

The Infinite Wisdom Of The Torah

פרשת חקת

In this week's Parsha we are commanded in the Mitzvah of Parah Adumah. Rabbeinu Bachya quotes the Medrash Tanchuma that states, "Hashem told Moshe, 'To you I revealed the reasoning behind the Mitzvah of Parah Adumah, however to others it is a statute.'" Our Sages tell us that the Mitzvah of Parah Adumah was even beyond the comprehension of the wisest of all men, Shlomo Hamelech. This was expressed by Shlomo Hamelech when he said, "חשבתי אחכמה והיא רחוקה ממני" – "I thought to become wise, and it is distant from me." From the above sources one can get a glimpse into the great wisdom and depth contained within the Torah.

This depth and wisdom contained within the Torah is further magnified when reflecting on Shlomo Hamelech's wisdom. The Rabbeinu Bachya says that Shlomo Hamelech was even wiser than Adam Harishon. He then goes on to describe the wisdom of Adam Harishon, wherein he states, "At the time Hashem wanted to create Adam Harishon he consulted with the angels. They questioned, 'What is this man that he is worthy of mention?' Hashem responded that his wisdom exceeds the wisdom of the angels. Hashem then demonstrated Adam's wisdom. He brought all of the animals to the angels and asked them to name each animal. They were unable to decipher the

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proper name for each animal. Then Hashem brought all of the animals before Adam, and Adam said, "This animal is fitting to be called an ari etc.." As the Pasuk states, "That Adam named all of the animals." These names are comprised of wisdom based on the letter, and represent the intrinsic nature of each animal. Hashem then asked him what he would call himself, and he responded, "Adam, due to the fact that I was created from the ground." Hashem then asked him, "And what is my name?" Adam responded, "Hashem, because You are the master of everything." The Alter of Slabodka explains that this wisdom is expressed by Dovid Hamelech through the Pasuk in Tehillim that says, "ותחסרהו מעט מאלוקים" – "And (man) is a little bit less than Hashem." The Alter further states that it was upon seeing this wisdom that caused the angels to err, and praise Adam with

the prayer, "קדוש, קדוש, קדוש," A prayer that is reserved for Hashem! Adam Harishon's physicality was unnoticed by the angels due to the greatness of his Neshama!

When we reflect on the greatness of Adam Harishon and the wisdom he possessed, and his ability to penetrate to the depths and essence of everything in creation, we are truly awed by him, and can't imagine that someone can exist who can reach an even higher level of comprehension. Yet Shlomo Hamelech, even after the sin of Adam Harishon, was able to attain a greater level of wisdom. However, despite his greater level of ability to perceive and comprehend the nature and essence of everything in creation, he was unable to understand the Mitzvah of Parah Adumah. We see from here that depth and wisdom that is contained within the Torah is infinite. We can also glean from here a powerful insight into our potential. The Sifri comments on the Pasuk of, "קדושים תהיו כי קדוש אני" – "You might think you are obligated to be as holy as Me, that is why the Pasuk says, 'Because I Hashem your God is holy,' you are not obligated to be exactly like Me. At first glance this Sifri is quite perplexing, how can any rational person think that we can be like Hashem? However, based on the above description of Adam Harishon, our צלם אלקים, and that this greatness can still exist after Adam Harishon's sin, we can begin to understand this Sifri. We still possess this extraordinary potential, to the point that in every generation, we might mistakenly think we are obligated to be as holy as Hashem, if the Torah did not tell us otherwise.

BASED ON THE WEEKLY SHMUSS GIVEN BY HARAV SHAYA COHEN, ROSH HAYESHIVA ZICHRON ARYEH

לעילוי נשמת גיטל בת הרב אליעזר מנוח
לעילוי נשמת הרב יוסף חיים בן מאיר
לעילוי נשמת רפאל חיים דוב בן ריסא שושנה
לרפואה שלמה יהושע דוד בן אלטא יענטא