

# Torat Imecha

## NACH YOMI B'IYUN



### Sefer Micha: Mrs Tzivi Zuckerman

#### מיכה ו: ו-ח

בְּמַה אֶקְדֹּם יי"ל אֶפְרָיִם לֵאלֹהֵי מְרוֹם הָאֲקָדָמָנוּ בְּעוֹלוֹת בַּעֲגָלִים בְּנֵי שָׁנָה: הִירָצָה יי"ל בְּאַלְפֵי אֵילִים  
בְּרִבְבוֹת נְחֹלִישָׁמֶן הָאֶתָּן בְּכוֹרֵי פִשְׁעֵי פְרִי בִטְנִי חֲטָאת נַפְשִׁי: הִגִּיד לָךְ אָדָם מֵה־טוֹב וּמֵה־יֵי"ל דּוֹרֵשׁ  
מִמֶּךָ כִּי אִם־עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֵסֶד וְהִצַּנֵּעַ לִכְתּ עִם־אֱלֹהֶיךָ

Micha 6: 6-8

(6) How shall I come before Hashem, and bow myself before the exalted God? Shall I come before Him with burnt offerings, with calves a year old? (7) Will Hashem be pleased with thousands of rams? With tens of thousands of rivers of oil? Shall I give my firstborn for my disobedience? The fruit of my body for the sin of my soul? (8) He has told you, O man, what is good and what Hashem require of you, only to act justly, to love kindness, and to walk modestly with your God.

#### רד"ק מיכה ו: ח

**הגיד לך אדם מה טוב** – זהו מענה על השאלה אמר אין חפצי בעולות כי אם בעשות הטוב  
**He has told you, O man, what is good**- This is a response to the question (above in verses 6-7 in response to which) He said I do not desire offerings, rather that you should do good.

**עשות משפט** – יכלול כל המצות שבין אדם לחברו כמו נזקי ממון ודברים אחרים גם העריות בכלל  
**To act justly**- This includes all the commandments between man and fellow man, like the laws governing property damage and other things. Immoral relationships are included in this as well.

**ואהבת חסד** – הוא גמילות חסדים ויעשה יותר מן הראוי לו  
**And to love kindness**- this is doing acts of kindness, which means doing more than what is required of oneself.

**והצנע לכת עם אלהיך** – הוא יחוד האל יתברך ואהבתו בכל לבבו ובכל נפשו ואמר והצנע כי הדבר הזה מסור ללב והוא דבר צניעות  
**And walk modestly with your G-d**- This refers to the Unity of G-d and loving Him with all of one's heart and soul. It uses the expression "vi'hatzneia" because this is something that is given over to the heart and it is a private (tzanua) matter.

**רב שלמה וולבה בספר עלי שור, חלק ב, עמ' כז**  
 בסיכום של כל מה שנתבאר בפרק זה נתבונן בשורש מלת "אדם."  
 השל"ה מבאר:

"ויקרא את שמם אדם" – זה פירוש על תולדות אדם וסופו: אם דבוק הוא למעלה ומתדמה בו ית' לילך בדרכיו נקרא שמו בעצם אדם מלשון אֲדָמָה לעליון, ועל כסא דמות אדם. ואם הוא מפריד אותו מן הדביקות אז נקרא אדם על שם האֲדָמָה אשר לוקח משם ועפר הוא ולאפר ישוב. אמנם שם אדם המורה על 'אֲדָמָה לעליון' זהו עיקר התכלית, כי הרע לא נברא רק בעבור הטוב" (של"ה, חלק א', תולדות אדם דף ג' ד"ה אח"כ)...היסוד להתדמות היא קדושת הנשמה היהודית שהיא מטבעה דבוקה בהקב"ה. קדושה פנימית זו דוחפת את האדם להתדמות למידותיו ית'.

R' Shlomo Wolbe, Alei Shur, Vol. II, p. 27

To summarize all that we've explained in this chapter, let's ponder the root of the word "Adam" (mankind). The Shelah explains: "'And He called their name Adam.' This is an explanation of the origin of Adam and his destiny. If he cleaves to G-d and becomes similar to Him by going in His ways, he is called Adam from the term 'Adameh l'Elyon/to become similar to the One Above,' but *al kisei demus Adam* (reference to Yechezkel 1:26). But if he separates himself from closeness to G-d, then he is called Adam on account of the Adamah/earth from which he was taken, since he is dust and will return to dust. But the name Adam signifying 'Adameh L'Elyon/becoming similar to the One Above' is the central purpose (in this world), because evil was only created as a means to facilitate the achievement of good." The basis for becoming similar to G-d is the holiness of the Jewish soul which is naturally attached to G-d. This internal holiness impels man to imitate the character traits of G-d.

**ר' חיים פרידלנדר, שפתי חיים, מועדים א', דף 18-19**

כאשר ילמד אדם להקטין ולהאפס את הרגשת ה"אנכי" כאשר אדם יהא מודרך מהמבט: "מה ה' רוצה ממני" איזו תועלת תצמח מזה לקדוש שם שמים? אזי הוא מסיר את מחיצת ה"אנכי" בין שכלו ללבו, בין פנימיותו להכרותיו ואז יעבד את ה' בטהרת הלב. במסכת מגילה (יג:) "בשכר צניעות שהיתה לרחל" וכו' מה היתה הצניעות של רחל? שלא גלתה ליעקב. נשאלת השאלה מה הצניעות בזה? והתשובה שהצניעה את האנכי שלה, ולא התחשבה ברצונותיה ובחישוב התועלת שלה אלא מה כאן רצון ה'.

R' Chaim Friedlander, Sifsei Chaim, Holidays, Vol.1, pp. 18-19

When a person learns to minimize and to nullify the feeling of "ego," when a person is guided by the perspective: "What does G-d want from me?" What benefit will arise from this for the sanctification of G-d's name? Then this person removes the barrier of "ego" that divides his mind and his heart, between his internal self and his thoughts- and then he will be able to serve G-d with purity of heart. In tractate Megillah it states (13:) "for the reward of *tznius/modesty* that Rachel had" etc. To what was Rachel's *tznius/modesty* attributed? It is attributed to the fact that she did not reveal to Yaakov that her father had replaced her with her sister Leah. The question is: what is the *tznius/modesty* in this act? The answer is that *hitzniyah/* she hid her "ego" and she did not take into account her own desires and a calculation of her personal benefit. She only considered what the will of G-d is, in this particular situation.

Micha's central message to the Jewish people is his statement in Chapter 6 verse 8, the mandate given to "Adam," to mankind, which is safeguarded and spearheaded by the Jewish people. Let's examine **WHAT** it is that we being told to do (and not to do), **WHO** this is addressing and what this tells us about his mission, and **HOW** this mission should be carried out.

**WHAT** should we do?

1. In Micha Chapter 6, verses 6-7, Hashem indicates that He doesn't need people to bring Him offerings. Why do you think Hashem doesn't want the offerings if He told us to bring them?
2. According to Radak, what are the 3 central things that we are told Hashem is asking of us?

**WHO** is Adam and what is his/her mission?

3. According to Rav Wolbe in Alei Shur, what are the two opposing ways that a person can express the root of his name "Adam?" Which parts of a human being pull a person in each of these directions? What would this look like practically, when expressed in a person's life?

**HOW** should that mission be carried out?

4. According to Radak, what does modesty mean in verse 8 and how does it apply to our relationship with Hashem?
5. How does Rav Chaim Friedlander add to our understanding of Tznius and its role in our service of Hashem?
6. How could you use the above ideas to direct and practically work on, your service of Hashem in your life?