

Torat Imecha

NACH YOMI B'IYUN



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The Haftarah for Parshas Yisro is taken from Yeshayahu Perek 6:1-7:6 and then concludes with Perek 9:5-6

Let's explore the connection between the parsha and this section of navi and what lesson the contrast between the two is meant to teach us.

Rav Hirsch Haftora Yisro

The Word of the Torah in our Sedra (Yisro) shows us, with the Lawgiving on Sinai, ... Israel is called on to become "a kingdom of priests and a holy nation" by making that Law a reality to which then a Sanctuary is to be erected in their midst ... so that God should manifest His blessing-spreading Presence not in that Sanctuary but in the midst of the people.

According to Rav Hirsch, what pivotal change occurred in humanity at the giving of the Torah? What was the role of the Sanctuary? Where was the presence of God meant to be felt?

ישעיה ו:א

בשנת־מות המלך עזִּיָּהוּ וַאֲרָאָה אֶת־אֲדֹנָי יֹשֵׁב עַל־כִּסֵּא רָם וְנִשָּׂא וְשׁוּלָיו מְלֵאִים אֶת־הַהֵיכָל:

In the year that King Uzziah died, I beheld 'ה' seated on a high and lofty throne; and the skirts of 'ה's robe filled the temple.

According to the pasuk, what event is connected to the description of Hashem on His throne?

אבן עזרא

בשנת מות. הקדמונים אמרו שמלת מות צרע', כי בעת שנכנס אל ההיכל להקטיר היה הרעש, גם הוא נכון, ויתכן להיות כמשמעו, כי בשנה שהתנבא מת עזיהו.

In the year that King Uzziah died. Our sages said that the word "died" means "got tzaras" for when Uzziah entered the temple to offer the incense, the earthquake took place. This may be true; but **מות** can also be taken literally;

How does the Ibn Ezra explain what happened?

Rav Schwab

What Yeshayahu saw here was God's Presence in the process of departing from the Beish HaMikdash, and only its lower edges were still present there. ... Yeshayahu sees God in the process of removing His Shechinah from the Beis HaMikdash, **סלוק שכינה** because the people no longer utilized it for its main purpose: that of expressing their complete dedication to fulfilling God's Will as taught by the Torah, in, and outside of, the Beis Hamikdash:

What did the act of **עוזיהו** represent on a deeper level? What began now and why?

Yeshayahu sees the melachim calling to each other and they say:

ישעיה ו:ג

וְקָרָא זֶה אֶל-זֶה וְאָמַר קְדוֹשׁ | קְדוֹשׁ קְדוֹשׁ ה' צְבָקוֹת מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ:

And one would call to the other, "Holy, holy, holy! GOD of Hosts– Whose presence fills all the earth!"

משבצות זהב

מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ ראיתי בשם הבעל שם טוב זי"ע, "כל הארץ" אפילו בארצות ובגשמיות גם שם מלובש "כבוד ה'" ועוד אמר הבעש"ט, שמשום כך קל לו לאדם לכוון כל מעשיו הגשמיים לשם-שמים, כי באמת בכל מה שהוא עושה נמצא שם כבודו יתברך

I saw it quoted in the name of the Baal Shem Tov, of blessed memory: "The whole earth" – even within the physicality and material aspects of the world, "the glory of Hashem" is also present and concealed there. The Baal Shem Tov also said that for this reason, it is easy for a person to direct all their physical actions for the sake of Heaven, because in truth, in everything that a person does, the glory of the Blessed One is present there.

What are the **מלאכים** teaching about what man, if he fulfills the mandate of the Torah as described by Rav Hirsch, can achieve?

ישעיה ו:ט

וְאָמַר לָךְ וְאַמְרָתָּ לָעָם הַזֶּה שְׁמָעוּ שְׁמוֹעַ וְאַל-תִּבְיִנוּ וּרְאוּ וְאַל-תִּדְעוּ:

And [Hashem] said, "Go, say to that people: 'You hear, but do not understand; You see, but do not know.'

מצודת דוד

שמעו שמעו. הלא אתם שומעים דברי מפי הנביאים ואינם נותנים לב להבין:

Are you not hearing my words from the mouths of the prophets but are not paying attention to understand?

וראו ראו. הלא אתם רואים נפלאותי ואינכם שמים על לב לדעת ולהכיר בהם:

Are you not seeing my wonders yet failing to take them to know and recognize Hashem with them.

What is mankind in the time of ישעיהו choosing to do instead?

The Haftarah skips from the sins of the Jewish people to a distant future, and describe what it will be like when Mashiach comes.

ישעיהו ט"ו:

לם רבה) [למרבה] המשכה ולשלום אין קץ על-כסא דוד ועל-ממלכתו להגין אתה ולסעדה במשפט ובצדקה מעתה ועד-עולם קנאת יהוה צבאות תעשה-זאת: {פ}

[Mashiach will be an] an increaser of authority, and peace with no end, on the throne of David and on his government, to establish it and to fortify it with justice and charity from now until eternity. The zeal of hashem, master of Legions, shall do this.

Rav Hirsch Haftora Yisro

According to Jewish teaching Mankind is God's most treasured possession.... All mankind longs for everlasting peace, but ridicules the thought of its ever being realized, as a creation of childish minds, and of people who think along childish lines. And that is what it is, as long as mankind refuses to offer it Justice and Charity as the basis of life. But on the submission of God's Laws of Morality which Israel transmits to mankind it *will* build itself up ... On the basis of the Jewish Truths, everlasting peace and Paradise on Earth is by means a Utopia but a promise guaranteed by the Creator of mankind which beckons at the goal of history as the most concrete and realistic actuality.

Questions:

1. How can we change our present situation of Galus which began with Hashem removing Himself from the Beis Hamikdash in response to our limiting the Torah's influence on our lives?
2. What two ethical areas require focus?
3. Will our actions have an impact on world history according to Rav Hirsh?
4. Why would they have this kind of impact?