskei Teshuvah explains that the reason for this is that it is not proper to speak before a king or noble person with something in one's hands. And in prayer

one stands before the King of kings.

There is a *machloket* (disagreement) amongst the *poskim* on this matter. According to some authorities one needs to take care not to hold only the items that fit one of the above three categories (Magen Avraham, Ma'amar Mordechai). Some *poskim* explain this to be the opinion of the Shulchan Aruch as well. The Taz, Chida and others rule stringently in accordance with Rabbeinu Yonah. The Mishnah Berurah cites both opinions, while the Kaf HaChaim rules to be strict in this matter.

It is interesting to note that whatever the correct understanding of the above *gemara* is, since one praying Shemoneh Esrei must act as though he is standing before a king, *ideally* he should not hold *anything* (except a prayer book) in his hands. An accepted custom is to place one's hands over his heart (Shulchan Aruch Orach Chaim 95:3; this was also the custom of the Arizal).

LOVE OF THE LAND

Selections from classical Torah sources which express the special relationship between the People of Israel and Eretz Yisrael

HAR HAZETIM — TOMB OF THE PROPHET ZECHARIAH

At the bottom of the Jewish cemetery in the Kidron Valley on the slopes of Har Hazeitim (Mount of Olives) is the tomb of the last of the prophets.

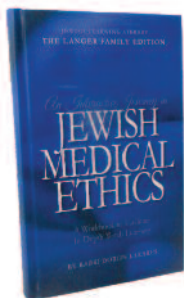
Zechariah lived during the return to Eretz Yisrael from Babylonian exile and was a member of the august *Anshei Knesset Hagedolah* (Members of the



Great Assembly) who played such a major role in rabbinical legislation and leadership.

All who visit his tomb pray for the fulfillment of his prophetic vision of "Elderly men and women will once again sit in the streets of Jerusalem... and the streets of the city will be filled with young boys and girls playing." (*Zechariah* 8:4-5)

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RABBI SAUL MANDEL

Age: 61 - U. of Pennsylvania, BA in History 1976
U. of Pennsylvania JD and Wharton School of Business MBA 1979
Director, JLE - Co-Director, Center Program

Ohr Somayach has many interesting people who have both studied here and are on our staff. One of the most interesting is Rabbi Saul Mandel. Rabbi Mandel grew up in Philadelphia, a child of Holocaust survivors. Both of his parents came from religious homes and, while they were very traditional, the home was not strictly Orthodox. From grade six through twelve, Saul attended the Akiva Day School — a local, non-denominational Jewish day school that emphasized academics. Saul was accepted to the University of Pennsylvania, an Ivy League school near his home. He majored in History, where he focused on Jewish History. He graduated Summa cum Laude. After completing his BA he was accepted into a joint JD-MBA degree program at the Wharton School of Business of the University of Pennsylvania and its Law School.

While studying for his undergraduate degree he did a lot of reading and thinking about Judaism, and by the time he graduated he had made a decision to become religious. Although the Law School had a student body that was one-third Jewish, he was the only Jewish student who wore a yarmulke.

After graduation he took a job with the General Electric Company as a labor lawyer in their Pittsfield, MA, regional headquarters. On weekends Saul travelled to New York City to seek his *basherte* (soul mate). At long last he met her: Paula Zalis, a Bais Yaacov young lady from Baltimore, who had just graduated from Barnard with a degree in social work. They were married and they settled in Pittsfield. As was the case with many old industrial towns throughout America, Pittsfield had a “dying” Orthodox Jewish community. In fact, because he could *lein* (read the Torah with its cantillation) and *daven*, and was a married man, he was unanimously appointed as the unofficial rabbi of the shul.

After two years in Pittsfield the family relocated to Silver Spring, MD, and Rabbi Mandel worked for GE for another two years. During that time he became very involved in the

Orthodox community and in leaning Torah. In fact, to make up for a lack of Torah education as a child, he enrolled in a local yeshiva high school and spent the mornings in a *gemara* class with 10th graders. As humbling as that experience might be for most people, it only whetted his appetite for more. He wanted to study in Yeshiva in Israel, and both he and his wife had a strong desire to make *aliyah*. Making a living, though, was an issue that needed to be resolved.

In preparation for the move he decided to go into business for himself, a business that would provide him with a steady income without his needing to work full-time. His father-in-law was a franchisee of Playbill in Washington, DC. Playbill is the program that is handed out to everyone entering a theater. It has a synopsis of the acts, introduces the characters and the actors, and has a lot of advertising. Anyone who knows

Rabbi Mandel knows that he has great enthusiasm. Selling ads was a line of work in which he thought he could excel, and since he only needed to sell the advertising once a year, it fit well with his plans for *aliyah*. He could spend five or so weeks a year in the States selling ads, and spend the rest of the time in Israel at Ohr Somayach. At the time, Baltimore had no Playbill franchisee. Saul convinced the Playbill company that he should be their representative in Baltimore. He spent a number of years building up the business, and through that he was able to maintain his family until he joined the Ohr Somayach staff.

About 20 years ago he and Rabbi Nachi Brickman started the very successful Derech Program at Ohr Somayach. About the same time he helped found the Center Program, where today he is a co-director along with Rabbi Shlomo Wiener. He is also in charge of the JLE program at Ohr Somayach, and works on the side as a real estate agent in Jerusalem. His family has grown, thank G-d, and most of his children are married and they all live in Israel.



What's in a Word? *Synonyms in the Hebrew Language*

BY RABBI REUVEN CHAIM KLEIN

Introduction

In the Hebrew language words always express the essence of what they portend to describe. While the words of other languages simply represent a consensus shared by several individuals that those words should have those meanings, the meaning of words of Hebrew is Divinely inherent. In Hebrew, the word for a “word” and the word for a “thing” is the same — “*davar*” — because all elements of Creation are simply Divine words crystallized into material existence. Therefore, a close study of words and their true meanings is not only justified, but is fully warranted. This, however, creates a problem: There are many Hebrew words in the Torah and in traditional rabbinic writings which seem to have the same meaning. If the meanings of words are Divine and intrinsic, then why would multiple words be needed for conveying the same concept? Multiple words for the same concept are not only superfluous, but also redundant!

The solutions to these sorts of dilemmas usually follow certain “templated” answers. In some instances the words in question only *seemingly* mean the same thing, but, in truth, there is a slight, barely-discernable difference between them. In other cases a given set of words may actually refer to the exact same concept, but recall or focus on different aspects/properties of it. Similarly, when dealing with verbs, multiple words can sometimes be used for the same action, but the different words can represent that action taken to different degrees or with different intentions. Sometimes, different words actually complement each other in a taxonomical way, as one might be a general way of referring to something (hypernym), while the other is a more specific element (hyponym), collapsible into the category defined by the first word. Finally, the Torah sometimes borrows words from different languages in order to illustrate a point, and those words might bear the same meaning as others words in Hebrew.

Let's go through three quick examples:

The common words *vayomer* (“he said”) and *vayidaber* (“he spoke”) seem to mean more-or-less the same.

However, the Malbim explains that *vayomer* denotes a brief, short verbal expression, while *vayidaber* denotes a lengthy, drawn-out monologue.

In a passage quoted multiple times in the daily prayers, the Psalmist says, “For to G-d is sovereignty (*melucha*), and He rules (*moshel*) the nations” (Ps. 22:29). What is the difference between *melucha* and *moshel*? Ibn Ezra explains that while both words refer to sovereignty, *melucha* denotes a popular sovereign whose dominion was willingly accepted upon by his constituents, while a *moshel* is a dictator who continues to rule whether or not his people object to him.

When describing G-d appearing to the Jewish People at Mount Sinai, Moshe says, “G-d came (*ba*) from Sinai, He shone forth from Seir, manifested from Mount Paran, and came (*atah*) from the holy multitudes” (Deut. 33:2). In this setting, the Torah uses two words which mean “came”, *ba* and *atah*. The commentators explain that these two words, although synonymous, are from two different languages, as the former is Hebrew while the latter is Aramaic. The Torah uses an Aramaic word in this context to allude to the notion that G-d had first offered the Torah to the other nations of the world before eventually giving it to the Jews.

Besides the early Medieval commentators who engaged in the in-depth study of the Hebrew language, many of the later rabbinic commentators, such as the Vilna Gaon (1720-1797), the Malbim (1809-1879), and Rabbi Yaakov Tzvi Mecklenburg (1785-1865), have engaged in this field of study, and have written prolifically on it, as have some lesser-known figures like Rabbi Yehuda Leib Edel (1760-1828), Rabbi Aharon Marcus (1843-1916), and Rabbi Shlomo Aharon Wertheimer (1866-1935). In the coming weeks we will give the reader a small taste of the nuances between various words in the Hebrew language that appear to be synonymous, culled from various sources.

Rabbi Reuven Chaim Klein, a published author, spent over a decade studying at premier Yeshivas, and is currently a fellow with the Ohr LaGolah Hertz Leadership Institute at Ohr Somayach in Jerusalem, preparing for a promising career in rabbinic leadership.

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