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A VORT FROM THE ROSH YESHIVA

מורינו הרה"ג ר' אברהם גורביץ שליט"א

פרשת ויקרא

ויקרא אל מֹשֶׁה וַיְדַבֵּר ה' אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר. (ויקרא א, א)

He called to Moshe, and Hashem spoke to him from the Ohel Moed, saying ... (Vayikra 1:1)

The latter *parshiyos* of Shemos relate to the construction of the Mishkan, which provided a suitable resting place for the Shechinah and facilitated the service of *korbanos*. Consequently, in this week's *Sidrah*, Hashem called to Moshe to teach him the laws of *avodah*. In addition, the newly built Ohel Moed became the place from which Hashem would communicate with Moshe.

The *possuk* states that Hashem's voice came from the מוֹעֵד אֹהֶל, but it is not immediately clear from which specific point it emerged. While our *possuk* suggests that Hashem's voice emanated from the entire מוֹעֵד אֹהֶל, Rashi cites another *possuk* that indicates otherwise. The Torah (*Bamidbar* 7:89) states: וַיָּבֵא מֹשֶׁה ... וַיִּשְׁמַע אֶת הַקּוֹל מִדְּבַר אֱלֹהֵי מַעַל הַכַּפֹּרֶת אֲשֶׁר עַל אֲרֹן הָעֵדוּת מִבֵּין שְׁנֵי הַכְּרֻבִים וַיְדַבֵּר אֵלָיו, *When Moshe came ... he heard the Voice speaking to him from atop the Cover that was upon the Aron, from between the two Keruvim, and He spoke to him*. This teaches that the voice originated from the כַּפֹּרֶת and emanated from between the כְּרֻבִים.

However, this clarification raises a difficulty: Why does our *possuk* imply otherwise, suggesting that there was some correlation between Hashem's voice and the entire Ohel Moed?

This difficulty can be resolved through another insight provided by Rashi in this *possuk*. Rashi references Chazal, who describe that, miraculously, Hashem's voice could only be heard in the Ohel Moed and ceased at the entrance. This phenomenon was not due to the volume of Hashem's voice, which is referred to in Tehillim (29:4-5) as: קוֹל ה' בְּכֹחַ, קוֹל ה' בְּהִדְרָה. קוֹל ה' שֹׁבֵר אֲרָזִים. *The voice of Hashem is in power! The voice of Hashem is in majesty! The voice of Hashem breaks the cedars!* Rather, although Hashem's voice was ultimately powerful and thunderous, it, incredibly, ceased to be audible beyond the confines of the Ohel Moed.

The Rosh Yeshiva *shlita* explains that this miraculous phenomenon conveys a powerful lesson. Just as Moshe could only hear Hashem's voice when he was within the boundaries of the Ohel Moed, so too, Hashem's voice – despite its immense power - can only be heard and understood in a place of holiness, as will be elaborated upon.

The Gemara (*Bava Basra* 16b) states:

רבי שמעון בן יוחי אומר, אבן טובה הייתה תלויה בצנארו של אברהם אבינו שקל חולה הרואה אותו מיד מתרפא, ובשעה שנפטר אברהם אבינו מן העולם תלאה הקדוש ברוך הוא בגלגל חמה. אמר אביי: היינו דאמרי אינשי אידלי יומא אידלי קצירא.

R' Shimon bar Yochai said: A precious stone hung from the neck of Avrohom Avinu, and any sick person who looked at it was instantly cured. When Avrohom passed from the world, Hashem hung (this stone) in the orb of the sun. Abaye said: This is the popular saying: "When the sun is lifted, sickness is lifted."

The Akeidas Yitzchok explains that the Gemara is not referring to physical illness but rather to healing from distorted ideologies. He notes that at the time of creation, man was made by Hashem in His image, equipped with the ability to recognise the Creator and attain perfection. However, due to a poor choice influenced by the Nachash, man corrupted himself and strayed from his inherent purity. This deviation resulted in two schools of thought. The first group denied any Divine power and believed that our world operated entirely without G-dly intervention. The second group claimed that all events were governed by natural forces, placing their faith in natural phenomena such as the sun, moon, planets, constellations and galaxies.

Until Avrohom Avinu emerged on the scene, no one had taught the world otherwise. Avrohom not only achieved a true understanding of how Hashem governs the world, but he also reached out to share this truth with others. Using proofs and evidence from the miraculous world we live in, he demonstrated the verity of Hashem, our Creator, to those willing to listen. The phrase "precious stone hanging from Avrohom's neck" refers to the wisdom that flowed from his words (the neck symbolises speech, as noted in *Mishlei* 1:2), which had the power to heal those suffering from false ideologies. After Avrohom was *niftar* and was no longer available to impart this truth, Hashem took the "precious stone" and placed it in the "orb of the sun." This signifies that reflection on the incredible planetary orbit and vast galaxies now holds the key to attaining clarity and belief in Hashem.

With the insight gained from the Akeidah, we can better understand a passage from the Gemara (*Yoma* 20b) that states: *תְּנוּ רַבְּנוּ, אֱלֹמֵלָא גְלִגְל חַמָּה - נִשְׁמַע קוֹל הַמּוֹנָה שֶׁל רֹמִי, וְאֱלֹמֵלָא קוֹל הַמּוֹנָה שֶׁל רֹמִי - נִשְׁמַע קוֹל גְּלִגְל חַמָּה*, *Were it not for the sound produced by the orb of the sun, the sound of the Roman crowds would be heard (throughout the world); and were it not for the sound of the Roman crowds, the sound of the orb of the sun would be heard (throughout the world)*. The "voice of Hashem," representing His guiding presence, should be clearly heard throughout the world, from "the ball of the sun," which signifies the miraculous nature surrounding us. However, it is the "sound of the Roman crowds," symbolising the false ideologies propagated by Rome (influenced by the Nachash), that obstructs our ability to automatically recognise the truth of Divine providence. Conversely, the only way to combat these misleading beliefs originating from Rome (symbolic of the *yetzer horah*) is by contemplating the extraordinary world that Hashem has created. This teaches us that even when Hashem's voice is resounding, we may not be able to hear it if we are influenced by impure sources and ideals.

The cessation of Hashem's thunderous voice outside the Ohel Moed illustrates this key concept: Hashem's voice can only be heard, comprehended, and understood in a place of holiness, untainted by other influences. Today, since we no longer have the Mishkan or the Beis HaMikdash, Hashem's presence resides in the realm of Torah (*Berachos* 8a). Therefore, we should focus on being in a place of Torah, ensuring our essential ability to "hear" Hashem's voice!

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