



Moshe Added One Day of His Own Accord

Moshe Arranged for Yisrael to Receive the Torah on Shabbas so that They Would Receive All Four Aspects of the Torah—Pardes

In honor of the auspiciously approaching festival of Shavuos, it is fitting that we examine the timing of Matan Torah. Chazal teach us that at the time of Matan Torah (Shabbas 87a): **יום אחד**—“**הוסיף משה מדעתו**—**Moshe added one day of his own accord**—and HKB”H acquiesced to this new agenda. We learn from the Gemara that on Wednesday HKB”H said to Moshe (Shemos 19, 10): **לך אל העם וקידשתם היום ומחר וכבסו שמלותם, והיו נכונים ליום השלישי**: “**Go to the people and prepare them today and tomorrow, and they shall wash their clothing. Let them be ready for the third day, for on the third day, Hashem shall descend before the eyes of all the people on Har Sinai.**”

Thus, they were instructed to prepare themselves on Wednesday and Thursday, so that they would receive the Torah on the third day—namely, on Friday. In reality, however: **יום אחד**—“**הוסיף משה מדעתו**—**Moshe added one day of his own accord**; he instructed them to prepare themselves for three days. As it is written (ibid. 15): **ויאמר אל העם היו נכונים לשלשת ימים אל תגשו אל**: “**He said to the people, “Be ready for a three-day period; do not approach a woman.”** HKB”H complied with Moshe’s change of plans by not descending onto Har Sinai until the day of Shabbas. The commentaries discuss what prompted Moshe to independently add one day to the explicit instructions HKB”H gave him—delaying the giving of the Torah to Yisrael by one day.

Moshe Rabeinu Wanted the Torah to Be Given on Shabbas

The holy Maggid of Kozhnitz, zy”a, provides us with an explanation in Avodas Yisrael (Yisro): **כי משה רבינו ע”ה היה רוצה**: **שנקבל התורה ביום שבת קודש, כי יום קדוש הוא ומרומם ונשא, וכוננתו היתה**

כיון שיקבלו ישראל את התורה בקדושה הנפלאה זאת, ישמרו ויקיימו אותה. **Because Moshe Rabeinu, a”h, wanted us to receive the Torah on the day of Shabbas Kodesh, since it is a sacred day, elevated and exalted. He believed that if Yisrael would receive the Torah with this amazing level of kedushah, they would observe and fulfill it forever and ever.** He adds a vital point. In truth, Moshe Rabeinu intuited that HKB”H wanted him to add one day of preparation, so that Matan Torah would fall on Shabbas, from the words: **וקדשתם**—“**prepare them today and tomorrow.**”

He comprehended HKB”H’s allusion in keeping with an elucidation in the Gemara (Eiruvin 22a) related to the passuk (Devarim 7, 12): **אשר אנכי מצוך היום לעשותם - היום לעשותם ומחר לקבל**: “**which I command you today to perform**”: “**Today**” to perform them (in Olam HaZeh); “**tomorrow**” to receive their reward (in Olam HaBa). Now, let us apply this concept to HKB”H’s statement: “**Prepare them today and tomorrow.**” They should receive the Torah with this understanding: “**היום**” – they will observe its precepts in Olam HaZeh; “**ומחר**”—so that it will be observed forever, even le’atid la’vo. Now, this would only be possible if they would receive the Torah on Shabbas. This is the gist of his sacred insight.

Simply understood, we can suggest that he is referring to the fact that (Berachos 57b): **שבת אחד מששים לעולם הבא**:—**Shabbas is one-sixtieth of Olam HaBa.** So, by receiving the Torah on Shabbas, which is a semblance of Olam HaBa, they merited receiving the Torah for all eternity, even for the day that is entirely Shabbas.

Notwithstanding, this still requires further explanation. Seeing as HKB”H agreed with Moshe’s plan to add another day of preparation, why didn’t He instruct Moshe explicitly from the

very onset to prepare Yisrael for three days, “because on the fourth day (Shabbas), Hashem will descend before the eyes of all the people on Har Sinai”? Why did he merely suggest this by means of the allusion: “וקדשתם היום ומחר”? Furthermore, HKB”H said explicitly: “Let them be ready for the third day, for on the third day, Hashem will descend before the eyes of all the people on Har Sinai.” This implies quite clearly that HKB”H intended to appear on Har Sinai on the third day—namely, Friday—and not on the fourth day—Shabbas.

The Malachim Petitioned: “Bestow Your glory upon the heavens”

We will begin to shed some light on the subject by referring to the Gemara (Shabbas 88b). There, Chazal describe the epic quarrel that ensued between the malachim and Moshe Rabeinu, who had ascended to the heavens to receive the Torah on behalf of Yisrael:

”אמר רבי יהושע בן לוי, בשעה שעלה משה למרום, אמרו מלאכי השרת לפני הקב”ה, רבונו של עולם מה לילוד אשה בינינו, אמר להן לקבל תורה בא. אמרו לפני חמודה גנוזה שגנוזה לך תשע מאות ושבעים וארבעה דורות קודם שנברא העולם אתה מבקש ליתנה לבשר ודם, (תהלים ח-ה) מה אנוש כי תזכרנו וכן אדם. כי תפקדנו, (שם ב) ה' אדונינו מה אדיר שמך בכל הארץ, אשר תנה הודך על השמים. אמר לו הקב”ה למשה החזיר להן תשובה...

אמר לפניו, רבונו של עולם תורה שאתה נותן לי מה כתיב בה, (שמות כ-ב) אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים, אמר להן למצרים ירדתם, לפרעה השתעבדתם, תורה למה תהא לכם... שוב מה כתיב בה, (שם יג) לא תרצח, לא תנאף, לא תגנוב, קנאה יש ביניכם, יצר הרע יש ביניכם. מיד הודו לו להקב”ה, שנאמר (תהלים ח-י) ה' אדונינו מה אדיר שמך בכל הארץ, ואילו תנה הודך על השמים לא כתיב”.

Rabbi Yehoshua ben Levi said: When Moshe ascended to the heights, the ministering angels said before HKB”H: “Master of the Universe! What is someone born of a woman doing amongst us?” He replied: “He has come to receive the Torah.” They said before Him: “The coveted treasure that was stored by You for nine hundred and seventy-four generations before the world was created! You intend to give it to flesh and blood?! (Tehillim 8, 5) ‘What is a mortal that You should remember him or the son of man that You should recall him?’ (ibid. 2) ‘Hashem, our Lord, how grand is Your name in all the earth that You bestow Your glory upon the heavens.’” HKB”H said to Moshe: “Give them an answer.” Moshe said before Him: “Master of the Universe, I fear lest they burn me with the breath in their mouths.” HKB”H said to him: “Take hold of the My Kisei HaKavod and answer them” . . .

Moshe said before Him: “Master of the Universe, what is written in the Torah that You are giving me? (Shemos 20, 2) ‘I am Hashem, your G-d, who took you out of Eretz Mitzrayim.’” Addressing the malachim, he said, “Did you descend to Mitzrayim? Were you enslaved by Pharaoh? Why should you have the Torah?” . . . “What else is written in it? (Shemos 20, 13) ‘You shall not murder; you shall not commit adultery; you shall not steal.’” Addressing the malachim, he said: “Is there envy among you? Is there a yetzer hara among you?” Immediately, they conceded to HKB”H, as it is said (Tehillim 8, 10): “Hashem, our Master, how grand is Your name throughout the land. Now, it is not written: bestow Your glory upon the heavens.”

According to the Maharsha (Chiddushei Aggados, Shabbas ibid.) and the Chasam Sofer (Toras Moshe, Yisro), the malachim never intended to receive the Torah in the format revealed to us. For, they were well aware that the performance of mitzvos utilizing physical props and implements found in this world was not relevant to them.

Instead, they yearned to receive the Torah in a more mystical and spiritual form — with the combinations of letters as they appear above in the heavens. Hence, they referred to the Torah as: “חמודה גנוזה” — a coveted treasure. They were referring to the spiritual, hidden form of the Torah stored in the heavenly realms. This prompted their claim: “Bestow Your glory upon the heavens.” As spiritual creatures, they are better suited to fathom the meanings of this mystical form of the Torah — the splendor and glory of the Torah.

HKB”H Reviewed the Torah Four Times Corresponding to the Four Types of Exegesis

We find this fascinating idea presented in greater detail by the Maggid of Dubno, zy”a, in Ohel Yaakov (Yisro). He refers to the Midrash (S.R. 40, 1) expounding on the passuk (Iyov 28, 27): “אז ראה ויספרה הכינה וגם חקרה, ויאמר לאדם...”—then He saw it and He counted it; He prepared it, and He also established its limits. And He said to man . . . The Rabbis taught that man should follow His example and think to himself when preparing to present Scriptures or Aggadah or Midrash that he learned to the public. He should not think that since he knows the material so well, he can just go in and begin to expound and teach. Rabbi Acha said that we learn this fact from the Almighty. When He wished to teach the Torah to Yisrael, He reviewed it by Himself four times before presenting it to Yisrael, as it says:

study but did not succeed,” do not believe him. “I have not labored, yet I have succeeded,” do not believe him. “I have labored, and I have succeeded,” you may believe him.

It appears that we can resolve these issues in one fell swoop. When the Gemara asserts that HKB”H gave the power of “pilpul” to Moshe exclusively, it was referring to the power of “pilpul” in “Toras hanistar.” I have based this conclusion on the words of one of the Rishonim, the Rosh (Nedarim ibid.). He explains that what HKB”H gave Moshe was: **“פילפולא בעלמא, הבנה וחריפות, והיינו כתבן שלך, כי: כל החכמה והשכל רמוזים בכתב התורה בצורות האותיות”**—the understanding and acuity to discern the deeper meanings, lessons and wisdom of the Torah from the shapes of the letters of the Torah. Now, the essence of “pilpul” is delving deeply into a subject to achieve a better understanding of the issues at hand; comparing various issues that seem to contradict one another; finding the common thread that differentiates between various issues; until one finally achieves a thorough and clear understanding of the halachah. That being the case, what is the connection between the art of “pilpul” and the shapes of the letters of the Torah?

Hence, it appears that we can understand the Rosh as follows. When the Gemara asserts that HKB”H gave Moshe the power of “pilpul,” it is referring to the comprehension and acuity to grasp “Toras hanistar.” As we know, “Toras hanistar” is based entirely on the holy names as alluded to by the shapes of the letters. This fact is prevalent in the Zohar hakadosh and in all of the kabbalists’ writings, in particular in the writings of our teacher, the Arizal.

It is interesting that the Rosh’s insight--concerning the shapes of the letters that HKB”H gave to Moshe Rabeinu—agrees amazingly with what the Ramban wrote (Introduction to sefer Bereishis) concerning the fifty gates of binah:

“וכל הנמסר למשה רבינו בשערי הבינה, הכל נכתב בתורה בפירושו, או שרמוזה בתיבות, או בגימטריאות, או בצורת האותיות הכתובות כהלכתן, או המשתנות בצורה כגון הלפופות והעקומות וזולתן, או בקוצי האותיות ובכתריהם, כמו שאמרו כשעלה משה למרום מצאו להקב”ה שהיה קושר כתרים לאותיות, אמר לו אלו למה, אמר לו עתיד אדם אחד לדרוש בהם תילי תילים של הלכות [ועקיבא בן יוסף שמו], עד [שראה כי התלמידים שאלו את רבי עקיבא], זו מגין לך, אמר להם הלכה למשה מסיני, כי הרמזים האלו לא יתבוננו אלא מפה אל פה עד משה מסיני.”

Everything that was given to Moshe pertaining to the “sha’arei binah,” everything is written explicitly in the Torah, or alluded to in the words or gematriot or the shapes of the letters written properly or having anomalous shapes or the tips of the letters or their crowns. As they said (Menachos 29b): When Moshe ascended to the heavens, he

found HKB”H attaching crowns to the letters. He (Moshe) said to Him, “What are these for?” He (HKB”H) answered him, “One man is destined to expound countless halachos on them (and his name is Akiva ben Yosef).” When he saw that the disciples asked Rabbi Akiva, “Where do you know this from?” He replied, “It is a halachah given to Moshe at Sinai.” These allusions are only passed on from person to person, going back to Moshe at Sinai.

Further substantiation for this notion—that what HKB”H granted Moshe was the power of “pilpul” related to “Toras hanistar”—can be gleaned from what the divine kabbalist, Rabbi Tzvi Hirsch of Zidichov, zy”a, writes in the sefer Aseh Tov. He writes that when the Gemara (Shabbas 31a) states that on the Day of Judgment a person is asked: **“פלגלת בחכמה”**—**did you delve into chochmah?**—it means that they are asking him whether or not he delved in the chochmah of mysticism, which is extremely profound.

“For three years”—Pshat Remez Drush without Sod—“it shall be orlah to you”

Continuing our journey on this sublime, majestic path, let us now explain the matter of Moshe Rabeinu generously bequeathing the gift of “pilpul” to Yisrael. The sefer Butzina D’nehora (Kedoshim) brings down a fascinating idea in the name of the great Rabbi Baruch of Medzhybizh regarding the allusion in the pesukim (Vayikra 19, 23): **“וכי תבואו אל הארץ ונטעתם: כל עץ מאכל, וערלתם ערלתו את פרו, שלש שנים יהיה לכם ערלים לא יאכל, ובשנה הרביעית יהיה כל פרוי קודש הלולים לה”**—**when you shall come to the land and you shall plant any food tree, you shall treat its fruit as “orlah”; for three years it shall be “orlah” to you, they shall not be eaten. In the fourth year, all its fruit shall be sanctified lauding to Hashem.**

The allusion is based on the well-known concept that there are four methods of Torah exegesis referred to by the acronym PaRDeS: pshat, remez, drush, sod). In Sha’ar HaGilgulim (Introduction 16), the Arizal explains: **“דע, כי האדם מחויב לעסוק בתורה בד’ מדרגות, שסימנם פרד”ס, פשט, רמז, דרוש, סוד. וצריך שיתגלגל עד שישלים אותם”**—a person is obligated to engage in all four levels of Torah-study represented by the term פרד”ס; they are “pshat”—the simple, straightforward understanding of the text -- “remez”—the interpretation of the text based on allusions -- “drush”—understanding based on more intricate elucidations -- and “sod”—mystical interpretations of the text based on concealed meanings. Referring to this system,

Rabbi Baruch, zy" a, presents a tremendous chiddush. Anyone who engages in only the first three of these methodologies—namely, pshat, remez and drush—falls into the category of “ערלים”—spiritually unfit. For, without the Torah of sod, it is impossible to study Torah l’shma.

This then is the interpretation of the passuk: “שלוש שנים”—the word “שנים” is interpreted as learning or reviewing. So, the passuk informs us that if a person merely employs the first three methodologies: “יהיה לכם ערלים לא יאכל”—its fruit is not permissible for consumption; however: “ובשנה הרביעית”—if the person is meritorious and also employs the fourth method of exegesis, namely, the Torah of sod; then: **“Its fruit shall be sanctified and a tribute to Hashem.”** This is the gist of his sacred remarks.

It should now be quite clear why Moshe Rabeinu generously bequeathed the gift of “Toras hanistar” to Yisrael. As stated, without the fourth methodology related to “Toras hanistar,” the other three aspects of Torah-study—pshat, remez and drush—are described as: “שלוש שנים ערלים יהיה לכם”—they are unfit for consumption. Hence, to receive the Torah fully requires receiving “Toras hanistar”; only then can a person study Torah l’shma.

Moshe Bequeathed the Power of Pilpul to Yisrael when He Independently Added One Day

Rising to the occasion, we will now explain why Moshe added one day to the preparations, so that the Torah would be given to Yisrael on Shabbas. As we have explained, HKB”H gave Moshe the power of “pilpul” in “Toras hanistar” as his exclusive gift. Nevertheless, Moshe generously made this valuable gift available to all of Yisrael. Hence, it behooves us to find an allusion to the fact that Moshe did, indeed, bequeath “Toras hanistar” to Yisrael.

We can suggest that our blessed sages derived this fact from HKB”H’s statement to Moshe: **“Go to the people and prepare them today and tomorrow, and they shall wash their clothing. Let them be ready for the third day, for on the third day, Hashem shall descend before the eyes of all the people on Har Sinai.”** According to this directive, HKB”H designated Friday as the day for Yisrael to receive the Torah—the third day of preparation. Moshe Rabeinu, however, independently added one day of preparation, so that the Torah would be given on Shabbas Kodesh and endure in their hands for all eternity.

Let us elaborate. HKB”H only gave Yisrael three aspects of the Torah: **pshat, remez and drush**; He only gave the Torah of sod

to Moshe Rabeinu, since he was a worthy recipient. This explains why HKB”H instructed the people to prepare for a mere two days prior to Matan Torah, with the day of Matan Torah being the third day. Altogether, those three days were meant to correspond to the three aspects of the Torah that Yisrael were receiving: **pshat, remez and drush**. Thus, HKB”H said: **“For on the third day, Hashem shall descend before the eyes of all the people on Har Sinai.”** He specified that on that day **“all of the people”** would receive the three aspects of the revealed Torah.

Moshe Rabeinu, however, comprehended the shortcoming of this plan, as alluded to by the passuk: “שלוש שנים יהיה לכם ערלים”—with only the first three aspects of the Torah, they would remain “areilim.” To remedy this shortcoming, he added one more day of his own volition. Thus, Yisrael would receive the Torah on the fourth day corresponding to “Toras hanistar.” This fact is implied by the specific language employed by Chazal: **יום** “מדתו”—the day Moshe added was specifically “מדעתו”—from that which only he could access and comprehend—from the concealed, mystical Torah that HKB”H had designated for him alone. Nevertheless, he was generous and shared it with Yisrael. We have now identified Chazal’s source for concluding that Moshe generously shared the precious gift that HKB”H gave him, “Toras hanistar,” with Yisrael.

We have been enlightened, and we can rejoice. For, we can now justify the assertion of the Avodat Yisrael that Moshe Rabeinu added one day of his own volition, so that the Torah would be given on Shabbas. We know from the teachings of the master, the Arizal (Pri Eitz Chaim), that Shabbas Kodesh is the day best-suited for engaging in the study of kabbalah:

“טוב ללמוד בשבת קבלה כמו שהיו נוהגים הקדמונים, והטעם הוא כי הקבלה בעולם האצילות אשר הוא משפיע בתחתונים ביום השבת, והנה עולם האצילות הוא קודש גמור אשר אין שם קליפה כלל, וזה רמוז בפסוק ה'שתחו ל'ה' ב'הדרת קודש ראשי תיבות קבל'ה.”

It is fitting to study kabbalah on Shabbas as the earlier generations of scholars did. The reason being that kabbalah emanates from the realm of “atzilut,” which influences those on earth on the day of Shabbas. Now, the realm of “atzilut” is entirely holy, devoid of any element or influence of the klipah. This alluded to in the passuk (recited in Kabbalas Shabbas from Tehillim 29, 2): ה'שתחו ל'ה' ב'הדרת קודש, whose first letters spell קבל'ה.

This coincides magnificently with what we explained above—that Moshe Rabeinu added one day of his own volition,

so that HKB”H would give Yisrael the Torah on the fourth day, corresponding to the Torah of sod, the fourth methodology of פרד”ס. As explained, this is also why Moshe wanted the Torah to be given on Shabbas, because it the time best-suited for studying “Toras hanistar.”

We Make Kiddush on Shabbas on טו”ד Whose Gematria Is י”ן

It is with great pleasure that we can explain the rationale for reciting kiddush over wine on the night of Shabbas Kodesh. This ritual is derived from the elucidation in the Gemara (Pesachim 106a) of the passuk (Shemos 20, 8): **“זכור את יום השבת”**—**“Remember the Shabbas day to sanctify it”—remember it with wine at its commencement.** Now, we have learned in the Gemara (Shabbas 77a): **“אמר רבא, כל”**—**“Rava said: Any wine that is not sufficiently strong to be mixed with three equal parts of water is not considered wine.”**

We can suggest that the strong, undiluted wine alludes to the aspect of sod, in keeping with the statement in the Gemara (Eiruvin 65a): **“נכנס יין יצא סוד”**-- **when wine enters, “sod” is released.** The Gemara explains that the gematria of י”ן (70) equals סו”ד (70). On the other hand, the three portions of water added to dilute the wine represent the other three aspects of Torah exegesis: **בשט, רמוז, דרוש**, in keeping with the Gemara’s statement (B.K. 17a): **“ואין מים אלא תורה שנאמר הוי כל צמא לכו למים”**-- **And there is no water other than Torah, as it says (Yeshayah 55, 1): “Ho, everyone who is thirsty, go to the water.”**

Now, the Rama rules (Y.D. 246, 4): **“ואין לאדם לטייל בפרדס”**—**a person should only stroll in the פרד”ס after he has filled his belly with meat and wine, possessing a knowledge of that which is permitted and that which is prohibited and the laws pertaining to the mitzvos.** This, in fact, is the truth that

Rava alluded to so cleverly: **“Any wine that is not sufficiently strong to be mixed with three equal parts of water is not considered wine.”** In other words, one should not venture into the realm of “sod”—represented by the undiluted wine—until one has first added three parts of water—representing the methodologies of “pshat,” “remez” and “drush.” Wine that has not been properly prepared in this manner is undrinkable. In other words, one should not learn the Torah of “sod” until one is well-versed in the other three areas of Torah scholarship—the Torah that is more apparent and accessible.

We can suggest that it is precisely for this reason that it is a mitzvah to make kiddush over wine at the commencement of the Shabbas. We are acknowledging that Shabbas is indeed the optimal time to study “Toras hanistar”; however, this only holds true on the condition that a person has satiated himself during the weekdays with the study of Talmud and poskim and the various aspects of the revealed, exoteric Torah. It should be apparent that this goes hand in hand with what we explained above. Moshe Rabeinu added one day to the schedule of Matan Torah, so that the Torah would be given on Shabbas, the fourth day of preparation. Thus, he conveyed to them that they should be prepared to receive all four aspects of the Torah: **pshat, remez, drush and sod.**

From all that has been said, we should approach Chag HaShavuos—“zman matan Toraseinu”—with the following attitude. As we accept the Torah anew, even if we have not yet achieved the exalted status of engaging in the Torah of sod; nevertheless, it is fitting and worthwhile to associate with and attach ourselves to the tzaddikim of our generation, who have merited studying all four aspects of the Torah. Thus, we will satisfy Moshe Rabeinu’s grandiose wish. He boldly added one day of his own accord, so that Yisrael would also have access to “Toras hanistar”—the prize that the heavenly malachim coveted and HKB”H lovingly bequeathed to Yisrael.

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