



## A Marvelous Chiddush from the Brilliant Rogatchover Gaon

### The Atmosphere of Eretz Yisrael Continues to Impart Torah Wisdom until This Very Day on Account of Moshe Rabeinu Viewing Eretz Yisrael with His Generosity

The upcoming, auspicious Shabbas Kodesh, known as **Shabbas Nachamu**, derives its name from the words of the Haftarah (Yeshayah 40, 1): **“נַחֲמוּ נַחֲמוּ עַמִּי יֹאמֶר אֱלֹקֵיכֶם”**—**“comfort, comfort My people,” says your G-d.** These words of consolation from the navi are from the first of the seven Haftarot of consolation—**“sheva d’nechemta”**—read between Tishah B’Av and Rosh HaShanah. Thus, it is worthwhile establishing a connection between this Haftarah and parshas Vaeschanan—which is always read on **Shabbas Nachamu**. The parsha opens with Moshe’s entreaties to HKB”H to be allowed to enter Eretz Yisrael:

“וַתַּחֲנֹן אֵל ה’ בַּעַת הַהִיא לֵאמֹר. ה’ אֱלֹקִים אַתָּה הַחֲלוֹת לְהִרְאוֹת אֶת עַבְדְּךָ אֶת גְּדֻלָּךְ וְאֶת יָדְךָ הַחֲזָקָה, אֲשֶׁר מִי אֵל בַּשָּׁמַיִם וּבָאָרֶץ אֲשֶׁר יַעֲשֶׂה כַּמַּעֲשִׂיךָ וְכַגְּבוּרֹתֶיךָ. אַעֲבֹרָה נָא וְאֶרְאֶה אֶת הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הַהָר הַטּוֹב הַזֶּה וְהַלְבָּנוֹן. וַיִּתְעַבֵּר ה’ בִּי לְמַעַנְכֶם וְלֹא שָׁמַע אֵלַי, וַיֹּאמֶר ה’ אֵלַי רֹב לָךְ אֵל תּוֹסֵף דְּבַר אֵלַי עוֹד בְּדַבֵּר הַזֶּה, עֲלֵה רֹאשׁ הַפְּסָגָה וּשְׂא עֵינֶיךָ יְמִינָה וְצִפּוֹנָה וְתִימָנָה וּמִזְרָחָה וְרֹאה בְּעֵינֶיךָ כִּי לֹא תַעֲבֹר אֶת הַיַּרְדֵּן הַזֶּה.”

I implored Hashem at that time, saying, **“Hashem-Elokim, You have begun to show Your servant Your greatness and Your strong hand, for what power is there in the heaven or on the earth that can perform according to Your deeds and Your mighty acts?! Let me now cross and see the good land on the other side of the Yarden—this good mountain and the Lebanon.”** Hashem became angry with me because of you, and He did not listen to me; Hashem said to me, **“It is too much for you! Do not continue to speak to Me further concerning this matter. Ascend to the top of the cliff and raise your eyes westward, northward, southward and eastward, and see with your eyes; for you shall not cross this Yarden.”**

Rashi comments: **“This good mountain”** refers to Yerushalayim; **“the Lebanon”** refers to the Beis HaMikdash.

Thus, it is apparent that with this entreaty: **“Let me now cross and see the good land on the other side of the Yarden—this good mountain and the Lebanon”**—Moshe Rabeinu is expressing his fervent desire to cross the Yarden and see the following three things in person: **“הָאָרֶץ הַטּוֹבָה”**—Eretz Yisrael— **“הַהָר הַטּוֹב”**—the holy city of Yerushalayim, the palace of the King— **“וְהַלְבָּנוֹן”**—and the Beis HaMikdash. Additionally, Rashi comments: **“It is much for you”** implies that more than this is in store for you, the abundant goodness which is hidden away for you.

#### Moshe Rabeinu Yearned to Enter the Land in order to Build the Beis HaMikdash

We will begin to shed some light on the subject by presenting the sacred remarks of the divine kabbalist Rabbi Nasan Nata Shapira (Spira), zy”a, the author of the Megaleh Amukos. The celebration of his passing, the 13<sup>th</sup> of Menachem-Av, falls this year on the Wednesday of parshas Vaeschanan. As we know, in addition to his exceptional commentary on the Torah, he also wrote an entire sefer with 252 interpretations of “Vaeschanan”; this is the gematria of the words **ר”ב ל”ך** (202+50). As the name Megaleh Amukos connotes, he reveals extremely profound, esoteric insights in this sefer related to: (a) the 515 (the gematria of **וַתַּחֲנֹן**) tefilos proffered by Moshe Rabeinu appealing to enter the land and (b) HKB”H’s response: **רֹב לָךְ**—**“אל תוסף דבר אלי עוד בדבר הזה”**—it is too much for you! Do not continue to speak to Me further concerning this matter.

In one of these interpretations (20), he asserts that just as Moshe Rabeinu was privileged to construct the Mishkan in the midbar, where HKB”H rested His Shechinah, he longed to enter the promised land to build the Beis HaMikdash himself in the ultimate fashion. This is alluded to by the words **“אֵתָהּ הַחֲלוֹת לְהִרְאוֹת”**; their

first letter spell אהל, a reference to the Mishkan, which was called the **Ohel Mo'ed**. This name indicates that it was merely a tent, a portable dwelling that travelled with Yisrael in the midbar from place to place, but was not a permanent dwelling.

Thus, Moshe remarks that there in the Ohel Mo'ed, where You opted to rest Your Shechinah: **"You have begun to show Your servant Your greatness and Your strong hand, for what power is there in the heaven or on the earth that can perform according to Your deeds and Your mighty acts?!"** He is alluding to all the miracles HKB"H performed on behalf of Yisrael in the midbar—the foremost of which were the falling of the "mahn," the Clouds of Glory that accompanied and protected Yisrael throughout their journeys, and the Well of Miriam that provided them with a constant supply of drinking water. So, now that the time has arrived to build You a Beis HaMikdash, a permanent dwelling place, in the holy city of Yerushalayim: **"Let me now cross and see the good land on the other side of the Yarden—this good mountain and the Lebanon,"** i.e., Yerushalayim and the Beis HaMikdash.

In this manner, he interprets HKB"H's response to Moshe: **"It is too much for you! Do not continue to speak to Me further concerning this matter"**—based on the following Gemara (Sotah 9a):

דרש רבי חנינא בר פפא, מאי דכתיב רננו צדיקים בה' לישירים נאווה תהלה, אל תקרי נאווה תהלה אלא נוח תהלה, זה משה ודוד שלא שלטו שונאיהם במעשיהם, דוד דכתיב טבעו בארץ שעריה, משה דאמר מר משנבנה מקדש ראשון נגנו אהל מועד קרשיו קרסיו ובריחיו ועמודיו ואדניו."

Rabbi Chinana bar Pappa expounded: What is the meaning of that which is written (Tehillim 33, 1): **"Sing joyfully tzaddikim because of Hashem; for the upright praise is fitting?"** Do not read it as praise is "fitting," but rather as **"a palace of"** praise. This refers to Moshe and David, for their enemies did not gain control of their handiwork. Of David, for it is written (Eichah 2, 9): **"Its gates sunk in the earth."** Regarding Moshe, the master said: When the first Mikdash was built, the Ohel Mo'ed was hidden—its beams, its hooks, its bars, its pillars, and its sockets.

Now, we know that when the Beis HaMikdash was destroyed, HKB"H poured out His wrath on the wood and stones of the structure. Thus, He spared Yisrael from annihilation. This is explained in the Midrash (Eichah Rabbah 4, 14) expounding on the passuk (Tehillim 79, 1): **"A psalm to Assaf: O G-d! The nations have entered into your inheritance."** Why is this

psalm referred to as a hymn or joyous song, rather than a lament or dirge? . . . This is what they said to Assaf: **"HKB"H destroyed the Heichal and the Mikdash, and you are sitting around and composing songs?"** He (Assaf) replied: **"I am rejoicing that HKB"H poured out His wrath upon wooden beams and stones rather than upon Yisrael."**

Accordingly, had Moshe Rabeinu been allowed to enter the land and build the Beis HaMikdash, HKB"H would not have been able to pour out His wrath on the wooden beams and stones. For, as we learned in the Midrash, the enemies of Yisrael had no power over Moshe's handiwork. This is the implication of HKB"H's remark to Moshe: **"רב לך"**—your spiritual level is exceedingly high and is beyond the powers of Yisrael's enemies. Therefore, I cannot allow you to cross the Yarden and build the Beis HaMikdash. For, then I would be compelled, chas v'shalom, to pour out My wrath on Yisrael. This is the gist of his sacred words.

**"Ascend to the top of the cliff and raise your eyes" to imbue Eretz Yisrael with the Chochmah of the Torah**

As a loyal servant in the presence of his master, I would like to embellish his wonderful insight. After denying Moshe Rabeinu's plea to enter Eretz Yisrael, HKB"H instructs him: **"Ascend to the top of the cliff and raise your eyes westward, northward, southward and eastward, and see with your eyes; for you shall not cross this Yarden."** It behooves us to explain the seemingly redundant language employed here by HKB"H. First He says: **"Raise your eyes"**; then He adds: **"And see with your eyes."**

We will now introduce a precious chiddush from the Rogatchover Gaon, ztz"l, in Tzafnat Pa'aneich on the Rambam (Hilchos Terumot 3, 1). He wrote concisely, as he customarily did: **See Sotah 9 that Moshe's handiwork lasts forever; and the atmosphere was sanctified by Moshe's gaze. Hence, the atmosphere of Eretz Yisrael imparts wisdom even today; and this is by means of "pilpul" of the Torah . . . which was not gifted to Moshe Rabeinu, a"h, alone, as explained in Nedarim 38.**

We will elaborate on his profound words based on what they expounded in the Midrash (B.R. 16, 4) on the passuk (Bereishis 2, 12): **"וזהב הארץ ההיא טוב"**—**"the gold of that land is good"**—**this teaches us that there is no Torah like the Torah of Eretz Yisrael and no chochmah like the chochmah of Eretz Yisrael.** In fact, this auspicious trait relating to the wisdom of the Torah

in Eretz Yisrael is present even during periods of galus. As we learned in the Gemara (B.B. 158b), after Rav Zeira ascended from Bavel to Eretz Yisrael, he changed his opinion regarding a particular halachah and declared of himself: **“שמע מינה אורא—דארץ ישראל מוכיח—this proves that the atmosphere of Eretz Yisrael imparts wisdom.** Thus, we see that even after the churban, this auspicious trait associated with the atmosphere of Eretz Yisrael remains in effect.

With this in mind, the Rogatchover Gaon, ztz”l, with his astuteness and insightfulness, asserts that the constant source of chochmah related to the Torah in Eretz Yisrael, even throughout the years of galus, stems from HKB”H’s directive to Moshe Rabeinu: **“Ascend to the top of the cliff and raise your eyes westward, northward, southward and eastward, and see with your eyes; for you shall not cross this Yarden.”** HKB”H wanted Moshe Rabeinu to imbue all of Eretz Yisrael with the chochmah of the Torah within him by viewing it with his holy eyes. So, just as the enemies of Yisrael were not able to damage or exert their control over the Mishkan, because it was made by Moshe; for the same reason, they were not able to corrupt and spoil the air of Eretz Yisrael and its capacity to impart the chochmah of the Torah to anyone studying it even today.

The Rogatchover Gaon goes on to add a valuable point. How did Moshe Rabeinu possess the capacity to imbue Eretz Yisrael with the wisdom of the Torah? Now, we have learned in the Gemara (Nedarim 38a) that HKB”H gave the power of “pilpul” as a gift exclusively to Moshe Rabeinu. He, however, graciously shared it with all of Yisrael. Hence, of him, it says (Mishlei 22, 9): **“טוב עין הוא יבורך—one with a generous disposition** (literally, “a good eye”) **will be blessed.** This answers our question very nicely. As Rav Zeira declared: **“The air of Eretz Yisrael makes one wise”—**even in times of galus. This is because it possesses the unique power of “pilpul” of the Torah, which Moshe Rabeinu infused into the land when he ascended to the peak of the cliff to view all of Eretz Yisrael with his holy eyes. This is the gist of his wonderful insight.

### **“And see with your eyes” that Generously Bestowed the Pilpul of the Torah on Yisrael and Also Infused Eretz Yisrael with It**

We can now comprehend why HKB”H said to Moshe Rabeinu both **“raise your eyes”** and **“see with your eyes”** to view all four corners of Eretz Yisrael with his holy gaze. Firstly, HKB”H was instructing him to gaze upon the entire territory of the

promised land; secondly, HKB”H explained His rationale: **“And see with your eyes”**—with those same generous eyes with which you shared your special power of “pilpul” with Yisrael, impart that power to Eretz Yisrael by gazing upon it with your generous eyes. This will enable all of Yisrael to study Torah there with the skill of “pilpul.” This is necessary: **כי לא תעבור את הירדן הזה**—because we will not cross the Yarden to spread the chochmah of the Torah yourself. Therefore, I am asking you to impart the chochmah of the Torah with the gaze of your generous eyes.

Let us now combine the explanation of the Megaleh Amukos with the wonderful chiddush of the Rogatchover Gaon. The Megaleh Amukos contended that Moshe Rabeinu wanted to enter Eretz Yisrael to build the Beis HaMikdash. HKB”H informed him that this would have tragic consequences. Since the enemies of Yisrael have no power over Moshe’s handiwork, HKB”H would not be able to pour out His wrath on the wood and stones of the Beis HaMikdash. The chiddush of the Rogatchover Gaon is that HKB”H requested that Moshe Rabeinu infuse Eretz Yisrael with the chochmah of “pilpul” with his gaze. Understood in this light, we can now comprehend the esoteric dialogue between Moshe Rabeinu and HKB”H.

Moshe Rabeinu beseeched HKB”H: **“Let me now cross and see the good land on the other side of the Yarden—this good mountain and the Lebanon,”** because he wanted to construct the Beis HaMikdash. The narrative and the dialogue continue: **“Hashem became angry with me because of you, and He did not listen to me; Hashem said to me, ‘It is too much for you! Do not continue to speak to Me further concerning this matter;’** because then I will not be able to pour out my wrath on the wood and stones of the structure but will be forced to pour it out on Yisrael, chas v’shalom.

Nevertheless, HKB”H immediately began to console Moshe. He instructed Moshe to put his incredible power to good use: **“Ascend to the top of the cliff and raise your eyes westward, northward, southward and eastward, and see with your eyes.”** With your generous eyes, imbue Eretz Yisrael with the chochmah of the Torah. Thus, when the people enter the land, they will be rewarded and become wise due to the “pilpul” of the Torah. This benefit will last forever, even during times of galus, since the enemies of Yisrael are unable to corrupt this “segulah” that you infused by viewing Eretz Yisrael from the top of the cliff.



## The Churban Was a Consequence of Failing to Toil in the Study of Torah with Pilpul

With immense pleasure, we will continue to delight in and expand on the incredible chiddush of the Rogatchover Gaon, ztz"l. Let us refer to a teaching in the Gemara (Berachos 8a): "מיום שחרב בית המקדש, אין לו להקב"ה בעולמו אלא ארבע אמות של הלכה" —since the day the Beis HaMikdash was destroyed, HKB"H only has four cubits of halachah in His world.

To make sense of this, we will refer to another teaching in the Gemara (B.M. 85a, Nedarim 81a): "אמר רב יהודה אמר רב, מאי דכתיב: (ירמיה ט יא), מי האיש החכם ויבן את זאת ואשר דיבר פי ה' אליו ויגידה על מה אבדה הארץ, דבר זה נשאל לחכמים ולנביאים ולא פירשוהו, עד שפירשו הקב"ה בעצמו, דכתיב (שם יב) ויאמר ה' על עזבם את תורת אשר נתתי לפניהם ולא שמעו בקולי ולא הלכו בה, היינו לא שמעו בקולה היינו לא הלכו בה, אמר רב יהודה אמר רב, שלא ברכו בתורה תחילה." This is a statement from Rav Yehudah in the name of Rav elucidating a passuk in Yirmiyah concerning the question of why Yisrael lost their land. The sages and the prophets could not explain the matter until HKB"H explains: **"Because they have forsaken My Torah which I put before them."** Rav Yehudah said in the name of Rav: This means that they neglected to recite a berachah before engaging in Torah-study.

The commentaries are puzzled by this statement. How is it even conceivable that Yisrael were exiled from their land for such a seemingly minor transgression as neglecting to recite a berachah before one's Torah-study? The Scriptures are replete with the words of the prophets rebuking the people of Yisrael for performing more serious transgressions. Furthermore, the Gemara states explicitly (Yoma 9:): "מקדש ראשון מפני מה חרב, —מפני ג' דברים שהיו בו עבודה זרה וגלוי עריות ושפיכות דמים" —the first Beis HaMikdash was destroyed because Yisrael were guilty of committing the three cardinal sins of idol worship, immorality, and murder. How, then, are we to understand Rav's statement that Yisrael were exiled from their land because of a failure to recite the berachah before engaging in Torah study?

We find an excellent explanation in the comments of the Turei Zahav (O.C. 47, 1). He explains that the sages and prophets were certainly aware of the fact that Yisrael was exiled on account of its serious transgressions. What they could not comprehend, however, was why their Torah-study did not protect them from committing these sins and from the subsequent punishment. After all, the Gemara teaches us (Sotah 21:): "תורה בעידנא דעסיק"

— while engaged in Torah-study, one is protected from sinning and spared from punishment. This forces us to conclude that they forgot the Torah and abandoned its ways; therefore, it no longer afforded them protection. This is what puzzled them and ultimately led them to query: "על מה אבדה" — why was their Torah-study not sustained —a failure that resulted in their exile from the land?

To this Rav says: **This question was presented to the sages and prophets, and they were unable to explain the matter until HKB"H explained it Himself, as it is written: "Hashem said, 'Because they have forsaken My Torah which I put before them; moreover, they did not heed My voice nor follow it.'" To explain this, the Turei Zahav refers to the Gemara (Berachos 63b): "מנין שאין דברי תורה מתקיימין אלא במי שממית עצמו: —עליה, שנאמר זאת התורה אדם כי ימות באהל" —from where do we learn that words of Torah are not retained except by one who sacrifices himself for its sake? For it is stated (Bamidbar 19, 14): "This is the Torah of a man who dies in a tent." This means that a person must dedicate himself to studying Torah with toil and exertion by using "pilpul."**

Now, in the Torah, the term "הליכה"—which literally means "walking"—relates to studying Torah diligently. As we learn from Rashi (Vayikra 26, 3): "אם בחוקותי תלכו, שתהיו עמלים בתורה" —**"if you follow (walk with) My decrees" means that you should toil in the study of Torah.** This then is the explanation provided by HKB"H for the land being lost: **"Because they did not heed My voice."** They did not abide by My precepts and committed the three cardinal aveiros. Then He explains why their Torah was not retained, and why it did not protect them: **"Because they did not follow (walk with) it."** In other words, they did not toil and immerse themselves in the study of Torah. On the contrary, they did so in a leisurely, nonchalant manner. Therefore, their Torah did not protect them, because **words of Torah are only retained by one who sacrifices himself for its sake, studying with toil and exertion.**

### "To engage in words of Torah" through Labor and Exertion like an Occupation

Continuing in this vein, the Turei Zahav proceeds to unravel Rav's enigmatic statement: "שלא ברכו בתורה תחילה"—Yisrael were exiled from their land, because they neglected to recite a berachah before engaging in Torah-study. Now, the formula

instituted for the berachah over Torah-study is: **“יצונו לעסוק בדברי תורה—and commanded us to engage in the study of Torah.** Note that they employed the language of **“to engage in” (or to be occupied with)** rather than **“to study.”** Thus, they intended to impress upon us that the essence of the mitzvah of studying Torah is specifically to toil, with dedication and exertion. This is the implication of the term **“לעסוק”**—it emphasizes the fact that we are supposed to study Torah with **“pilpul”** and diligent labor like we would conduct a business transaction or negotiation. So, this is what Rav meant by saying: **“They neglected to recite a berachah before studying Torah.”** They engaged in Torah-study without the proper mindset and intent conveyed by the berachah of **“לעסוק בדברי תורה”**; they did not treat it like serious work with diligence and exertion. Instead they learned in a way that was convenient and leisurely without laboring or exerting themselves. Consequently, the Torah they learned was not retained and was not able to protect them. This is the gist of his sacred remarks.

The lesson to be learned from the Turei Zahav is quite clear. The churban was a result of the people being derelict with regards to Torah-study; they neglected to learn with **“pilpul”** and exertion. Therefore, the main tikun required to extricate ourselves from this bitter galus is to study Torah with proper devotion and focus, in keeping with the formula of the berachah **“לעסוק בדברי תורה”**. Accordingly, we can comprehend the profound statement of Chazal: **“Since the day the Beis HaMikdash was destroyed, HKB”H only has four cubits of halachah in His world.”** They wished to impress upon us that in order to study Torah she’b’al peh and arrive at the true meaning of halachos, we must employ **“pilpul”** and exert ourselves.

Based on this, we can add a pleasant tidbit. When HKB”H first appeared to Moshe during galus Mitzrayim, He did so (Shemos 3, 2): **“בלבת אש מתוך הסנה”—in a flame of fire from within the thorn bush.** Rashi comments: **“From within the thornbush” and not in any other type of tree, to convey the message that (Tehillim 91, 15): “I am with him in distress.”** In other words, Hashem chose a bush that was full of thorns to convey this message. In keeping with this discussion, we can add that HKB”H appeared to Moshe **“in a flame of fire”** to allude to him that it is imperative to study Torah which is compared to fire, as it is written (Yirmiyah 23, 29): **“הלא כה דברי”—Behold, My word is like fire,” says Hashem.** Additionally, HKB”H appeared to him **“בלבת אש”** as an allusion

to the requirement to engage in Torah-study specifically with toil, exertion, and dialectic (**“pilpul”**), since we can interpret the word **“לעסוק ב’דברי תורה”** as an acronym for **לעסוק ב’דברי תורה”**.

### The Expansion of Eretz Yisrael in the Merit of the Study of Torah She’b’al Peh

Proceeding along this sublime path, we will explain in greater depth why HKB”H requested that Moshe Rabeinu imbue Eretz Yisrael with the chochmah of studying Torah with the methodology of **“pilpul”** by viewing the land with his eyes. We will begin by introducing a precious teaching from the teachings of the great Rabbi YehaNasan Eybeschutz, ztz”l, in Tiferes YehaNasan (Re’eh). He investigates the fact that HKB”H refers to Eretz Yisrael in the Torah as a gift. For example, it says (Devarim 11, 17): **“הארץ הטובה אשר ה’ נתן לכם—the good land that Hashem gives you.** Yet, at other times, He refers to it as an inheritance (ibid. 16, 20): **“צדק צדק תרדוף למען תחיה וירשת את—righteousness, righteousness shall you pursue, so that you will live and inherit (take possession of) the land.**

To explain the matter, he refers to the following Gemara (Gittin 57a):

**“אמר רב יהודה אמר רב אסי, ששים רבוא עיירות היו לו לינאי המלך בהר המלך, וכל אחת ואחת היו בה כיוצאי מצרים, חוץ משלש שהיו בהן כפלים כיוצאי מצרים... אמר עולא לדידי חזי לי ההוא אתרא ואפילו שיתין ריבוותא קני לא מחזיק. אמר ליה ההוא צדוקי לרבי חנינא שקורי משקריה, אמר ליה ארץ צבי כתיב בה, מה צבי זה אין עורו מחזיק את בשרו, אף ארץ ישראל בזמן שיושבין עליה רווחא, ובזמן שאין יושבין עליה גמדה.”**

**As Rav Yehudah said in the name of Rav Assi: King Yannai had six hundred thousand towns in Har HaMelech, and in every single one there was as many as those who left Mitzrayim, except for three (towns) in which there were twice as many as those who left Mitzrayim . . . Ulla said: I myself saw that place (Har HaMelech), and it could not hold even six thousand reeds. A Tzaduki (Sadducee) said to Rabbi Chanina: You (sages) are lying (regarding the size of Eretz Yisrael)! He answered him that in reference to Eretz Yisrael, it is written (Daniel 11, 41): “In the land of the deer.” With regards to a deer, after it is flayed, its hide is not large enough to accommodate its flesh (its body); so, too, Eretz Yisrael, when people inhabit it, it expands (to accommodate them), but when it is not inhabited, it contracts.**

We learn here that the dimensions of Eretz Yisrael are small. But she is called the **“land of the deer,”** because HKB”H, in His

infinite mercy and kindness, adds onto her as needed, so that she can accommodate an increase of Jewish inhabitants. Based on this, the Tiferes Yehonasan proposes the following novel concept: The portion of Eretz Yisrael related to its natural size and boundaries is considered an **inheritance** from the holy Avos. On the other hand, the portion HKB"H adds extravagantly as needed, is considered a **gift** from HKB"H.

Furthermore, he asserts that the portions HKB"H adds to increase the size of Eretz Yisrael to accommodate an increase in Jewish inhabitants are given solely in the merit of the labor in the study of Torah she'b'al peh. Let us explain. HKB"H gave us Torah she'b'chsav; all the mitzvos are taught in it; they cannot be added to or diminished. On the other hand, he gave the sages of Torah she'b'al peh permission to expound on the tips of every letter copious halachos based on the thirteen hermeneutic principles. In this manner, the Torah expands becoming greater and more glorious chock full of halachos that have been clarified in Torah she'b'al peh.

Similarly, HKB"H gave them the unique power (Vayikra 18, 30): "שמרתם את משמרתִי"—**you shall safeguard My charge**. The sages expounded (Yevamos 21a): "עשו משמרת למשמרתִי"—institute decrees and restrictions to safeguard Torah observance and compliance. Therefore, corresponding to Torah she'b'chsav which is set and immutable, HKB"H gave Eretz Yisrael to Yisrael as an inheritance according to its natural size and dimensions, which are fixed and unchanging. However, corresponding to Torah she'b'al peh which is constantly expanding and enhancing the scope of the Torah and mitzvos, HKB"H gave Eretz Yisrael to Yisrael as a gift with additions in excess of its defined territory.

We can now comprehend the chiddush of the Rogatchover Gaon, ztz"l, to a greater degree. HKB"H instructed Moshe Rabeinu to ascend to the top of the cliff **"and see with your eyes"**—to view all of Eretz Yisrael with his generous gaze to impart to the land the power of "pilpul" (related to Torah-study) that HKB"H granted him exclusively. He graciously shared this incredible tool with Yisrael; for, only with this powerful Torah-related tool would Yisrael merit entering Eretz Yisrael and would the land possess the capacity to be **Eretz Tzvi**—a land, like the hide of a deer, that can expand to accommodate the number of Bnei Yisrael inhabiting it.

Accordingly, we can explain a statement in the Midrash beautifully (Yalkut Shimoni, Yeshayah 60, 503): **עתידה ירושלים**—**להיות כארץ ישראל וארץ ישראל ככל העולם**—Yerushalayim is destined to be like the entirety of Eretz Yisrael, and Eretz Yisrael will be like the entire world. We can propose the following: Le'asid la'vo, when the dead are resurrected, all the generations of Jewish neshamos will rise from the dead and will return to Eretz Yisrael. That being the case, it will be necessary for Eretz Yisrael to expand in order to accommodate them comfortably.

Now, we find the following prophecy with regards to the future geulah (Yeshayah 51, 4): **"כי תורה מאתי תצא"**—**for Torah will come forth from Me**. The sages expounded on this passuk in the Midrash (V.R. 13, 3): **HKB"H said: "A new Torah will come forth from Me; novel interpretations of the Torah will come forth from me."** This implies that le'asid la'vo, there will be new revelations in Torah she'b'al peh that have never been heard before. In the merit of these revelations **Yerushalayim and Eretz Yisrael will expand and encompass the entire world**. This should come to pass swiftly, in our times! Amen.

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