

Aligning Our Destiny **WITH THE BIRTHRIGHT**



YadAvNow.com Weekly Video Series: Toldos

Rabbi Yosef Kalatsky

The Evolution of the Foundation of All Humanity

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Yitzchak's Innate Kedusha

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The Challenges of Yaakov and Esav

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The Crown of the Elders and the Glory of the Children

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Meeting One's Potential

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Withholding The Script of Reality

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1. Rivka was barren and miraculously became pregnant due to Yitzchok's supplication.
2. During her pregnancy, she experienced unusual agitation within her womb and suffered greatly.
3. She sought out clarity from Shem the prophet.
4. He told her that there are two nations in her womb; one represents good and the other evil.
5. The 2 entities were in opposition of one another.
6. Rivka was now aware that Esav was truly evil.
7. Why didn't Rivka share this information with Yitzchok? It would have prevented so much pain & suffering.
8. Why did Rivka seek out clarity from Shem and not from Avraham or Yitzchok?
9. Avraham passed away 5 years before his time so not to see his grandson Esav pursuing an evil path.
10. Rivka did consult with Avraham, but he didn't know.
11. The basis for Esav hating Yaakov is a consequence of Yaakov haven taken the blessing meant for Esav.
12. Had Yitzchok been aware of the evil of Esav he would have never considered blessing him.
13. The context for Esav to be considered for the Blessing was only because Yitzchok did not know his true nature.
14. Rivka realized this should not to be known to her husband Yitzchok, and so could not divulge the true nature of Esav.

Tracing The Force That Brought Existence Into Being

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1. Yitzchok was only conceived by Sarah after Avraham was circumcised & had the letter Hei added to his name.
2. The world was created with the spirituality that is contained in the letter Hei.
3. Gemara: The shape of the letter Hei is indicative of man's free choice.
4. The shape: two vertical legs that are spaced and a small opening on the top of left leg.
5. The wide open space alludes that man has the choice to go into the oblivion, free fall.
6. If he chooses to repent, he can return by taking another path to allow himself to maintain his change for the better.
7. A Noachide must live his life within the context of seven Noachide Laws.
8. Before the sin of Adam, that would have been sufficient to achieve spiritual perfection.
9. After the sin, due to spiritual regression one needs 248 Positive and 365 Negative Commandments for perfection.
10. Since man is prone to fail, Repentance was embedded in the profile of creation.
11. Avraham needed a Hei added to his name to create the force that brought all existence into being.

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The Empowerment of the Patriarch Through The Matriarch

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1. After Yitzchok marries Rivka, the Torah tells us of Avraham's passing at the age of 175.
2. Avraham passed away when Yaakov and Esav were 13 years old; why mention it here?
3. Midrash: The Patriarchs' actions are indicative of the future events of the Jewish People.
4. Midrash: Avraham went down to Egypt and so did the Jewish People; Avraham left with great wealth and as did the Jewish People.
5. A Patriarch assumes that role if there is a Matriarch.
6. Yitzchok did not become the Patriarch until he married Rivka.
7. Although Avraham lived many more years, he no longer contributed as a Patriarch once Yitzchok married Rivka.
8. Avraham's actions were valued as an individual; no longer contributing to the destiny of the Jewish People.

When Intervention Is Without Self Interest

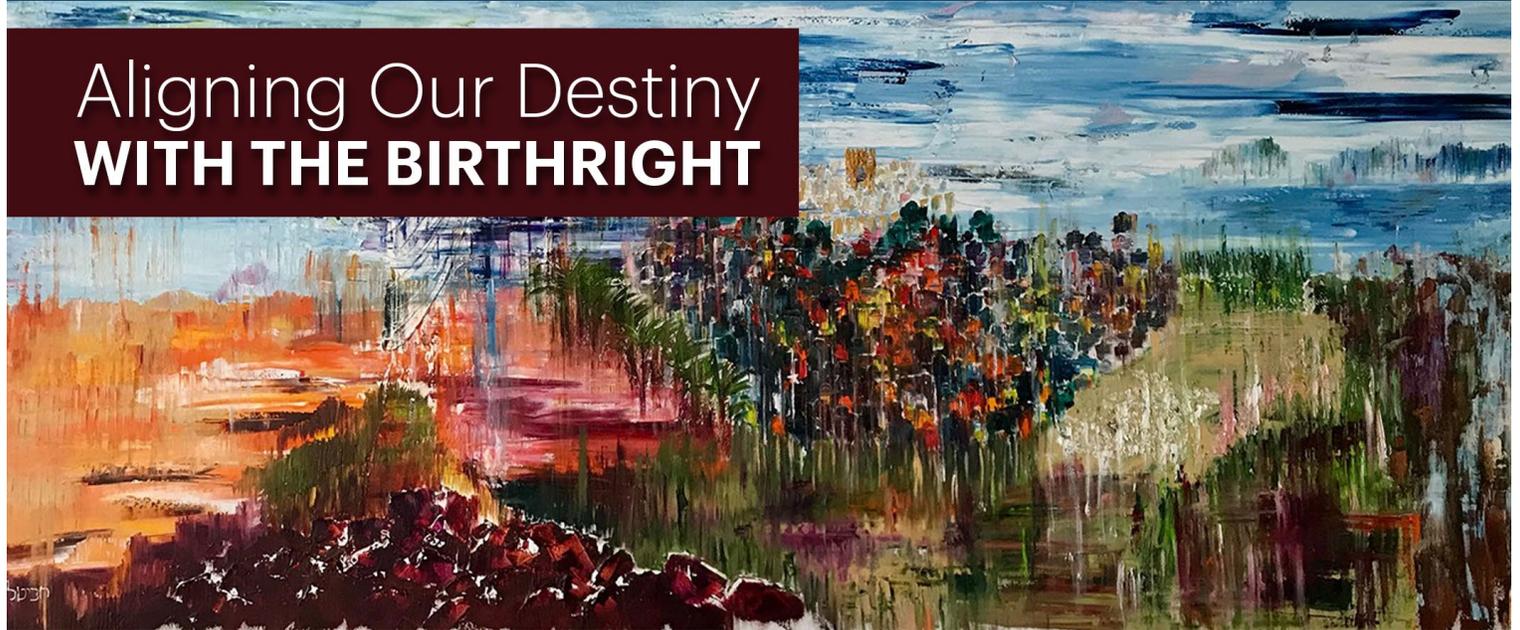
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1. Esav returns from the field fatigued and famished.
2. He asks Yaakov to give him from the lentil soup he is cooking.
3. Yaakov agrees only if he sells him his birthright.
4. Esav agrees to sell his birthright for a pot of lentils and a loaf of bread.
5. As the narrative reads – Yaakov took advantage of the moment to snatch the birthright.
6. Midrash: The service in the Temple was reserved exclusively for the first born.
7. Yaakov said it would be disgraceful for such an evil person to be the officiant before G-d.
8. Yaakov had no self interest in the birthright; his initiative was solely to avert a desecration of G-d's name.
9. Years later Yaakov took the blessings that were meant for Esav by impersonating Esav.
10. Esav, upon returning and realizing what Yaakov had done, lets out a yelp and wails.
11. Yitzchok blesses Esav: When you are pained by the fact that your birthright was taken from you, when the Jews don't keep the Torah, you will then cast their yoke from your neck.
12. Why is the transgression of the Torah a basis to cast off their yoke?
13. Yaakov's justification to take the birthright was that it was disgraceful for an evil person to be G-d's officiant.
14. If there is a desecration it is no longer justified because the Jews themselves transgressed the Torah.

Weekly Torah Commentary Series: Toldos

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The Destructiveness of Distraction

Torah: “And these are the offspring of *Yitzchak* son of *Avraham* – *Avraham* fathered *Yitzchak*....” If the *Torah* identifies *Yitzchak* as the son of *Avraham*, then it is obvious that *Avraham* had fathered *Yitzchak*. Why then is it necessary for the *Torah* to reiterate this point?

Rashi citing *Chazal*: “It is because the scoffers of the generation had said, ‘Seemingly *Avraham* had not fathered *Yitzchak*. *Sarah* had been married to him for many years and remained childless. However, after spending only one night with *Avimelech* she conceived. This would indicate that *Avraham* is not the father of *Yitzchak*.’ Therefore, G-d performed a miracle that *Yitzchak* should have the identical facial feature of his father *Avraham* so that all should attest to the fact that *Avraham* had fathered *Yitzchak*.”

On a simple level, one would say that this miracle was performed in order to dispel the claim that was made by the scoffers because the pedigree of the Jewish

people was in question. Since the special status of the Jewish people is rooted in their spiritual genealogy, which is the holy Patriarchs, it would severely diminish them if the world believed that *Yitzchak*’s pedigree was that of the Philistine king *Avimelech*.

The nations of the world question many fundamental issues, which are critical to the essence of the Jewish people. For example, they question the authenticity of *Torah* and Jews being the “chosen people.” Despite the fact that revealed miracles have been performed on their behalf, the misperception of the world has not changed regarding the Jewish people. Evidently, the miracle that was performed that *Yitzchak* should resemble his father was not to impress the world with his special pedigree.

Midrash: “See how great it is to have *shalom* (peace/completeness). When *Sarah* had been taken by *Avimelech* and Pharaoh and conceived immediately, the nations of the world had said, ‘Is it possible that at the

age of 100 years that *Avraham* fathered a child? Rather *Sarah* conceived from either *Avimelech* or Pharaoh. Within his heart, *Avraham* was concerned about what the world would say regarding the conception and birth of *Yitzchak*. Therefore, G-d commanded the angel that was responsible for developing *Yitzchak* in utero to develop his facial features to be identical to that of his father *Avraham*. Thus, the whole world would then attest that *Avraham* fathered *Yitzchak*."

We see from the *Midrash* that G-d performed the miracle not in order to impact upon the world's perception, but rather to address *Avraham's* personal concern. *Avraham* did not have peace within himself because of his concern that the world would say that he had not fathered *Yitzchak*. He believed that if the world had such a claim, his effectiveness in espousing monotheism would be greatly diminished because his successor (*Yitzchak*) would not be seen as his son. Thus, G-d performed a miracle in order to bring inner peace to *Avraham*.

In addition, if *Avraham* would be lacking in his inner peace, it would be a distraction that would limit his capability to be fully functional. If *Avraham* were disturbed and distracted to any degree his effectiveness in espousing monotheism to the world would be diminished. The consequences of *Avraham* not functioning optimally would have far-reaching and catastrophic results.

Rambam in *Hilchos Deos*: A Jew has a *Torah* obligation to maintain his health. It is impossible for one to serve G-d properly if one is distracted by physical pains and ailments. If the body is not healthy than the mind cannot be healthy. Therefore if one does not maintain his health he is being negligent regarding his responsibility to G-d. We see again from *Rambam* that one must be completely at peace in order to serve G-d properly (not to be distracted). This is the reason G-d performed a miracle on behalf of *Avraham*. Man has a tendency, because of his inclinations, to be distracted.

Mishna in *Pirkei Avos*: "Who is the wealthy one? It is the one who is satisfied with his portion." Seemingly, the *Mishna* is communicating an insight in what makes a person content. However, according to our understanding, the *Mishna* is communicating something profound and fundamental to the service of G-d. One is not able to serve G-d properly unless he is satisfied/content with his portion because he would be distracted if he would not be content.

Yitzchak's Unique Dimension as a Patriarch

Midrash citing *Proverbs*: "The father of the *tzaddik* (devoutly righteous) rejoices and the one who bears the *chacham* (wise person) will rejoice with him... To whom is King Solomon referring? *Yitzchak* is the special *tzaddik* who caused all to rejoice with his birth. Who rejoiced in the birth of *Yitzchak*? It was heaven and earth, the sun, moon, and stars that rejoiced in his birth. Why did existence rejoice? It is because if *Yitzchak* had not come into existence, creation would not have continued to exist.

"As the prophet *Yirmiya* states, 'If not for My covenant, which is in effect day and night, the extent of heaven and earth would not be put in place.' What is the covenant to which G-d is referring? It is *Yitzchak* – as it states in the *Torah*, 'My covenant I will establish with *Yitzchak*.'" Why is existence only maintained because of *Yitzchak*? Why is it not maintained in the merit of the other Patriarchs – *Avraham* or *Yaakov*? Seemingly, existence should be maintained because of *Yaakov* who is referred to by *Chazal* as the most special of the Patriarchs. He was the only one qualified to father the twelve tribes, which is the basis for the Jewish people.

In addition, the *Gemara* interprets the words of *Yirmiya*, "If not for My covenant, which is in effect day and night, the extent of heaven and earth would be put in place" to be referring to the continuous study of *Torah*. If *Torah* were not studied day and night, existence would cease to be. Furthermore, *Yaakov* is quantified by the *Torah* as the Patriarch of *Torah*. As the verse states, "*Yaakov* is the perfect person who dwells in the tent (the tent of *Torah*)." One would think that the verse in *Proverbs* is referring to our Patriarch *Yaakov*. Nevertheless, the *Midrash* explains that it was the birth of *Yitzchak* that caused existence to rejoice. It is only with *Yitzchak* that G-d had established His covenant. How do we understand this?

Gemara in Tractate *Shabbos* explaining a verse from *Yishaya*: "(The Jewish people say to G-d) You are our Father. *Avraham* we do not know and we do not recognize *Yisroel* (*Yaakov*)..." To what is this verse referring? At the end of time, G-d will say to *Avraham*, "Your children have sinned against Me." *Avraham* responds, "If they have sinned, they should be obliterated for the sake of Your Holy Name." G-d

then will approach *Yaakov*, “Your children have sinned against Me.” One would think that perhaps since *Yaakov* had experienced difficulties in raising twelve sons he would have more compassion than *Avraham*.

Nevertheless, *Yaakov* will respond, “If they have sinned, they should be obliterated for the sake of Your Holy Name.” ...G-d then will approach *Yitzchak* saying, “Your children have sinned against Me.” *Yitzchak* will respond, “You refer to the Jewish people as ‘my children’ are they not Your children? When the Jewish people had declared at Sinai, ‘*Naaseh V’nishma* – we will do and we will listen,’ did You not call them ‘My child, My first born’? Now that they have sinned, You refer to them as ‘my children’. In addition, how much did they actually sin?”

“Man lives 70 years. During the first 20 years of life, one has no culpability. Thus, there are only 50 years left for them to sin. One sleeps a total of 25 years in his life, and one does not sin in his sleep. Thus, there are only 25 years left to sin. Since some of one’s day is occupied praying, eating, and tending to his bodily needs during which time he is not sinning. Thus, there are a total of twelve and a half years open to sin...If You wish to hold me personally culpable for the sins of the Jewish people then spare them... In addition, if You chose to obliterate me in their stead, did I not already give my life for You at the *Akeidah*? Therefore the account should be considered settled.” Thus, *Yitzchak* will be the only Patriarch at the end of time that will defend the Jewish people....

Yitzchak was the only Patriarch who actually gave his life for *Kiddush Hashem* (Sanctification of G-d’s Name) – at the *Akeidah*. After the *Akeidah*, *Yitzchak* is referred to as the “unblemished burnt offering.” *Yaakov* our Patriarch was never in a situation in which he gave his life. Although *Avraham* had given his life to be thrown into the fiery kiln of *Kasdim*, it is not comparable to his son *Yitzchak*. When *Avraham* went into the kiln, he was considered a Noahide. Although he did perform the *mitzvah* of *Kiddush Hashem* by going into the fire, he was not obligated to do so because sanctifying G-d’s Name is not one of the seven Noahide laws.

If one performs a *mitzvah* to which he is not obligated, it does not have the same value as one who performs a *mitzvah* that he is obligated to perform. *Yitzchak* was willing to give his life at the *Akeidah* after he was told by G-d – through his father *Avraham* who was a

prophet, to do so. Thus, *Yitzchak*’s willingness to die (which he was obligated to do) is valued by G-d to a greater degree than *Avraham*’s going into the kiln.

Yitzchak is the only Patriarch, that at the end of time, will be qualified to take upon himself the spiritual debt that was generated by the sins of the Jewish people. It is only because of *Yitzchak* that the Jewish people will not be obliterated. If the Jewish people were to be destroyed then all existence would have no value/meaning/purpose. Therefore, all existence rejoiced with the birth of *Yitzchak* – because it is in his merit that the Jewish people will continue to exist. Consequently, it is because of *Yitzchak* that there is a value/purpose for existence.

The Spiritual Interplay Between Children and Grandparents

Midrash Tanchumah citing *Mishlei* (Proverbs): “The crown of the elders is the sons of their sons (grandchildren) and the glory of the children is their forefathers. What is the application of this? *Avraham* was crowned with the merit of *Yaakov*. When *Nimrod* had thrown him into the kiln of *Kasdim*, G-d came to save *Avraham*. At that time the angels had protested saying, ‘Why are You saving him? How many *reshaim* (evil people) will descend from him? (*Yishmael, Esav, Amalek*). G-d responded, ‘I will save him in the merit of *Yaakov* his grandson’... As the verse states, ‘the House of *Yaakov* redeemed *Avraham*.’”

Based on *Avraham*’s own merit, as the one who introduced G-d into existence, he deserved to be saved from the kiln; however, because of the issue that was raised by the angels, his survival should not have come about. The claim of the angels was that since the purpose of existence is only to bring about G-d’s Glory and *Avraham*’s survival from the kiln ultimately will bring about *Chillul Hashem* (desecration of G-d’s Name) (through his descendants – *Yishmael, Esav, Amalek*). This is contrary to the objective of existence, therefore, he should not be spared.

G-d responded to the angels that the “*Bais Yaakov*,” the house of *Yaakov* (the Jewish people) is a counter balance to this point. Despite the desecration of G-d’s Name that would come about through the *Amalekites* and *Edom*, the Jewish people themselves will counter their influence through their study of the *Torah* and

the fulfillment of its *mitzvos*. The sanctification of G-d's Name that will emanate from the Jewish people will negate and ultimately nullify this evil. Consequently, *Avraham* was saved.

The basis for *Avraham's* meriting the miracle was not G-d's response to the angels, but rather, it was his own worthiness. It is interesting to note that if *Avraham* had not survived the kiln of *Kasdim* the world would have been denied his influence. He had dedicated his life to the espousal of G-d's existence. He had converted many pagans to monotheism. *Avraham* eventually merited being the location for the Divine Presence in the world.

Nevertheless, if *Avraham* was not meant to have *Yaakov*/the Jewish people descend from him, the accomplishments of his own life would not have been sufficient for him to be saved. The *Chillul Hashem* that would be perpetrated by *Yishmael* and *Esav* would have negated whatever *Avraham* had accomplished in his life. What is the meaning of the conclusion of the verse, "The glory of the children is their forefathers"?

When *Yaakov* left the home of his father-in-law, *Lavan*, without his knowledge, he was pursued by *Lavan* to be killed. Eventually when *Lavan* caught up with his son in law, *Yaakov* said to him, 'If it were not for the G-d of my father, the G-d of *Avraham* and the dread of *Yitzchak*, which was for me...' If it were not for the merit of *Avraham*, *Yaakov* and his children would have perished – despite the fact that they were the future of the Jewish people, which is the counter balance of evil that exists in the world. This is how the children are glorified through their forefathers. From this, we can understand the blessing that G-d had given to *Avraham* when he was told to leave his homeland, his birthplace, and his father's home – "And you will be a blessing."

Rashi citing the *Midrash*: Although G-d is identified in the *Amidah* as the G-d of *Avraham*, the G-d of *Yitzchak*, and G-d of *Yaakov*, the first blessing will conclude only with *Avraham* (the Shield of *Avraham*). Simply, one could understand that the reason the blessing concludes with *Avraham* is only that had it not been for him, his own children would have not perceived and espoused G-d's Presence in existence. They had only advanced and expanded his mission.

However, we see from the words of the *Midrash* that there is something more profound that is being communicated. Although *Yaakov* was considered

the most special of the patriarchs, because he had established the foundation of the Jewish people (twelve tribes), nevertheless, had it not been for the merit of *Avraham*, he would have perished by the hand of *Lavan*. Thus, the blessing concludes with "G-d, the Shield of *Avraham*." *Avraham*, our Patriarch, was not only the founding father of the Jewish people, but also because of his merit, they were able to survive.

The Secret of Jewish Survival

Midrash citing *Yishaya*: "All the vessels that will be developed to come upon you, will not succeed. All the nations that will stand up against you in judgment will be found guilty.' The Jewish people come before G-d and say, 'Master of the Universe, see how the nations of the world enslave us. They have no other interest other than to plot together against us (to destroy us)... G-d says to the Jewish people, 'What is the value of all of their plans and strategies? They may issue decrees (against you) but I annul and destroy them.' As it states, 'G-d is the protector against all those who oppress you.'

"As we see: Pharaoh gave the command to destroy the Jewish males, but G-d did not give such an order. Rather than limiting our number, the Jewish people, although they were oppressed, they increased in number. *Haman* decreed that all the Jewish people should be destroyed, but G-d did not decree this. Therefore, what had transpired was the opposite—the Jews survived and *Haman* and his family were destroyed.... *Hadrian* (Roman Emperor) had said to *Reb Yehoshua* 'Great is the sheep (the Jewish people) who stand surrounded by seventy wolves (70 nations of the world).' *Reb Yehoshua* responded, 'Great is the Shepherd (G-d) who tends to His flock.'"

One could interpret the statement of *Hadrian* to mean that he was impressed by the tenacity of the Jewish people (sheep). Despite the fact that they are surrounded by the 70 nations of the world (wolves), who are continuously plotting to destroy them, they survive. As much as the nations try to destroy the Jew, they fail. *Reb Yehoshua's* responded to *Hadrian* by explaining to him that the survival of the Jewish people was unrelated to themselves, but rather, G-d (the shepherd) is the One who has protected them.

Eitz Yosef, the commentator on the *Midrash*, explains the words of *Hadrian* and *Reb Yehoshua* differently.

According to the *Eitz Yosef* interpretation, *Hadrian* was highlighting the hopelessness of the Jewish people – being surrounded by 70 wolves. It is not possible for a sheep to survive such a predicament. The only reason the Jewish people have survived is that the nations of the world have spared them – out of the goodness of their heart. The fact that the Jewish people survive and thrive is only due to the benevolence of the nations of the world.

Reb Yehoshua responded by explaining to *Hadrian* that the kindness of the nations of the world is unrelated to the survival of the Jewish people. Rather it is only G-d Himself (their shepherd) who protects and sustains them. It is because of G-d's protection that "all the vessels that will come upon you (Jewish people) will not succeed."

King *David* in *Psalms*, "Praise *Hashem*, all the nations; praise Him...For His kindness overwhelmed us (the Jewish people)."

Gemara: "Why would the nations of the world praise G-d for overwhelming the Jew with kindness?" Seemingly, the nations would praise G-d if they were the recipients of G-d's Kindness.

Reb Yehoshua Leib Diskin z'tl: The Jewish people are unaware of all of the plotting by the nations of the world against them. These plots of destruction are continuously foiled. As a result, the nations of the world are amazed about how every time they attempt to destroy the Jew something always interferes and disrupts their plan. They continuously see clearly that this is not attributed to happenstance but rather it is only because of the overwhelming kindness of G-d that comes upon the Jewish people.

Thus, because of their recognition of G-d's kindness for His flock, the nations of the world praise G-d. If the Jew would only be aware of all of the designs and machinations of evil of the world against him and how, because of G-d's love, they are continuously foiled, he would truly appreciate the fact that his existence and survival is solely due to the Kindness of G-d.

Reb Yaakov Emdin in his *siddur*: The greatest revealed miracle of our day is the survival of the Jewish people. The fact that the Jewish people exist and thrive despite the millennia of persecution and destruction is truly a revealed miracle. It cannot be understood in any other context. The Jew himself needs to understand

and appreciate that his special shepherd (G-d) who protects him, not only allows him to survive, but is also involved and is responsible for every aspect of his life.

Midrash: "If it is not decreed by G-d, it will not come to pass...." Therefore one must establish his spirituality as primary and all other concerns as secondary.

The Value of Adding

Torah: "Vayeitze *Yitzchak lasuach basadeh* – *Yitzchak* went out to supplicate in the field..."

Gemara: The term "*lasuach*" refers to *tefillah* (prayer). From here, it is derived that *Yitzchak* our Patriarch established the *mincha* prayer service (afternoon service).

Midrash: "Why did *Chazal* legislate that one should pray three times a day? It is so that one should add to his *tefillah* (prayers)..." Even according to the position of *Rambam* who rules that *tefillah* is a *Torah* obligation, one needs only to pray once a day. Nevertheless, *Chazal* legislated that one must pray three times a day (*Shacharis* (Morning), *Mincha* (afternoon), *Arvis* (evening)).

Midrash., "Not only does one need to add to his *tefillah*, he must add to his *Torah*." Why does the *Midrash* need to state that one must add to his *Torah*? The verse explicitly states that one must be continuously engaged in *Torah* study day and night. In addition, it is interesting to note that the *Midrash* does not state that one needs to add to one's "*Torah* study," rather one must add to one's "*Torah*." Evidently, the *Midrash* is communicating something more than what is explicitly stated in the text regarding *Torah* study. Why did *Chazal* feel that it was necessary to add to the base obligation of praying once a day?

Mishna in Tractate *Sanhedrin*: "Why was man created as an individual being (without a counterpart as all other living creatures)? It is so that he should say, 'For me the world was created.'" The statement of the *Mishna* can be understood in one of two ways – the correct way and the incorrect way. By recognizing that all creation was brought into existence to accommodate one single individual, one will understand the awesome responsibility that is incumbent upon him – that it was necessary to create an entire universe to accommodate his obligation. This is the correct understanding of why man was created as a single unit.

However, the statement of the *Mishna* can be understood incorrectly– that the entire universe was created to accommodate man’s personal needs. If one believes that the world was created only to accommodate his physical needs/desires, then he will become self-centered and fully occupied with satisfying his own inclinations. He will feel that his success is attributed to his own ability. In order to counter the natural tendency that exists within every human being to become self-absorbed, *Chazal* legislated that one must pray three times a day (*Amidah*).

Every blessing within the *Amidah* is an acknowledgment that whatever one possesses is only due to G-d’s endowment. By standing before G-d and articulating that every aspect of his life (wisdom, health, material success, etc.) are only due to G-d’s Kindness, one will gain and retain the clarity to attribute all that he has to G-d. Although one may have a *Torah* obligation (*Rambam*) to pray once a day, *Chazal* needed to “add to prayer” to counter man’s inclination towards selfishness and arrogance. Thus, they enacted an additional two prayer services a day.

Regarding the *Midrash’s* statement that one must “add to *Torah*,” it is communicating that although there is an explicit obligation to engage in *Torah* study day and night (at every available moment), one must continuously strive to get a deeper understanding of *Torah* that he studies and reviews. One must come upon new horizons in his *Torah* study. When one comes upon a new depth of understanding of *Torah* it changes his dimension of being.

Chasam Sofer z’tl: “There is not a day in my life that had passed that I did not come upon a new incite/novel concept in *Torah*.” It is cited that if one comes upon new understanding of *Torah* on *Shabbos*, it allows that person to assume a special dimension of spirituality. The *Torah*, being the wisdom of G-d, has unlimited depth and breadth. There is nothing that is not contained within it. Regardless of how many times one studies the same subject matter, there are always

new levels of understandings that one can come upon. When one comprehends the *Torah* on a more profound level, he activates special spiritual energies/influences that elevate himself and all existence. With this understanding culled from the *Midrash*, we are able to explain the statement of *Chazal*: “The *Torah* must be seen continuously as something that is new – as if it were given today (as it was at Sinai).” Since one’s obligation is to reveal new levels, which he had not previously understood, it is the equivalent of coming upon the *Torah* for the first time.

Gemara in Tractate *Megillah*: When *Yehoshua* was engaged in battle during the nighttime period an angel appeared to him with his sword drawn. This indicated to *Yehoshua* that he had sinned. *Yehoshua* had asked the angel, “Why have you come?” The angel responded, “I came to you because you should be engaged at this moment in something other than battle.” The angel was alluding to the fact that *Yehoshua* and the Jewish people should have been engaged in *Torah* study during the nighttime period rather than battle.

The *Gemara* cites a verse that communicates to us how *Yehoshua* responded to the reprimand of the angel. The verse states, “He had slept in the valley.” The *Gemara* explains this to mean that he had immersed himself in the depths of *halacha* (*Torah*). It does not say that *Yehoshua* had simply “studied” *Torah*, rather he immersed himself in the depths of *halacha*. The deeper one delves into *Torah* it causes a response from G-d to unleash special level of Divine Assistance into existence, which brings the world to another level. Just as one needs to add to his *tefillah* in order to retain clarity and understand who he is, one needs to continuously add to his *Torah* in order to come upon new levels of understanding.

