



BE SMART AND APOLOGIZE!

G-d warned Adam that he would die if he ate from the Tree of Knowledge. Yet he lived to the ripe old age of 930!

What happened? And how was it connected to the Tabernacle in the desert?



JEWISH INSIGHTS

A TASTE OF THE REBBE'S TEACHINGS



THE
SHLUCHIM
OFFICE

PARSHAT NASO

Part 1: The Silver Bowl

Source 1 This week's Torah portion – Numbers 7:11, 18-23

G-d said to Moses, "Let one prince each day present their offerings for the altar's dedication."

On the second day, Netanel son of Tzuar, leader of Issachar, brought his offering. He brought one silver bowl weighing 130 shekels and one sacrificial basin weighing 70 holy shekels, both filled with flour kneaded with oil for a meal offering; one incense bowl weighing 10 gold shekels filled with incense; one bull, one ram and one lamb for a burnt offering; one goat for a sin offering; and for the peace sacrifice, two oxen, five rams, five male goats, and five lambs. This was the offering of Netanel son of Tzuar.

Rashi

Silver bowl: The numerical value of [the Hebrew "ka'arat kesef"] is 930, corresponding to the years of Adam.

Weighing 130 shekels: Alluding to the fact that Adam was 130 years old when he begot children to perpetuate the world, as the verse says, "Adam lived a hundred and thirty years and then begat [a son]."

70 shekels: Corresponding to the seventy nations that descended from [Noah's] sons.

וַיֹּאמֶר ה' אֶל־מֹשֶׁה נְשִׂיא אֶחָד לְיוֹם נְשִׂיא אֶחָד לְיוֹם יִקְרִיבוּ אֶת־קִרְבָּנָם לְחֲנֻכַּת הַמִּזְבֵּחַ: ...

בְּיוֹם הַשְּׁנִי הִקְרִיב נְתַנְאֵל בֶּן־צוּעַר נְשִׂיא יִשְׁשַׁכָּר: הִקְרִיב אֶת־קִרְבָּנוֹ: קַעֲרֹת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ, מִזְרֶק אֶחָד כֶּסֶף שְׁבַעִים שָׁקֶל בְּשָׁקֶל הַקֹּדֶשׁ, שְׁנֵי־הֵם מִלְּאִים סֵלֶת בְּלוּלָה בְּשֶׁמֶן לְמִנְחָה: כַּף אַחַת עֶשְׂרֵה זָהָב מִלְּאָה קִטְרֶת: פָּר אֶחָד בֶּן־בָּקָר, אֵיל אֶחָד, כֶּבֶשׂ־אֶחָד בֶּן־שָׁנָתוֹ לְעֵלָה: שְׁעִיר־עִזִּים אֶחָד לְחֻטָּאת: וּלְזִבַּח הַשְּׁלָמִים: בָּקָר שְׁנַיִם, אֵילִם חֲמִשָּׁה, עֲתוּדִים חֲמִשָּׁה, כֶּבֶשִׁים בְּנֵי־שָׁנָה חֲמִשָּׁה, זֶה קִרְבַּן נְתַנְאֵל בֶּן־צוּעַר:

קַעֲרֹת כֶּסֶף. מִנְיַן אוֹתוֹתָיו בְּגִמְטְרִיאַת תַּתְק"ל, כְּנִגְדַּ שְׁנוֹתָיו שֶׁל אָדָם הָרִאשׁוֹן:

שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ. עַל שֵׁם שְׁפָשְׁהָ עֵמִיד תּוֹלְדוֹת לְקִיּוֹם הָעוֹלָם בֶּן ק"ל שָׁנָה הָיָה, שְׁנַאֲמַר "וַיְחִי אָדָם שְׁלֹשִׁים וּמֵאָת שָׁנָה וַיֻּלְד" וְגו': (בְּרֵאשִׁית ה')

שְׁבַעִים שָׁקֶל. כְּנִגְדַּ שְׁבַעִים אַמּוֹת שְׁיִצְאוּ מִבְּנֵי: (שֶׁל נח)

Incense bowl: [The Hebrew “kaf” also means “hand”] – alluding to the Torah which was given from the hand of G-d.

Ten gold shekels: Corresponding to the Ten Commandments.

Filled with incense: The numerical value of *ketoret* [Hebrew for incense] is 613, the number of Biblical commandments, if you exchange the ק with ט according to the *at-bash* method [in which the first letter of the alphabet is replaced with the last etc.].

One bull: Alluding to Abraham, of whom it states, “And he took a young bull...”

One ram: Alluding to Isaac, of whom it states, “And Abraham took the ram [...instead of his son].”

One lamb: Alluding to Jacob, of whom it states, “And Jacob separated the lambs...”

One goat: To atone for the sale of Joseph, regarding which the verse states, “They slaughtered a goat...”

And for the peace sacrifice, two oxen: Alluding to Moses and Aaron who made peace between Israel and their Father in Heaven.

Rams, goats & lambs: Three species alluding to the divisions of Priests, Levites and Israelites, and also in allusion to the Torah, the Prophets and the Writings. They were brought in sets of five, alluding to the Five Books of Moses, to the five Commandments written on one of the Tablets and to the five written on the other. Thus far have I found in the work of Rabbi Moshe the Preacher.

כף אחת. כנגד התורה
שנתנה מידו של הקב"ה:

עשרה זהב. כנגד עשרת
הדברות:

מלאה קטרת. גימטריא של
קטרת תרי"ג מצות, ובלבד
שתחליף קו"ף בדל"ת ע"
א"ת ב"ש ג"ר ד"ק:

פר אחד. כנגד אברהם,
שנאמר בו "ויקח בן
בקר" (שם י"ח): (באירוח
המלאכים)

איל אחד. כנגד יצחק, "ויקח
את האיל" וגו' (שם כ"ב):
(בעקידת יצחק)

כבש אחד. כנגד יעקב,
”והכשבים הפריד יעקב”
(שם ל'): (בהתמקחות עם
לבן)

שעיר עיזים. לכפר על
מכירת יוסף שנאמר בו
”וישחטו שעיר עיזים” (שם
ל"ז):

ולזבח השלמים בקר שנים.
כנגד משה ואהרן שנתנו
שלוש בין ישראל לאביהם
שבשמים:

אליהם כבשים ועתדים.
שלושה מינים כנגד כהנים
ולוים וישראלים, וכנגד
תורה נביאים וכתובים,
שלוש חמשיות כנגד חמשה
חמשין וחמשת הדברות
הכתובין על לוח אחד
וחמשה הכתובים על השני;
עד כאן ביסודו של רבי משה
הדרשן:

>> The Rebbe

How is Adam Connected to the Tabernacle?

Rashi explains that the silver bowl corresponds with Adam's 930-year lifespan.

However, this raises a question:

If you pay attention to his commentary on the other verses, you will notice that he demonstrated how each element is connected to the inauguration of the Tabernacle and altar.

(The age of when Adam gave birth is connected to the "perpetuation of the world," the allusions to Abraham, Isaac and Jacob emphasize the merit of the Jewish people, and other aspects, like "the hand of G-d which gave us the Torah" is meant to inspire us regarding Torah and Mitzvot, and so on).

But what connection is there between the lifespan of Adam and the inauguration of the Tabernacle, for which they brought a silver bowl to represent his 930 years?

Adam's Mention Reminds Us of His Shortcomings!

Moreover: By mentioning Adam's lifespan, we remind the student that Adam, G-d's personal handiwork, was supposed to live forever. It was only due to an unfortunate occurrence (partaking from the Tree of Knowledge) that he was punished with mortality, therefore living only 930 years...

If so, mentioning Adam's lifespan is a negative reference.

This therefore bolsters the question: How is it associated with the inauguration of the Tabernacle?

Part 2: Adam's Regret

Source 2 Genesis 2:16-18, 22, 3:4-12

G-d commanded the man, saying, “You may eat from every tree of the garden, but do not eat from the Tree of Knowledge of good and evil, for on the day you eat from it, you will die.”

G-d said, “It is not good for man to be alone. I will make a for him a helpmate.” ...G-d built the rib that he took from the man into a woman, and He brought her to the man.

The serpent said to the woman, “You will certainly not die! Really, G-d knows that on the day you eat from it, your eyes will be opened, and you will be like G-d, knowing good and evil.” The woman saw that the tree was good to eat, appealing to the eyes, and attractive as a means to gain intelligence. She took some of its fruit and ate, and also gave some to her husband, and he ate. The eyes of both of them were opened, and they realized that they were naked. They sewed together fig leaves and made themselves loincloths. They heard G-d's voice moving about in the garden with the wind of the day. The man and his wife hid themselves from G-d among the trees of the garden. G-d called to the man, saying, “Where are you?” “I heard Your voice in the garden,” replied the man, “and I was afraid because I was naked, so I hid.” G-d asked, “Who told you that you are naked? Did you eat from the tree which I commanded you not to eat?” The man replied, “The woman that you gave to be with me—she gave me what I ate from the tree.”

וַיִּצַו ה' אֱלֹהִים עַל-הָאָדָם לֵאמֹר
מִכָּל עֵץ-הַגָּן אָכַל תֹּאכַל: וּמֵעֵץ
הַדְּעִית טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ
כִּי בַיּוֹם אֲכַלְךָ מִמֶּנּוּ מוֹת תָּמוּת:

וַיֹּאמֶר ה' אֱלֹהִים לֹא-טוֹב הָיִיתָ
הָאָדָם לְבַדּוֹ אֶעֱשֶׂה-לוֹ עֹזֵר
כַּנְגֻדוֹ... וַיִּבֶן ה' אֱלֹהִים אֶת-
הַצֶּלַע אֲשֶׁר-לָקַח מִזֶּה-הָאָדָם
לְאִשָּׁה וַיְבָאָהּ אֵלֶי-הָאָדָם:

... וַיֹּאמֶר הַנָּחַשׁ אֶל-הָאִשָּׁה לֹא-
מוֹת תָּמוּתוֹן: כִּי יָדַע אֱלֹהִים
כִּי בַיּוֹם אֲכַלְכֶם מִמֶּנּוּ וְנִפְקַחוּ
עֵינֵיכֶם וְהִייתֶם כַּאֱלֹהִים יֹדְעֵי
טוֹב וְרַע: וַתֵּרָא הָאִשָּׁה כִּי טוֹב
הָעֵץ לְמֵאֲכָל וְכִי תִאְוָה-הוּא
לְעֵינַיִם וְנִחְמַד הָעֵץ לְהַשְׂכִּיל
וַתִּקַּח מִפְּרִיָו וַתֹּאכַל וַתֵּתֶן גַּם-
לְאִישָׁהּ עִמָּה וַיֹּאכַל: וַתִּפְקַחְנָה
עֵינֵי שְׁנֵיהֶם וַיֵּדְעוּ כִּי עֲרֻמִּם
הֵם וַיִּתְפְּרוּ עֲלֵהּ תַאֲנֶה וַיַּעֲשׂוּ
לָהֶם חֲגֹרֹת: וַיִּשְׁמְעוּ אֶת-קוֹל
ה' אֱלֹהִים מִתְּהַלֵּךְ בַּגֶּן לְרוּחַ
הַיּוֹם וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ
מִפְּנֵי ה' אֱלֹהִים בְּתוֹךְ עֵץ הַגֶּן:
וַיִּקְרָא ה' אֱלֹהִים אֶל-הָאָדָם
וַיֹּאמֶר לוֹ אַיֶּכָּה: וַיֹּאמֶר אֶת-קוֹלְךָ
שָׁמַעְתִּי בַּגֶּן וָאִירָא כִּי-עֵרִים
אָנֹכִי וָאֶחְבָּא: וַיֹּאמֶר מִי הַגִּיד
לְךָ כִּי עֵרִים אָתָּה הַמְזוּהָעֵץ
אֲשֶׁר צִוִּיתִיךָ לֵבִלְתִּי אֲכַל-מִמֶּנּוּ
אֲכַלְתָּ: וַיֹּאמֶר הָאָדָם הָאִשָּׁה
אֲשֶׁר נָתַתָּה עִמָּדִי הוּא נָתְנָה-לִּי
מִזֶּה-הָעֵץ וָאֲכַל:

>> The Rebbe

Why Didn't Adam Drop Dead Immediately?

To resolve this issue, we must first resolve a crucial question on Parshat Bireishit.

In Bireishit, the Torah tells us that G-d warned Adam not to eat from the Tree of Knowledge, because he would die on the day he did so. The student then proceeds to read the rest of the Torah portion, and discovers that Adam lived 930 years! He will immediately ask the question: How did he live such a long life after partaking of the fruit if G-d said that he would die immediately?!

The answer to this question will also help us understand why Adam's lifespan was incorporated in the Tabernacle's inauguration.

He Demonstrated Regret and He Even Had an Excuse

When G-d asked Adam why he ate from the tree, he answered, "The woman that you gave to be with me—she gave me what I ate from the tree." Despite the lack of gratitude evidenced in this statement, it is nevertheless a genuine response to G-d's question.

G-d had told Adam that He would give him a helpmate, and then He fashioned Eve and brought her to Adam. Clearly, this was the helpmate that G-d had referred to.

Adam argued that since he had received the fruit from the woman who was his G-d-given helpmate, he had assumed that she was doing so by G-d's command. Therefore, he had partaken of the fruit.

And we see that his answer was accepted, despite the fact that he had transgressed G-d's word.

Why? Because his answer came from a place of remorse. When Adam and his wife heard G-d's voice in the garden, they hid from Him out of shame and remorse. They realized that they were "naked"; as Rashi explains, they realized that were "naked" of the one mitzvah they had received from G-d. He realized that he shouldn't have listened to his wife in this regard.

Since he was remorseful and he presented a good argument—that he had assumed it to be upon G-d's instructions—G-d accepted his argument.

His explanation reflects the fact that according to Jewish tradition, women are to be trusted in a variety of capacities; in fact, Jewish law determines that a single witness is considered reliable in matters of ritual prohibitions based on the very fact that a single woman's testimony is always considered reliable in matters of kosher food and family purity, which are among the three pillars of the Jewish home.

How much more so regarding Eve... she is among those buried in the Cave of Machpelah; our sages tell us that she was profoundly beautiful, surpassing even the beauty of the matriarchs. Obviously, they were talking not only about physical beauty, but also spiritual beauty.

(She was, no doubt, physically beautiful as well. As we see regarding Sarah—the Egyptians noticed her beauty, indicating that she was beautiful in a very physical sense. However, her main beauty was spiritual).

In other words, the matriarchs were spiritually beautiful, and their beauty shined through their bodies as well. And the same is true of Eve.

That was Adam's argument: he had eaten the fruit because he had received it from his trusted G-d given helpmate.

Thus, we can understand why Adam did not die immediately: he had expressed remorse, and he had a reasonable argument as well.

Part 3: The Message

>> The Rebbe

The Power of Adam's Repentance

This teaches us the amazing power of repentance. Although G-d had warned him that he would die on the day he ate from the tree, his repentance regained him his life, and not only a normal lifespan but a profoundly long-life of 930 years.

Here we find the connection between Adam's age and the inauguration of the Tabernacle and the altar.

The Tabernacle was an atonement for the sin of the Golden Calf. It was all about repentance. The altar is also a vehicle for repentance: the sacrifices offered on it atoned for all sorts of negative behaviors. The concept of an altar as a source of finding favor with G-d goes all the way back to Noah, and continues with Abraham and the following generations, all the way down to the altar in the Tabernacle.

Therefore, at the moment of the inauguration of the Tabernacle and altar which are both vehicles of atonement, we are reminded of Adam's lifespan, which is an expression of the amazing power of repentance.

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