

## DEVARIM 5778 - A COMMITMENT TO RETURN THE LOST JEWELRY

Moshe offers an addendum to his personal blessing with a reminder that Israel merit the original blessing bestowed upon them directly by ה' - The verse 1:11 begins ה' אלהי אבותיכם יסוף עליכם ככם אלף פעמים - this notes the Sifri (11) represents Moshe's blessing - limited in quality and quantity to אלהי אבותיכם upon Israel. The verse concludes ויברך אתכם כאשר דבר לכם - this represents the original elevated blessing given directly from ה' without any limitation - This is apparently a reiteration of that which had already been promised Abraham (Ber 13:16) - אם יוכל איש למנות - Know that both of these variant blessings represent lights that are to radiate from the שכינה - They are coded biblically and rabbinically as עדיים - or jewelry that are to adorn the Jewish soul. The blessings of Moshe also emanate from the Divine Presence but must pass through a spiritual filter called the world of יצירה - where the angel מטטרוין resides. The blessing bestowed by ה' comes directly upon Israel via the שכינה itself - rooted in the highest world of אצילות - without any veil. The latter blessing or spiritual ornaments are reserved for the elevated ones who can be considered the בנים - or sons of ה' - while the former can be attained by his עבדים in the secret of the prayer recited during ראש השנה - that our relationship with him - can be as a son אב or as servants עבדים -

### THE LOSS OF THE HIGHER ORNAMENTS

The Talmud (Shabbat 88) narrates that the souls of Israel were endowed with spiritual crowns during יצירה - It appears to me that these כתר represent the elevated blessing promised by ה' to Abraham and reiterated in our parasha by Moshe ויברך אתכם כאשר דבר לכם - These were lost via the blemish of הטא העגל - The verses in תשא detailing the result of the sin - reference these crowns as jewelry that had been stripped from Israel - ויתנצלו בני ישראל את עדימ מהר חורב - R. Simai teaches that 1.2 million destructive angels descended to remove these crowns from the heads of Israel. No doubt that these correspond to the parallel 1.2 million counts of the ערב רב who according to Yalkut Shimoni Ekev 852 initiated the הטא העגל - (See the Mekhilta - Parashat Bo - that records that the ערב רב - numbered twice Israel). According to ריש לקיש - We will have to wait until the future for ה' to return these crowns in their unadulterated form to Israel - As he cites the verse (Isaiah 35:10) - And the redeemed ones of ה' will return and come to Siyon with song and everlasting joy upon their heads - He asserts that this alludes to a joy that was on their heads long ago, i.e the crowns they received at ה' סיני - R. HaAri teaches (SK - SHAVUOT) that we do indeed have an opportunity to somewhat return these crowns back upon our heads. This occurs by us actively placing them first upon the שכינה - Once adorned - She will advance to provide us with what she has received as the spiritual bride. This occurs via the reading of the תיקון - on the night of Shavuot. We are instructed to read the כתרים which stand at the beginning and end of each of the 24 books of the תנ"ך - So each year we can bring back on the anniversary of ה' סיני - an aspect of the כתרים - originally given to Israel. This is related to what are Sages teach (Shemot Rabbah 41:5) that a חכם is obligated to master all 24 books of the תנ"ך - as Rashi (Shem 31:18) notes - Such a scholar is compared to a bride or the שכינה - who must be adorned with 24 jewels as detailed in פרק ג ישעיהו - (Tanhuma 16) - The elevated blessing of ה' represents the jewels or crowns of the שכינה that has 24 aspects. The city of Jerusalem represents the dwelling place of the שכינה in the physical world. Our Rabbis have coded as such when teaching (Eikha Rabbah 1:2) that there were in that city 24 open places of which each had 24 alleys of which each had 24 market places of which each had 24 courtyards of which each had 24 houses. In the Temple itself there were 24 groups standing guard, 24 rotational watches corresponding to the 24 מעמדות; each of whom represented one of 24 districts in the Land of Israel.

### THE BLESSING OF ONE THOUSAND LIGHTS

As a result of הטא העגל Hashem informs Israel that the שכינה will no longer lead them Shemot 33- כי לא - rather they will be led by his angel instead - ושלחתי לפניך מלאך - This can be understood as Israel's descent from the level of בני to the level of עבדים - We will have to receive the radiance of the

through the filter of the world of יצירה - the residence of the intermediary angels who had brought “down” these crowns from אצילות - This is apparently what the Talmud teaches (Shabbat 88) that although Israel had lost its ability to be completely endowed with the elevated ornaments of the crown - Moshe had been granted access to these crowns. The verse that follows the removal of these ornaments from Israel at תטא העגל reveals that ומשה יקה את האהל - The תרגום יונתן explains that Moshe took these crowns and put them in his tent. R. Y. Abuhasera explains that the crowns will now filter thru מטטרוין the king of the angels of יצירה who as the world in which he rules has the same numerical value of 315. The Zohar (3:215) explains that משה was given access to this angel - as his name represents an acrostic of שר מטטרוין - Furthermore the numerical value of this angel and his appellation is 1000 - which is equal to the lights filtered through this spiritual world. Moshe thereby is telling Israel that though the crowns in their pure form have been lost - יהויה has entrusted me with these ornaments in filtered form. Accordingly, R. HaAri (SK) explains the prayer - ישמח משה במתנת חלקו כי עבד נאמן קראת לו - in that each week Moshe returns to Israel these crowns in their filtered form of 1000 lights.

### MOSHE HOLDS THE ORNAMENTS AS A SECURITY

Moshe holds onto these lights during the week only to return them to Israel in the secret of תוספת שבת כל - The prayer represents (PEH SHAAR SHABBAT) our acknowledgement that משה as a servant of יהויה is happy to part with these ornaments he has been entrusted with - The prayer explains that the lights in the spiritual form of crowns had been given in the form of a פקדון - to Moshe - כליל תפארת בראשו - בעמדו לפניך על הר סיני - This concept of the righteous holding onto the spiritual lights of Israel has been taught by R. HaAri in his explanation to the Amida blessing of על הצדיקים - Namely we are to request that if our sins cause his holy lights to leave - then please have the הצדיקים hold onto them until I merit to have them returned to me. As the righteous can be trusted as Moshe not to gain benefit from what belongs to others - ושים חלקנו עמם - Let our portion remain with them - until we merit to have it returned.

### THE CROWNS ARE TO BE RETURNED

We have learned that the original crowns or the blessing of יהויה in their purist form will only be returned to us in the future. This is part of our prayer that Jerusalem and its 24 jewels be rebuilt as the physical expression of this reality. For now, a תלמיד חכם - literally a student of the spiritual level associated with תהכמה or the world of Asilut can somewhat adorn the שכינה (and himself) with these 24 jewels. This can come about via his mastery of the 24 sefarim of תנויך - Each שבועות we are to actively return these 24 ornaments to the שכינה through the reading of the שבועות - Each Shabbat Moshe happily shares us with the אלה פעמים - or his filtered version - It might be incumbent to meditate at the time of קבלת תוספת שבת to receive an aspect of these lights that have been held by Moshe. We learned above that these lights are being held in his אהל - We know that this a reference to the place of Torah. Namely that we can access the lights through our immersion in the אהל of Moshe our Rabbi. I think that this is might be the secret behind the Talmudic statement found in Shabbat 59 about the 24 Jeweled Crowns that emerged from נהרדעא - May the time come speedily for the complete return of these crowns to Israel - As our Sages have taught (BERAKHOT 17) In the World to Come, the righteous sit with their crowns on their heads and delight in the radiance of the שכינה - This will be the true fulfillment of the blessing ויברך אתכם כאשר דבר לכם -

Shabbat Shalom  
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