

Building Your Bible IQ - Vayeishev - Tiferes Part 3:

DEFINITION OF TIFERES:

1. **Pirkei Avos 2,1:** תפארת לעושיה רבי אומר איזו היא דרך ישרה שיבור לו האדם כל שהיא **תפארת** ותפארת לו מן האדם Rabbi [Yehuda haNasi] said: Which is the straight path that a person should choose for himself? Whichever [path] that is [itself] praiseworthy for the person adopting [it], And praiseworthy to him from [other] people.
2. **Rabbeinu Yonah quoting Rambam:** This mishnah [to be] about character traits, to [follow] the middle path which is the choice path and is praiseworthy for the one that adopts it. As it **establishes 'a pure heart' in a person and 'renews a proper spirit in his soul.'** And "it is praiseworthy to him from [other] people," in that **the creations learn to act well and properly from him.** [For example] with the trait of generosity, 'A miser will not be called noble,' and also a spendthrift will see evil. And [so] who is the generous one? One who - even though he loves money and saves it very well - consults generously and orders his spending so that he will have enough 'to do the good and the straight' in the place that is fitting to give to. So [too] there is no trait under the [sun] that [is proper] except besides the middle path. And [these traits] are praiseworthy for the person adopting it, and praiseworthy to him from [other] people (but [not] if he does [too] little or [too] much).
3. **Rambam:** The straight path involves discovering the midpoint of each trait. For example, a person should not be easily angered nor without feeling; rather he should adopt an intermediate course and display anger only when appropriate. He should not be overly stingy nor an excessive spender. He should not laugh excessively nor be sad and depressed. The man whose traits are equally balanced can be called a wise man, and his path is called 'Derech Hashem.

THE UNIQUE GLORY OF TIFERES:

1. The ability to create something new, harmonious, and enduring from two entities, often opposites, is the hallmark of Yaakov Avinu. In doing so, the synthesis that emerges is so balanced, whole, and correct that it can only be called tiferes — a thing of beauty and glory.
2. The stones he collected miraculously coalesced into one. According to some opinions, they were originally 12 stones, and their merging presaged Yaakov's role in giving birth to 12 tribes, who would be diverse, yet form a united Klal Yisrael. Others assert that there were only two stones. Their union represented his fusion of the middos of Avraham and Yitzchak, his grandfather and father, into the attribute of tiferes.
3. *Tiferes* is associated in the soul with the power to reconcile the conflicting inclinations of *chesed* and *gevurah* so as to allow for focused compassion, thus accounting for its designation as *midas harachamim* ("the attribute of mercy"). The beauty of *tiferes* manifests itself through the elegant blend of emotive gesture implicit within its expression.
4. It connotes a way that is of a completely different nature than either of the two previous *sefiros* -- it uses them both, but in amounts that suit an entirely different mode of activity.
5. MOSHOL of a President, State Department and Defense Department.

6. President - every country has the most important task of surviving among other nations. To this end, he has a
7. State Department - works on building friendly and pleasant relationships amongst the various nations. This department is working under the premise that nations are peace loving, that belligerence is the result of misunderstanding, that cultural and economic exchange are the greatest guarantors of peace and that compromise and concession are harbingers of stability.
8. Then there is a Defense Department - job is to prepare for war against belligerent nations. This department works under the premise that given the right conditions, even one's closest allies may become enemies, and war is a human instinct. Strength and might are the only realistic factors in determining one's world position, and intransigence and ruthlessness bring stability and peace. One's goal is to strive for might.
9. Each department, in order to be effective, not only acts in a certain manner, but has an inner worldview that includes its goals and philosophies. It is the higher station - the president - who contains a worldview that sees each of these departments, not only as an end in itself but, rather, as tools for a "higher" goal that includes both of these ideologies as a mere subset of the whole. Sometimes strength is the right approach and sometimes friendship is the right approach.
10. The president's view is that neither strength in itself nor friendship in itself is the ultimate goal of the country as a country. Rather, the ultimate goal is survival and development, and these tools are available for this purpose: strength and friendship. On a case by case basis the president uses one or the other tool as a way of ensuring the goal he has in mind. Sometimes strength is the right approach and sometimes friendship and cooperation are the right approach. But in either case, whether he uses the state department in diplomacy or the defense department in war, **he does not identify with the totality of their ideology but rather with his own broader and more encompassing ideology.**
11. NIMSHOL -The same is true of *chesed*, *gevurah* and *tiferes*. *Chesed* has an innate "ideology" of goodness. It wants to give for the sake of giving. It sees in this the ultimate goal, and the more one gives -- regardless who is deserving -- the greater and better things. *Gevurah*, on the other hand, sees giving as poisonous. Only things earned by equal and fair labor are "good." Thus, it has a powerful ideology of "quid quo pro" and "no free lunches." It sees the ultimate goal of creation as every creature earning its own way. ***Tiferes comes along creating a synthesis of both of these approaches. It includes both these approaches because it has a broader goal in mind, and therefore makes use of both. Its goal is "the development of the human being to his greatest potential."***
12. Many times this is accomplished by letting him earn his own way, whereas sometimes one needs an injection of unearned and freely given bounty. Neither the ideology of "no free lunches" nor "forever give unconditionally" are valid philosophies. Rather, each one is an element that may be used towards a higher and more encompassing ideal.
13. Indeed, a healthy person deals with his or her child in this manner. His goal is that the child should develop to be the best he can. Usually this means that the child has

to use his own capabilities. But where those means temporarily fail, the parent injects the needed "unearned" love, money, praise etc. to keep the process going.

14. ***Tiferes then is not a "compromise." A compromise has no overriding vision of integration.*** Rather, when two sets of horns are implacably locked, one whittles down enough of each to remove the danger of mutual destruction. *Tiferes* is, rather, a long and more unifying picture which gives each set of horns their rightful place, so that they are no longer locked in combat.
15. This is why it is called *tiferes*, "beauty," for beauty is always attained by integrating elements and playing them off against each other. Black and white are opposites; their proper integration creates beauty. Beauty does not adjudicate contrasts and turn everything gray; rather, beauty integrates both black and white into a picture of depth.

YAAKOV & GALUS:

16. **Vayikra Rabba 29, 2:** as it is written (Genesis 28:12), "He had a dream; a stairway was set on the ground [...]." Rabbi Shmuel bar Nachman said, "These [angels that Yaakov saw in the dream] are the ministering angels of the nations of the world." For Rabbi Shmuel bar Nachman said, "It teaches that the Holy One, blessed be He, showed Yaakov our father, the ministering angel of Babylonia ascend seventy rungs; of Medea, thirty-five rungs; of Greece, one hundred and eighty rungs; and of Edom [he saw] ascend and did not know how many. At that time, Yaakov our father feared. He said, 'Is it possible that this one has no descent?' The Holy One, blessed be He, said, "'And you, have no fear, My servant Yaakov'; even if he comes up and sits with Me, I will bring him down from there.'
17. **Bereishis Rabba 84,3:** וַיֵּשֶׁב יַעֲקֹב (איוב ג, כו): לֹא שְׁלוֹתִי וְלֹא שְׁקֵטוֹתִי, לֹא שְׁלוֹתִי מֵעֵשָׂו, וְלֹא וַיֵּבֵא רִגְזוֹ, בָּא עָלַי רִגְזוֹ שֶׁל יוֹסֵף וְשֶׁל יוֹסֵף. I was not as ease, neither was I quiet, etc. 'I was not at ease' -from Esav; 'Neither was I quiet' - from Lavan; 'Neither had I quiet' - through Dinah; And trouble came' - through Yosef....
18. **OBSERVATION:** Yaakov experiences four personal exiles, which parallel the four exiles that the Jewish people would go through in the future.
19. **QUESTION #1:** What is unique about Yaakov that he teaches us how to survive and thrive through the Galus?
20. **Berishis 43,14:** וְאֵל שְׂדֵי יִתְּן לָכֶם רַחֲמִים לִפְנֵי הָאִישׁ וְשַׁלַּח לָכֶם אֶת־אֲחֵיכֶם אַחֵר וְאֶת־בְּנֵי־מִן וְאֵי: And may El Shaddai give you compassion before the man, that he may release to you your other brother, as well as Benjamin. As for me, if I am to be bereaved, I shall be bereaved."
21. **QUESTION #2:** Why does the pasuk that that Hashem will "give you" compassion - it should say that Hashem "will have compassion" on you ?

THEME OF TESHUVA:

22. **Talmud Berachos 4,1:** וַיֵּרָא יַעֲקֹב וַיִּכְתִּיב וַיִּלְךָ תִּלְךָ אֲשֶׁר תִּלְךָ בְּכָל אֲשֶׁר תִּלְךָ וַיִּשְׁמְרֶתִיךָ בְּכָל אֲשֶׁר תִּלְךָ וַיִּשְׁמְרֶתִיךָ בְּכָל אֲשֶׁר תִּלְךָ וַיִּשְׁמְרֶתִיךָ בְּכָל אֲשֶׁר תִּלְךָ וַיִּשְׁמְרֶתִיךָ בְּכָל אֲשֶׁר תִּלְךָ raised a contradiction between two verses. It is written that God told Jacob in his vision of the ladder: "Behold, I am with you and I guard you wherever you go" (Genesis 28:15), yet when Jacob returned to Canaan and realized that Esau was coming to greet him, it is written: "And Jacob became very afraid, and

he was pained” (Genesis 32:8). Why did Jacob not rely on God’s promise? Jacob had concerns and said to himself: Lest a transgression that I might have committed after God made His promise to me will cause God to revoke His promise of protection.

- 23. POINT:** The first step of Teshuva is to recognize what one has done wrong. (See Mesilas Yesharim Ch. 4 When discussing Zahirus - watchfulness. Also see that Torah is what brings a person to watchfulness.)
- 24. OBSERVATION:** Yaakov is engaged in the first steps of the Teshuva process.
- 25. Bereishis Raba 76,9:** And for hiding his daughter Dina in a box so that his brother Esav would not take her as a wife, even though his intent was certainly good, but nevertheless for merely withholding kindness from his brother the Midrash reports: "the Holy One blessed be He said to him: 'He who withholds kindness from his fellow.' (Job 6:14). You did not seek to marry her to a circumcised? Behold she will be married to an uncircumcised. You did not seek to marry her in a permitted way? She will be married in a forbidden way”.
- 26. OBSERVATION:** Yaakov is faulted for not giving Esav the opportunity to do Teshuva.
- 27. Bereish Raba 84,19:** וַיֵּשֶׁב רְאוּבֵן אֶל הַבּוֹר (בראשית לז, כט), וְהִיכֵן הָיָה, רַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ, רַבִּי אֱלִיעֶזֶר אָמַר בְּשִׁקּוֹ וּבִתְעֵנִיתוֹ, כְּשֶׁנִּפְנְהָ הֵלֵךְ וְהִצִּיץ לְאוֹתוֹ בּוֹר, הִדָּא הוּא דְכָתִיב: וַיֵּשֶׁב רְאוּבֵן אֶל הַבּוֹר, אָמַר לוֹ הַקְּדוֹשׁ בְּרוּךְ הוּא מַעֲלָם לֹא חָטָא אָדָם לְפָנָי וְעָשָׂה תְּשׁוּבָה, וְאַתָּה פְּתַחְתָּ בְּתִשׁוּבָה תַחֲלָה, חַיִּיךְ שָׁבֵן בְּנֶךְ עוֹמֵד וּפּוֹתֵחַ בְּתִשׁוּבָה תַחֲלָה, וְאַיִזָּה זֶה הוֹשֵׁעַ, שְׁנֵאמַר (הוֹשֵׁעַ יֵד, ב): שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹהֶיךָ.
- 28. OBSERVATION:** Reuven does Teshuva for many years.
- 29. Bereishis 42,21:** וַיֹּאמְרוּ אִישׁ אֶל-אָחִיו אָבִל אֲשֶׁמִּים | אָנַחְנוּ עַל-אָחִינוּ אֲשֶׁר רָאִינוּ צָרַת נַפְשׁוֹ They said to one another, “Alas, we are being punished on account of our brother, because we looked on at his anguish, yet paid no heed as he pleaded with us. That is why this distress has come upon us.”
- 30. POINT:** All the brothers are doing Teshuva.
- 31. Alshich 42,6:** The brothers committed five sins: 1) hating him; 2) plotting to kill him; 3) casting him into the pit; 4) selling him; and 5) causing their father anguish. To save them from punishment Yoseif afflicted them in five ways: 1) speaking to them harshly; 2) accusing them of spying; 3) casting them into prison; 4) frightening them with the return of the money; and 5) accusing them of stealing his goblet. אמנם הנה **כאב רחמן** ראה והנה קולר חמשה עונות תלוי על צוארי אחיו. אשר עליהם יתעתדו לגלי צרות גיהנם ה"ה (א) אשר שנאוהו והראו לו פנים זועפות ולא יעלו דברו לשלום כי אם דברי ריבות כאומרם המלוך תמלוך עלינו אם משול תמשול וגו'. (ב) בבואו. אליהם ויתנכלו אותו להמיתו שאמרו רז"ל (שם פ' פ"ד) שהשיסו עליו את הכלבים יאכלוהו. (ג) השליכם אותו הבורה. (ד) מכר' בכסף צדיק. (ה) השקותם כוס תרעלה אל ישראל אביהם. באומרם אליו הכר נא הכתונת בנך הוא **ועל כן מאהבתו אותם דאג למו כי איככה יוכל וראה באבדן מולדתו** ומה גם כי יחד כלם נתגלגלו על ידו ועונש לצדיק על ידו לא טוב. על כן ראה והנה טוב מאד להביאם לידי חמשת מיני צער. מקבילי' אל חמשת מיני דברי עונות הנאמרים. **לנכות בהם עונש גיהנם כי טובה גדולה היא להם** מכל מוהר ומתן אשר ינתן להם. **כי יחליף וימיר למו צרות הנפש הגדולים בצרות החומר** ואף גם זאת היה כמו זר נחשב לו להעשות על ידו לולא זכר את החלומות אשר חלם להם שהיו עתידים ליכנעו תחתיו. על כן מצא

אל לבו לעשות אלה למו כי לא יאשם וזה מאמר הכתוב ויזכור את החלומות אשר חלם להם ויאמר אליהם מרגלים אתם כי על מה שזכר את החלומות ערב אל לבו לאמר מרגלים אתם:

- 32. POINT:** Yosef is attempting to get the brothers to do Teshuva through recognizing that Hashem is dealing with them measure for measure.
- 33. QUESTION #3:** What is the connection of Yaakov and his family to Teshuva? (Which we do not see by Avraham and Yitzchak and their families.)

TIFERES & THE GEULAH:

34. **Rashi Bereishis 49,1:** ואגידה לכם THAT I MAY TELL YOU — He wished to reveal to them the end of Israel's exile but the Shechinah departed from him and he began to speak of other things (Genesis Rabbah 98:2).
35. **QUESTION #4:** Why is Yaakov the only Patriarch who had the possibility of revealing the coming of Moshiach to his children ?
36. **Talmud Shabbos 31a:** When they escort a person to his final heavenly judgment after his death, the Heavenly tribunal says to him:... Did you wait in hope for the Messianic salvation ?
37. **QUESTION #5:** What is the significance of that question?
38. **Siddur:** וְלִירוּשָׁלַיִם עִירָךְ בְּרַחֲמִים תָּשׁוּב. וְתִשְׁכַּן בְּתוֹכָהּ כְּאִשֶּׁר דִּבַּרְתָּ. וּבְנֵה אוֹתָהּ בְּקֶרֶב בְּיָמֵינוּ: To Jerusalem Your city may You return **with mercy** and dwell in the midst of it as You have spoken, and build it soon and in our day as an eternal structure. The throne of David quickly establish. Blessed are You, O Lord, the Builder of Jerusalem.
39. **Siddur:** וְתִתְחַזְּקֵנָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים: May our eyes behold Your return to Zion **with compassion**.
40. **QUESTION #6:** Why is the return to Jerusalem & Tzion (Moshiach) based on Hashem's compassion ?
41. **Siddur:** שְׁמַע קוֹלֵנוּ. ה' אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ. וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ. כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה. וּמִלְפָּנֶיךָ מִלְכָּנוּ. רִיקָם אֵל תִּשְׁיִבֵנוּ: כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל וְשׁוֹמֵעַ תְּפִלָּה בְּרַחֲמִים. בְּרוּךְ אַתָּה ה', שׁוֹמֵעַ תְּפִלָּה: Hear our voice, Lord our God, pity us and have mercy on us and receive in **mercy** and favor our prayer, for You are a God Who hears prayer and supplication. From Your Face, our King, do not turn us away empty handed, for You hear the prayers of Your people Israel in **mercy**. Blessed are You, O Lord, Who hears prayer.
42. **QUESTION #7:** Why is Hashem hearing our prayers based on Hashem's compassion? Why is compassion mentioned twice ?
43. **Vayikra 26,42:** I will remember My covenant with Yaakov, and also My covenant with Yitzchak, and also My covenant with Avraham will I remember, and I will remember the land. וְזָכַרְתִּי אֶת־בְּרִיתִי יַעֲקֹב וְאֶת־בְּרִיתִי יִצְחָק וְאֶת־בְּרִיתִי אַבְרָהָם אֲזָכֹר וְהָאֶרֶץ אֲזָכֹר: .
44. **Rashi:** In five places, his name is written in full—i.e. "יעקוב" is spelled with a "vav"—and Eliyahu is written defectively— i.e. without a "vav"—in five places. Yaakov took a letter from Eliyahu's name as security, so that he will come and herald the redemption of his (Yaakov's) children.
45. **Gur Aryeh:** Yaakov took the letter "vav" from Eliyahu's name five times. Symbolically, he was sealing an agreement with Eliyahu via a handshake. A hand has five fingers; each finger resembles the letter "vav." So, by taking five "vav"s,

Yaakov was guaranteeing via a handshake that Eliyahu would come and herald the geulah.

46. **Malachi 3,23:** Behold, I send you Eliyahu HaNavi before the coming of the great and awesome day of Hashem. And he will turn back the hearts of fathers with their sons and the hearts of sons with their fathers. הַנְּהֵא אֶנְכִי שְׁלַח לְכֶם אֶת אֱלִיָּהּ הַנְּבִיא לְפָנַי בּוֹא יוֹם יְהוָה הַגָּדוֹל וְהַנּוֹרָא:
47. **QUESTION #8:** Why was this symbolic handshake necessary - did Yaakov doubt that Eliyahu would neglect to fulfill this task that HKB”H had given him ?
48. **Zohar:** Yaakov corresponds to the letter “vav”, which is the letter of Emes.
49. **Shem MiShmuel:** Yaakov took the letter of Emes from Eliyahu, so that he would not redeem Yisrael with the midah of Emes—which reflects “din”—but rather with the midah of “rachamim.”
50. Eliyahu HaNavi was given the title of אמת. Due to his elevated status, he was counted among the tzaddikim that are judged with the “aleph” of אמת. Due to his extreme righteousness, He zealously defended the glory of Hashem and denounced Yisrael, as it is written (Melachim I 19, 10): he said, “I have acted with great zeal for Hashem, G-d of Legions, for Bnei Yisrael have forsaken Your covenant.”
51. Yaakov feared that Eliyahu might come and herald the geulah with his particular attribute of Emes—reflecting the aspect of “din” incorporated within the midah of “tiferes.” In other words, he would redeem them only if they served Hashem with his elevated level of Emes, characterized by the letter “aleph.”
52. Yaakov took the letter “vav”—the letter of Emes—as collateral; he added it to his own name, producing Yaakov spelled fully with a “vav”—יעקוב—in keeping with the passuk: תתן אמת ליעקב—grant “Emes” to Yaakov. He wanted to ensure that Yisrael would be judged according to the Emes of Yaakov.
53. **Talmud Sanhedrin 97b:** Rav says: All the ends of days that were calculated passed, and the matter depends only upon repentance and good deeds. When the Jewish people repent, they will be redeemed. And Shmuel says: It is sufficient for the mourner to endure in his mourning to bring about the coming of the Messiah. Even without repentance, they will be worthy of redemption due to the suffering they endured during the exile. The Gemara notes: This dispute is parallel to a dispute between tanna'im: Rabbi Eliezer says: If the Jewish people repent they are redeemed, and if not they are not redeemed. Rabbi Yehoshua said to him: If they do not repent, will they not be redeemed at all? Rather, the Holy One, Blessed be He, will establish a king for them whose decrees are as harsh as those issued by Haman, and the Jewish people will have no choice but to repent, and this will restore them to the right path. (the Gemara concludes like Rabbi Yehoshua.)
54. **Rambam Hilchot Teshuva 7,5:** All of the prophets commanded concerning repentance; Israel will not be redeemed save by repentance. Indeed, the Torah long since assured us that in the end, at the close of the period of exile Israel will turn to repentance and be momentarily redeemed, even as it is said: "And it shall come to pass, when all these things are come upon thee, the blessings and the curse, which I have set before thee, and thou shalt bethink thyself among all the nations, whither the Lord thy God had driven thee, and shalt return unto the Lord thy God, and hearken to His voice according to all that I commanded thee this day, thou and thy

children, with all thy heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the peoples whither the Lord thy God hath scattered thee" (Deut. 30.14).

55. **ANSWER #4 & #6:** Moshiach can only come with the Divine aspect of Tiferes / Rachamim, which Yaakov developed - it will not come from absolute judgment.
56. **ANSWER #5:** We ask you if you waited in hope for moshiach in order to see if you have developed the Mida of Tiferes. (will be more fully developed further on)
57. **ANSWER #8 - HANDSHAKE:** Yaakov's midah of chesed is part of the midah of "tiferes"—which encompasses both "chesed" and "din." Accordingly, Yaakov took his right hand and shook Eliyahu's right hand, so that he would come to herald the geulah from the perspective of chesed—the right hand contained within the midah of "tiferes"

YAAVOV IS TESTED WITH UNDERSTANDING BROADER TRUTH:

58. The main incidents in Yaakov's life demonstrate that he was placed into a position where he was placed into situations that called for him to conduct himself in a fashion that was not totally straight and honest. The purpose of such tests would be the same as for the tests that his ancestors faced; to see if he would be able to overcome his overriding devotion to truth when commanded to do so, or when it was clear that this was God's will.
59. **INCIDENT #1:** The deceit of Isaac in order to receive the coveted blessing that he planned to bestow on the evil Esav. Rivka commands him to comply with her, invoking his responsibility to listen to his mother. Yaakov was placed into a situation where he was convinced that it was God's will that he deceive his own father in a matter of grave significance.
60. **INCIDENT #2:** Yaakov deceives Lavan when he runs away from him as Lavan is away shearing his sheep.
61. **INCIDENT #3:** Many years later, Jacob returned to the Land of Israel, facing a hostile Esau. Jacob successfully appeases Esau to the extent that Esau offered to accompany Jacob on his travels. Jacob replied by saying that he would not be able to keep up but that he would catch up and rejoin Esau on Mount Seir. In truth Jacob had no intent of catching up with Esau, and therefore Jacob was technically lying.
62. **INCIDENT #4:** After Shechem had forcefully abducted Yaakov's daughter, Deena, Shechem's father, Chamor, the King of the Chivites, offered that the two of them marry and that the two nations join together. Yaakov and all of the brothers were involved in a plan of deceit whereby the Hivites would perform circumcision and then the brothers would come and take Deena home. Jacob realized that it would be impossible to act in a straight way with people like Shechem and Chamor, rather it was necessary to trick them in order to save Deena. However, without Yaakov's knowledge, Simeon and Levi killed out all the men in the city in the process of freeing Deena.
63. **LESSON:** A person may believe that *Emes* overrides all other considerations, to the point where some people believe in being 'brutally honest' even when they cause pain to the victims of their 'honesty'. However.....

64. **Michtav M'elياهو:** We had better define truth as *that which is conducive to good and in conformity with the will of the Creator*, and falsehood as that which furthers the scheme of the Prince of Falsehood, the power of evil in the world.....the person whose main drive is for false goals must realize that *all* his acts partake of this falsehood - even those which seem to be mitzvos...Yaakov did an act which was outwardly deceitful....He had no thought for himself; his purpose was solely to bring about that result which would be in accordance with the will of Hashem. "falsehood for the sake of truth" - such as this - *is* truth.
65. **Talmud Yevamos 65b:** R. Ile'a further stated in the name of R. Eleazar son of R. Simeon: One may modify a statement in the interests of peace; for it is said in Scripture, 'Your father did command etc. so shall you say to Joseph: Forgive, I pray thee now, etc.' R. Nathan said: It is a commandment; for it is stated in Scripture, "And Samuel said: 'How can I go? If Saul hear it, he will kill me', etc." At the School of R. Ishmael it was taught: Great is the cause of peace. Seeing that for its sake even the Holy One, blessed be He, modified a statement; for at first it is written, 'My lord being old', while afterwards it is written, 'And I am old.'
66. **R' Noson of Breslov, Likutei Halachos Hilchos Ribis 27-29:** For the main creation of the world came particularly from 'Emes - L'amito' (אמת לאמיתו). For the simple truth prosecuted against the creation of man, who is the primary aspect of the entire creation.....and through this incomprehensible "Emes L'amito" there still is a need to create man for there will be righteous people who will clarify the "Emes L'amito."
67. **R' Noson, Ibid:** The primary purpose of truth is to bring close & not to distance.
68. **Chofetz Chaim, Sfas Tarim, Ch. 7:** How great is the virtue of truth, which is one of the pillars that the world rests upon.....and he fulfills the commandment of 'and you shall walk in His ways'....
69. **Talmud Shabbos 10a:** Every judge who judges with complete fairness honesty (אמת לאמיתו) even for a single hour, the Torah gives him credit as though he had become a partner to the Holy One, blessed be He, in the creation.

THE EMES OF TORAH:

70. Yaakov's struggles with Eisav and Lavan are regarded as the classic battle of emes versus sheker — the absolute truth of the Torah pitched against the falsehood of Olam Hazeih.
71. Like tiferes, emes is the perfection and clarity that is attained when varied units fit together to form a complete picture.
72. Maharal: the letters that make up the word "emes" are alef, mem and tav — the first, middle, and last letters of the Hebrew alphabet. This indicates the evenness and balance of emes, for the truth is not biased to any one extreme.
73. Torah is the absolute truth, and Yaakov is the ish tam yosheiv ohalim, the talmid chacham dwelling in the tent of Torah.
74. The Talmud links Torah with the number three: Hashem gave the threefold Torah [Torah, Neviim, Kesuvim] to a threefold people [Kohein, Levi, Yisrael] through the third-born son [Moshe Rabbeinu] on the third day [after the Sheloshes Yemei Hagbalah] in the third month [Sivan].

75. Furthermore, the preferred middle path, which the Rambam describes as the “Derech Hashem,” can be regarded as a third option — the one we find after first examining the two extremes.
76. There are various aspects of the Torah that seem to bridge two opposite entities. Torah and mitzvos are the ladder by which man lives on earth and connects to the heavens. The Voice of Hashem is associated with fire (see Tehillim 29), and with water (see Devarim 32). And Chazal describe the existence of Torah before Creation in opposing terms: “black fire upon white fire.” All this is possible when we consider that the Torah comes from a hidden, exalted place, where there are no contradictions.
77. **ANSWER #2 (FROM LAST WEEK):** Torah, in its perfection, represents the ultimate tiferes and the absolute emes. It is now clear why the qualities of tiferes, emes, and Torah all converge in Yaakov Avinu.
78. Tiferes is also called rachamim, compassion, because it’s able to encompass more than one view. When Hashem employs the attribute of tiferes, He blends chesed and gevurah together in order to create a unique approach for each person in every situation. We can say that He sees the “big picture,” understanding our weaknesses and failings.
79. The person who emulates Hashem’s middah of rachamim will display empathy and compassion for others, for he is able to see things from their perspective.
80. **Tomer Devorah:** The Gemara (Kesubos 17a) relates that the way of Beis Hillel was to praise even an unattractive kallah as “kallah na’eh v’chasudah — beautiful and graceful.” They felt that a person’s outlook should be “me’ureves im habriyos — mixed with the outlooks of others.” If the chassan chose this kallah, she finds favor in his eyes, and therefore we can praise her truthfully, seeing her from his point of view.

PURPOSE OF GALUS:

81. **Rav Nachman (Tinyana, 62)** writes that going into Galus is connected to the Middah of Rachamim and is for the purpose of abolishing Avodah Zara from the world.
82. **אלה מסעי בני ישראל** (במדבר ל"ג:א'). "These are the journeys of the Children of Israel." (Numbers 33:1)
83. **איתא במדרש, שמסעי בני ישראל, דהינו הנסיעות שבני ישראל נוסעין ממקום למקום, הם מכפרין על עבודה זרה**. **אלה אלקיך ישראל**, הינו על פגם עבודה זרה. The Midrash teaches: The “journeys of the Children of Israel”—i.e., the travels which the Jews take from place to place—atone for “These are your gods, O Israel” (Exodus 32:4)—i.e., for the blemish of idolatry.
84. **כי אפלו נשאין עובדין עבודה זרה, יש פגם עבודה זרה, כי קלוקל האמונה היא גם כן בחינת עבודה זרה, וכמו שמובא (בשם הבעל-שם-טוב) על פסוק (דברים י"א:ט"ז): וסרתם ועבדתם אלקים אחרים, שתקף נשסרים מהשם יתברך הוא בחינת עבודה זרה, ועל-ידי הנסיעות של ישראל נתכפר**. For even if there is no actual worshiping of idolatry, there is the blemish of idolatry. This is because a marring of faith is also the concept of idolatry. This is as is brought (in the name of the Baal Shem Tov) on the verse “you will stray and worship other gods” (Deuteronomy 11:16)—as soon as one turns from God, it is the concept of idolatry. But through the travels of the Jews it is atoned.

85. וְכָל זְמַן שֵׁשׁ עֲבוּדֵה־זָרָה בְּעוֹלָם, חֲרוֹן־אָף בְּעוֹלָם (ספרי פ' ראה והובא בפירש"י שם). נִמְצָא. וְנִמְשָׁךְ רַחֲמֵנוֹת. And “as long as there is idol worship in the world, there is **Divine wrath** in the world” (Sifri, Deuteronomy 13:18). It follows, that when the blemish of idolatry is atoned, Divine wrath is mitigated and **compassion is evoked**.
86. וְעָקֵר רַחֲמֵנוֹת הוּא בְּבַחֲיִנַת (בראשית מ"ג:י"ד): וְאֵל שְׂדֵי יִתֵּן לָכֶם רַחֲמִים – לָכֶם דִּיקָא. הֵינּוּ שֵׁהֶשֶׁם יִתְבָּרַךְ יִתֵּן לָנוּ הַרְחֲמָנוֹת, שְׂיִמְסֵר אֶת הַרְחֲמָנוֹת בְּיָדֵינוּ. כִּי אֶצְלוּ יִתְבָּרַךְ יָכוֹל לִהְיוֹת, שְׂגָם הַחוֹלְאֵת הַקְּשָׁה וְכָל הַיִּסּוּרִין הֵם הַרְחֲמָנוֹת שְׁלוֹ, כִּי בּוֹדָאֵי כָּל מָה שֵׁהֶשֶׁם יִתְבָּרַךְ עוֹשֶׂה לְהַאֲדָם, אֶפְלוּ יִסּוּרִין And **the main compassion** is when “God Almighty will give to you compassion” (Genesis 43:14)—specifically, “to you.” In other words, that God will give us the compassion; **He will put it in our hands**. From God’s perspective, it can be that even the most serious illness and all [other kinds of] affliction are His compassion, since certainly everything which God sends a person, even terrible suffering, is nothing but compassion.
87. אֲבָל אָנוּ מְבַקְשִׁים, שְׂיִתֵּן וְיִמְסֵר בְּיָדֵינוּ אֶת הַרְחֲמָנוֹת, כִּי אֵין אָנוּ מְבִינִים הַרְחֲמָנוֹת שְׁלוֹ, וְגַם אֵין אָנוּ יָכוֹלִין לְקַבֵּל אוֹתוֹ הַרְחֲמָנוֹת שְׁלוֹ הַנִּלְ, רַק שֵׁהֶשֶׁם יִתְבָּרַךְ יִתֵּן בְּיָדֵינוּ אֶת הַרְחֲמָנוֹת, שְׂאֲנַחְנוּ בְּעַצְמָנוּ. נְרַחֵם עָלֵינוּ, וְאֶצְלוּ הַרְחֲמָנוֹת בְּפִשְׁטוּת, לְהִתְרַפֵּא מִן הַחֲלִי וְכִיּוֹצֵא בְּזֶה. We, however, request that He give and put the compassion in our hands, because we cannot comprehend His compassion and are unable to bear it [when] His compassion [is in the form of suffering]. Rather, [we ask] that God put the compassion in our hands **so that we ourselves might show ourselves compassion**. And for us, the compassion is straightforward: to be healed of the illness and the like.
88. וְזֶהוּ יִשְׂרָאֵל – רִאשֵׁי־תְבוּת: אֵל שְׂדֵי יִתֵּן לָכֶם רַחֲמִים, כְּנִל, כִּי הַרְחֲמָנוֹת נַעֲשֶׂה עַל־יְדֵי מִסְעֵי בְנֵי יִשְׂרָאֵל כְּנִל:
89. Thus, YISRaEL is an acronym for “El Shadai Yitein Lakhem Rachamim (God Almighty will give to you compassion),” because the compassion comes about through the journeys of the Children of Yisrael,” as mentioned above.
90. **QUESTION #9:** How are we able to show ourselves compassion ?
91. **Rambam Laws Of Ta’anis:** It is a positive commandment from the Torah to cry out and to sound trumpets for all troubles that come upon the community....**And this thing is from the ways of repentance**. For when a trouble comes and they yell out about it and sound [trumpets], everyone will know that it was because of their evil deeds that this bad was done to them. As it is stated (Jeremiah 5:25), "It is your iniquities that have diverted, etc." And this is what will cause them to remove the trouble from upon them. But if they do not cry out and sound [trumpets], but rather say, "What has happened to us is the way of the world, and this trouble is merely happenstance" - **it is surely the way of cruelty**, and it causes them to stick to their bad deeds. And the trouble will add other troubles. About this is it written in the Torah (Leviticus 26: 27-28), "but walk arbitrarily with Me. Then I will (also) walk arbitrarily with you in fury." That is to say, "When I will bring upon you troubles - if you will say that it is arbitrary, I will increase the fury of this arbitrariness.”
92. **ANSWER #9:** We show compassion on ourselves by doing Teshuva, thereby not needing to suffer as punishment from our sins.

93. **IMPORTANT POINT:** Yaakov is telling his sons that they need to do Teshuva in order for them to take Rachamim into their hands and not require Hashem's difficult form of Rachamim.
94. **ANSWER: #1, #2, #3:** Teshuva is the desired response to Galus. Teshuva is the appropriate Rachamim based response, which is "In our hands" to do. Yaakov's Mida of Rachamim is able to capitalize on the opportunity that Galus provides in order for us to do Teshuva,
95. **Devarim 13, 18-19:** וְלֹא־יִדְבֶק בְּיָדְךָ מְאוּמָה מִן־הַחֲרָם לְמַעַן יָשׁוּב יְהוָה מִחֲרֹנוֹ אִפּוֹ וְנָתַן־לְךָ רַחֲמִים וְרַחֲמֶיךָ וְהִרְבֶּה כַּאֲשֶׁר נִשְׁבַּע לְאַבְתְּיָרָה: Let nothing that has been doomed stick to your hand, in order that the LORD may turn from **His blazing anger** and **show you compassion**, and in His compassion increase you as He promised your fathers on oath—כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשָׁמֵר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מֵצַוֶּה הַיּוֹם לַעֲשׂוֹת הַיְשָׁר בְּעֵינָי—(o) (o) **יהוה אלהיך** for you will be heeding the LORD your God, obeying all His commandments that I enjoin upon you this day, doing what is right in the sight of the LORD your God.
96. **QUESTION:** Why does Hashem reward us us Davka with "mercy" for fulfilling this Miryetzvah of destroying idol worshippers ?
97. **ANSWER - Ohr Hachayim:** ונתן לך רחמים ורחמך. כוונת מאמר זה כאן לפי שצוה על עיר הנדחת שיהרגו כל העיר לפי חרב ואפילו בהמתם מעשה הזה יוליד טבע האכזריות בלב האדם, כמו שספרו לנו הישמעאלים כת הרוצחים במאמר המלך כי יש להם חשק גדול בשעה שהורגים אדם ונכרתה מהם שורש הרחמים והיו לאכזר, והבחינה עצמה תהיה נרששת ברוצחי עיר הנדחת לזה אמר להם הבטחה שיתן להם ה' רחמים הגם שהטבע יוליד בהם האכזריות מקור הרחמים ישפיע בהם כח הרחמים מחדש לבטל כח האכזריות שנולד בהם מכה המעשה. This is the intention of this section here, according to the commandment of a city that is rejected, that this whole city [that rejected G-d] be killed by sword, and even their animals. This act will give rise to the nature of cruelty in the heart of man, as the Ishmaelites told us in the king's article that they have a great desire to kill a person and uproot them. **The promise of God is that He'll give them mercy, even though nature will give birth to cruelty. The source of mercy [G-d] will affect the power of mercy [within you] to negate the cruelty that was born by virtue of the act [of killing out the city].**
98. ואומרו ורחמך העיר בזה שכל זמן שהאדם הוא בגדר טבע אכזרי כמו כן יתנהג ה' עמו שאין ה' ורחמך "and He will be merciful," to warn you that G'd will help us practice mercy only if we ourselves have endeavoured to develop this character trait within ourselves.
99. **LESSON:** Sacrificing one's own understanding of Rachamim before Hashem, will allow him to receive a higher Rachamim than before - Hashem's level of Rachamim. This is something that Yaakov continued to leave as he developed a truer understanding of Emes and Rachamim.
100. **Talmud Shabbos 133b:** אבא שאול אומר ואנוהו הוי דומה לו מה הוא חנון ורחום אף אתה Abba Shaul says: Ve'anveihu should be interpreted as if it were written in two words: Ani vaHu, me and Him [God]. Be similar, as it were, to Him, the Almighty: Just as He is compassionate and merciful, so too should you be compassionate and merciful.

- 101.**LESSON:** When you overcome your understanding of Rachamim and listen to Hashem, He will give you the ability to perform a higher DIVINE Rachamim.
- 102.**SUPER POINT:** *When we subjugate our understanding to the EMES of Hashem's understanding of RACHAMIM as stated in the TORAH - Then we receive the ability to harness DIVINE RACHAMIM ourselves, and truly emulate the Creator!*
- 103.**POINT:** The greatest Rachamim that one can have is to do Teshuva - so that Hashem can justify the Rachamim that He showed you after you sinned !
- 104.**Nefesh Hachayim 2, 11-12:** באמור עם כלל ישראל. כגון צרת כלל ישראל. כי במקום שיש חילול שמו ית' כגון צרת כלל ישראל. באמור עם ה' אלה והמה מוכים ומעונים. מחוייבים לבקש ולשפוך שיח לפניו ית"ש על חילול שמו ית'. ואך למען שמו יעשה. וגם היחיד על צערו אף אם אין חילול השם בדבר. יש מקום ג"כ לבקש לפניו יתברך על גודל הצער של מעלה בזמן שהאדם שרוי בצער למטה. כמאמרם ז"ל במשנה פ"ו דסנהדרין אר"מ בזמן שהאדם מצטער שכינה מה הלשון אומרת קלני מראשי קלני מזרועי...כי מלבד זה הצער שנעשה למעלה כשמקבל עונשו ביסורים ר"ל. אין ערוך ודמיון כלל זה הצער של מעלה נגד עוצם הצער שגרם למעלה בעת עשותו העון ר"ל. כענין הבן יקיר שנתפתה ביינו ונפל לארץ ונשבר מפרקתו וגופו והוא מסוכן. והוא עצמו אינו מרגיש אז כלל סכנת נפשו...ולכן כשכל תכלית האדם לפניו ית"ש להסיר מעליו צערו. הוא רק על הצער של מעלה המשתתף עמו בצערו. **ושב ומתחרט באמת על עונו שגרם על ידו הצער של מעלה.** אז היסורין מסתלקין מעליו ולא עוד אלא שמודדין לו כמדתו וכופלין לו פרנסתו. נגד הב' מיני צער שגרם למעלה ועתה מתחרט על שניהם. זדונות מתהפכין לו לזכיות:
- 105.**POINT:** Hashem has great pain when a Jew suffers from the punishment for his sin, and even greater suffering when the Jew actually sins.....
- 106.**POINT:** Doing Teshuva is the greatest Rachamim that you can give to Hashem.
- 107.**ANSWER #7:** Hashem responds to our prayers with Rachamim, when we show Rachamim to Hashem over his pain. Rachamim over both of Hashem's pains: 1) When we sinned, and 2) When we were suffering as a result of our sins.
- 108.**Bereishis 49,28:** all these are the shevatim of Yisrael, twelve, and this is what their father spoke to them and he blessed them; *each according to his blessing*, he blessed them.