

come he should give them a signal. So his companions entered the bank and at gunpoint they told the clerk to give them the money. And then Benny noticed that police are coming and he gave them a signal. They shot and killed one policeman but they were all apprehended by the police. And they were all sentenced to die on the electric chair two days after Shavuos. The Rov in בית מדרש הגדול at that time was HaRav Shuchatovitz ע"ה. My father saw that before קריאת התורה on the second day of Shavuos, Mr. Gordon the גבאי came over to HaRav Shuchatovitz and cried and HaRav Shuchatovitz said: I cannot do it, I cannot do it. It is יום טוב. How can I drive to Albany? My father heard this and he asked Mr. Gordon: Why are you crying so much? Rav Shuchatovitz said that Mr. Gordon's son Benny was sentenced to die on the electric chair two days later and he wants me to drive to Albany and to ask Governor Lehman – Lehman was then governor of New York State – to commute the sentence to life imprisonment. I told him I cannot drive on יום טוב. My father said: Why not? It is פקוח נפש. Take a car right now and drive to Albany. Rav Shuchatovitz could not refuse. And this was the first time that I saw my father become so excited that he started to tremble. So Rav Shuchatovitz took a car and he drove to Albany. And then Governor Lehman commuted Benny's sentence to life imprisonment. And after three years, Benny was released on parole. This Benny, if he had gone to school and he had associated with the right chaverim he could have been a fine Jew, even more than his father. But he was raised on the street. His father was working hard in the shop and the mother was also working helping out the father. So Benny ran berserk. This is one lesson that שער המשתלח tell us.

אוצר החכמה
18380

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HaRav Aharon addressed the implementation of da'as Torah in respect to Eretz Yisrael in a drasha in Yerushalyim. The following is an excerpt from this drasha:

אוצר החכמה
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In the Hebrew language we find three separate terms that designate wisdom, namely, Chochma, Binah and Da'as. The Torah in Shemos 31:3 says: And I have filled him with the spirit of God, in wisdom, in understanding and in knowledge and in all manner of workmanship. Rashi says that chochma or

wisdom designates learning things from others. Tevunah or understanding designates the ability to draw deductions from what one has already learned. And da'as or knowledge designates Ruach HaKodesh or Divine inspiration. However, the Malbim in his commentary on Mishlei 24:3 says that daas designates common sense or intuitive wisdom. Rashi in Shemos 31:3 says in regard to Betzalel that his intuitive wisdom was of such high magnitude that it assumed the level of Ruach HaKodesh. The Malbim says this in connection with psukim three and four in the twenty-fourth perek of Mishlei: Through wisdom is a house built and by understanding it is established; and by knowledge are the chambers filled with all precious and pleasant riches. The Malbim says *בחכמה יבנה בית* means that in order that someone should be able to build a house, he must have architectural chochma or wisdom that he acquired from others. He must have received training in an architectural school. And then through deductive intelligence and talent one is able to establish the house. Through wisdom or common sense the chambers are filled with all precious and pleasant riches. In order to decorate a house, one must possess an intuitive sense. It is to be noted that in connection with Betzalel on the building of the Mishkan which was an exclusively Torah structure as well as in connection with the building of a mundane structure discussed in the twenty-fourth perek of Mishlei the same three wisdoms – chochma, binah and da'as or wisdom acquired through empirical data, through teachers and books and wisdom acquired through deduction and wisdom emanating from intuition and common sense – are mentioned. In other words, in order to build a Torah structure or to devise a Torah Weltanschauung and even for the purpose of building a mundane structure one has to resort to and exercise three separate wisdoms or faculties; namely, chochma, binah and da'as. And the exercise of the three wisdoms has to take place in this order – chochma, binah and da'as. First, chochma or the wisdom acquired through empirical data, teachers and books. Then binah – *דבר מתוך דבר* or deductive intelligence. And then da'as or common sense. This presents a direct contrast to the manner in which the science of mathematics is contrived. The contrivance of a mathematical science also requires the exercise of these three wisdoms. But the order is different. The order is not chochma, binah, da'as, but rather da'as, chochma,

binah. In the contrivance of Euclidian geometry first come the axioms like the whole is equal to the sum of its parts or the common sense and intuitive wisdom. Then come the prepositions. And then the corollaries. But there is a difference between the contrivances of geometry which is an exclusively deductive science and consequently the axiomatic or intuitive wisdom comes first, and then chochma and binah and the contrivance of a Torah approach or the building of a mundane structure which is not exclusively based upon deductive reasoning.

Now that the State of Israel exists many years, we are in a position to exercise the wisdom of binah, of deductive reasoning and to learn from experience and from the mistakes of the past. But the wisdom of Binah cannot be exercised by itself. It has to be exercised in conjunction with chochma and da'as. And in order to devise a halachic approach in respect to the State of Israel, we first have to take cognizance of all the halachos that are relevant to the approach that is to be adopted by Jews vis-a-vis the conflict with the Arabs. This is the chochma faculty that is to be exercised by us. Then we have to resort to the binah faculty by learning from experience and from the mistakes and then we will be in a position to contrive the da'as Torah in regard to Eretz Yisrael or the common sense and intuitive wisdom.

In secular groups in Israel there is a variegated approach vis a vis the conflict between Jews and Arabs in Israel that ranges from secular Jews at the extreme right who advocate a hawkish policy towards the Arabs to secular Jews on the extreme left who advocate the policy of extreme dovishness in peace at all costs. This variegated approach from one extreme to the other among secular Jews is understandable. Secular Jews are not motivated by Torah principles and halachic discipline. They adopt their approaches on the basis of their intuition and common sense. But what is astounding and perplexing is the fact that among Orthodox Jews this variegated approach ranging from one extreme to the other exists in greater magnitude than among secular Jews. Orthodox Jews are all bound by Torah principles and halachik discipline – why is there such an antithetical range from one extreme to the other? The answer is that generally

speaking these Orthodox Jews when they contrive their da'as Torah in respect to Eretz Yisrael they contrive it in the same manner as Euclid contrived Euclidian geometry, on the basis of da'as, chochma and binah with da'as or axiomatic and intuitive wisdom being the foundation of the structure. They, first, on the basis of intuition and common sense adopt either an extremely hawkish approach or an extremely dovish approach and then through a process of rationalization they inject their preconceived notions into the chochma and binah. Such a method can only culminate in a spurious da'as Torah, not genuine da'as Torah. In order to contrive a genuine da'as Torah one must first ^{אוצר החכמה 18380}realize that a Torah structure and a Torah proposition is not like a mathematical structure and a mathematical proposition. In order to contrive a Torah structure and a Torah proposition one is to follow up the order of chochma, binah and da'as. First, he must have recourse to chochma which consists of the numerous and multifarious halachic data together with all their nuances and then he has to have recourse to binah or deductive wisdom and only then he is ready to exercise common sense.



HaRav Aharon the following year developed these same ideas in a different context in an introduction to the launching of a פרשת השבוע shiur:

I want to explain the reason as to why I emphasized and insisted that it should be designated as a Parshas Hashavua shiur and not as a hashkafa shiur, it is not because I am prejudice against the term hashkafa. I am chas vesholom not prejudice. And I am not meticulous about a name. What is in a name? But here, I think, the name is very important. Because in my opinion the reason as to why there is a very sad phenomenon taking place within the orthodox fold – it is taking place in Jewry in general but it is in particular in the orthodox fold and in particular in the very orthodox circles, in the yeshiva circles – there is a phenomenon of machlokes. In other words, of misnagdim attacking Chassidim. And it is not just stam misnagdim attacking Chassidim, but misnagdim leaders, talmidei chachamim and even גדולים בתורה attack other

Chassidim. And misnagdishe Rabbonim attacking other misnagdishe Rabbonim. And Chassidishe rebbeim attacking other Chassidishe rebbeim. Something that has never existed in Jewish history in the course of generations. It is true there were isolated examples of machlokes like the machlokes that the Gaon conducted against the Chassidim, the machlokes between Rav Yaakov Emden and Rav Yonasan Aibeshitz and the machlokes against the Rambam. I do not want to discuss them. But they have nothing to do with this machlokes that goes on. The other מחלוקות were לשם שמים. I am not saying that this machlokes is not לשם שמים. But there are two kinds of לשם שמים. There is לשם שמים that if it doesn't justify it, it is still considered as a mitigating circumstance. And there is a לשם שמים that is not even considered as a mitigating circumstance. For example, the gemara in Baba Basra says: שטן ופנינה לשם שמים נתכוונו. The שטן was מקטרג against איוב when רבש"ע said that איוב was a righteous person, so the שטן tried to minimize the righteousness of איוב. He claimed that איוב is righteous and saintly because he wasn't really tempted, but if he were to be tempted he will not be righteous. Why did the שטן do this? Also the שטן did this לשם שמים. If the gemara says לשם שמים it doesn't mean that the שטן acted like a hypocrite chas vesholom. It was לשם שמים. What was his לשם שמים? The שטן felt it will be a פגיעת הכבוד in אברהם אבינו if איוב is given credit for such righteousness. This was such a good כוונה. It was real לשם שמים. He was defending the kavod of אברהם אבינו. Could you conceive of a bigger גדול הדור than אברהם אבינו? אברהם אבינו was אב המון גוים. But still the gemara does not consider it even as a mitigating circumstance. So it should not be equated with the machlokes that existed two hundred years ago between Chassidim and misnagdim. As a matter of fact, the talmid muvhak of the Gaon, Rav Chayim Volozhiner, was the one who lifted the ban against Chassidim. So how is it שייך to say that they are reviving the machlokes of the Gaon, when Rav Chayim Volozhiner, who was the chief misnagid, lifted the cherem. Why did the Gaon make the machlokes? I don't want to discuss it now. That requires a hashkafa shiur by itself. You couldn't call it פרשת השבוע shiur. That you would have to call a hashkafa shiur. But that is not our concern now. But why is it that there is a phenomenon of זקנים אחר ודעת זקנים משיב חכמים אחר ודעת זקנים? It is painful even to read the newspapers because of the chillul HaShem

when we see גדולים בתורה attacking other גדולים בתורה. How is it? And they all mean לשם שמים.

I think that it all originates in a certain concept that hashkafa has to be conceived in a different way than shailos in halacha. What is the approach that has been adopted by all the talmidei chachamim throughout the generations in paskening a shaila in halacha? Let us speak of a shaila in טל ומטר. It is a very simple shaila. You have to mention a makor. Someone asks a shaila: he forgot טל ומטר and he asks whether he has to daven over again or he doesn't have to daven over again? So he has to mention a מקור. A Gemara, Rishonim, טור, שו"ע and so on. When it is a question of hashkafa there are, of course, gedolim who follow the same approach. HaRav Moshe Feinstein, in his אגרות משה, sometimes discusses hashkafa questions, but he uses the same approach. He mentions Gemara, Rishonim, poskim in the same way. But there are some talmidei chachamim who pursue a different approach in hashkafa, in policies. For example, in regard to Israel. What should our attitude be towards Israel? What should our attitude be towards the Western Bank? They don't mention Gemaras. They don't mention Rishonim. They don't mention Achronim. They just pasken. How do they pasken? Of course, they are motivated by da'as Torah. But it is based primarily on intuition. And that, some orthodox Jews and even some orthodox leaders call da'as Torah. I am not chas vesholom opposed to da'as Torah. There is such a thing as da'as Torah. But, as I mentioned in my speech in Israel in the summer when I spoke at the conference that was sponsored by the Ministry of Religion, the Torah, in connection with בצלאל, says: ואמלא אותו ברוח אלקים בחכמה בתבונה ובדעת ובכל מלאכה. Rashi says: בחכמה - מה שאדם שומע מאחרים ולמד. Chochma is descriptive of knowledge that one learns from others. ובתבונה. מבין דבר מלבדו, מתוך דברים שלמד. We call this deductive knowledge, deductive wisdom. מבין דבר מתוך דבר. Mathematics is primarily a deductive science. ובדעת. Rashi says that this is רוח הקדש. The Malbim in his פירוש על משלי פרק כ"ד פסוקים ג' וד' explains the meaning of דעת. Shlomo HaMelech says: בחכמה יבנה בית ובתבונה יתכונן. With חכמה a person is able to build a house and with תבונה – בינה – he is able to establish the house. And then passuk ד': ובדעת חדרים ימלאו כל הון יקר ונעים. And

through da'as a person is able to fill up the rooms with every precious and pleasant treasure. The Malbim says that חכמה means the things that a person learns from his rebbeim, from his teachers. This is true of התורה and it is true of architecture. בחכמה יבנה בית. This is architecture. If one wants to be an architect, then what is the basic thing that he has to do? Even if he has the greatest architectural talents, he has to go to a school of architecture. Someone who has great architectural talents, if he doesn't go to a school of architecture he wouldn't be able to build a house. If he built a house, it would be a סכנה to live in that house. This is חכמה. This is דברים שאדם שומע מאחרים. He learns this knowledge from his teachers in school. מבין דבר is תבונה. ולמד. One cannot learn everything from a teacher. A student cannot learn everything in an architectural school. There are certain things that have to be deduced from other data. So in order to establish a house, the architect has to have recourse to תבונה, to בינה. The Malbim says that da'as is descriptive of intuitive wisdom. Something that you don't learn from others. Something that you cannot deduce from something else. This is called in geometry the axioms. Axiomatic intuitive wisdom. ובדעת חדרים ימלאו כל הון יקר ונעים. In other words, if a person has special architectural talents he has intuitive wisdom in the field of architecture. But he can exploit his intuitive architectural wisdom only after he has learned the architectural חכמה from others and after he deduced the דבר מתוך דבר, בינה. The intuition has to be used after the חכמה and after the בינה. We know of the movement of דעת בינה דעת. It is called חכמה בינה. Why is it called חכמה בינה דעת? Because חכמה comes first, the basic premises of the Torah. The מקור. And then comes the דעת. And then one can exploit the דעת. It is true that one must use דעת התורה. But דעת התורה is exemplified in the אגרות משה of HaRav Moshe Feinstein. When you look through the אגרות משה you see that he follows this approach. Whether it is a shaila in טל ומטר or it is a shaila in regard to מדינת ישראל, he follows the same approach of דעת בינה דעת. חכמה בינה דעת. But how is it in the field of mathematics? In geometry? Also in mathematics we have the three pillars of חכמה בינה דעת. But in mathematics the order is not דעת בינה דעת but the order is דעת חכמה ובינה. It is not חכמה but it is דעת. We have in geometry the axioms first. This is דעת. The whole is equal to the sum of its parts. Things

equal to the same things or to equal things are equal to each other. This is axiomatic wisdom. It is not something that can be proven. It is not something that you can learn from others. It is true that any mathematics teacher will tell you these axioms. But you must understand it intuitively yourself. He can explain to you for twenty hours and you still will not understand it. It is something that you have to understand intuitively. So the first things are the axioms. Then come the propositions. It is true that Euclid conceived the propositions. But one person, even if he would be the biggest genius he could not conceive all that. And there are corollaries which are deduced דבר מתוך דבר. The first proposition is that vertical angles are equal. This is חכמה. And then there are certain corollaries which are deduced from the first proposition. That is בינה. But the דעת comes first. In the building of a Mishkan which is a Divine edifice – not a mundane edifice – the חכמה comes first and then בינה and then דעת and in the building of a mundane edifice as the psukim in משלי בחכמה יבנה בית ובתבונה יתכונן. discuss פרק כ"ד פסוקים ג' וד' While in mathematics and the sciences the דעת comes first. In biology, chemistry and physics, of course, it is inductive wisdom. It is primarily inductive knowledge. There the חכמה – the things that you accumulate from teachers and from empiricism – comes first. And then you have the דבר מתוך דבר. And then you have all kinds of theories. That is intuition, intuitive wisdom. Some of the theories are baseless. But no scientist will develop a science on the basis of דב"ח. But in mathematics, the wisdom is conceived not on the basis of חב"ד but rather in the order of דעת חכמה ובינה. In the natural sciences, biology, chemistry, and even physics, the sciences are developed on the basis of חב"ד חכמה בינה דעת. But mathematics is developed on the basis of דעת being the first base. The Malbim in משלי says when Rashi in שמות says that רוח הקדש is דעת it doesn't mean that דעת is only רוח הקדש. But in respect to בצלאל his דעת his intuition was on such a high level that it was רוח הקדש. But also an ordinary person can have intuitive wisdom. But it is not רוח הקדש. But דעת primarily and essentially means intuitive wisdom.

So the problem that arises in the Torah circles today – that has never taken place before – is because the talmidei chachamim today apply to hashkafa

the same approach that is applied in mathematics. But in mathematics it is applied properly. But in hashkofas haTorah חכמה has to be first and then בינה and then דעת. But if דעת is the first base, the first pillar, then, unfortunately, we are overtaken by a phenomenon of זקנים יסכל. So there is שפיכות דמים. There is מחלוקת. There is בזיון תלמידי חכמים. There is חילול השם. And who is being promoted through all that? Conservative and Reform Judaism. They are the only winners. And the rest are losers. The misnagdim, the Chassidim, the yeshiva people, Satmar, Lubavitch and Ger are losers. Everybody is a loser. And who gains? Reform Rabbis and Conservative Rabbis. Dr. Schindler is rejoicing over it. He should rejoice. Why shouldn't he rejoice? If talmidei chachamim attack each other and call each other names then Dr. Schindler rejoices. This is the reason why I requested that the shiur not be designated as a hashkafa shiur. Because if it would be designated as a hashkafa shiur then someone could get the impression that a hashkafa shiur is grounded in a different approach altogether than a regular shiur. But this is not correct. If it is grounded in a different approach then it is not good. Such a shiur should not be delivered because it is a מכשול. The shiur must be developed and conceived in the same manner as a halacha shiur. In a halacha shiur the חכמה comes first. We have to analyze the text of the gemara, the text of Rashi, the text of Tosafos, the text of the Rambam, the text of the רא"ש, the רשב"א, the טור, the רמב"ן, the ריטב"א, the ר"ן, the מחבר, the רמ"א, the ס"ז, the סמ"ע. That is the way it has to be conceived. Then there wouldn't be any machlokes. But, unfortunately, we are being overtaken by a phenomenon of זקנים יסכל.

But it will not be like the regular shiur. There was a variance between the approach of the Lithuanian Roshei Yeshiva and the approach of the Hungarian Roshei Yeshiva. In Hungary prior to the Second World War the approach in the Hungarian Yeshivos was to learn sugyos. In a Hungarian Yeshiva they used to finish all of Masseches Yevamos in one zman. How did they do this? They weren't supermen that they were able to cover every שורה of gemara in Yevamos in a half a year. But they just discussed sugyos. So in Yevamos the first inyan that they discussed was עשה דוחה לא תעשה. And then other sugyos. So they

skipped a lot. In Lithuania, especially in Volozhin but also in all yeshivos, they were מקפיד not to skip even one line, and even in some sugyos of gemara – especially in אגדתא – there are some things that one cannot understand. I remember my father זכרוננו לברכה when he gave a shiur in masseches Gittin he gave a shiur in masseches Gittin for several years. And when he approached the אגדתא in פרק מי שאחזו he spent weeks on the shiurim. On the אגדתא of בית המקדש and שלמה המלך he gave many shiurim about המקדש. This was the Lithuanian approach. The Hungarian approach was to discuss sugyos, isolated sugyos.

This Parshas Hashavua shiur will not follow the approach of the Lithuanian yeshivos. I am not going to analyze every line. In the מסכתא shiur I do not skip because this is a mesorah from בית אבא. But here you cannot expect me to analyze every passuk in the פרשת השבוע. Imagine if in פרשת צו I would analyze every passuk, I would not be able to cover פרשת צו in one shiur. The נצי"ב used to give a פרשת השבוע shiur in Volozhin. The פירוש העמק דבר was based upon these shiurim. The נצי"ב gave this shiur in פרשת השבוע every day after the minyan for an hour. The נצי"ב gave this shiur for an hour every day before the talmidim went to eat פת שחרית. In the gemara the נצי"ב gave three shiurim a week and Reb Chayim gave three shiurim a week. As a matter of fact, some of the shiurim that Reb Chayim gave – not all the shiurim – were attended by the נצי"ב himself. Each one, Reb Chayim and the נצי"ב gave the shiur in gemara only three times a week. But the פרשת השבוע shiur was given by the נצי"ב and each day he gave this shiur for an hour. If the נצי"ב, who was such a giant, had to give a פרשת השבוע shiur every day for an hour, how could you expect me – and in finishing at ten o'clock – to discuss the whole sedra of צו plus the parsha of פרה אדומה. It is humanly impossible.

We quote here an excerpt from the drasha of the shiur נשמת אביו in which HaRav Aharon addressed the issue of defying authority on the grounds of conscience

and the issue of his being fired by HTC:

The right that a person has to defy authority and act in accordance with his own conscience – whether it relates to participation in an unjustifiable war or whether it relates to any other question of ethics, morality or spirituality – is based upon a passuk in Parshas Beraishis. The Torah says: וַיְבָרֵא אֱלֹקִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹקִים בָּרָא אוֹתוֹ. All the translations translate the first part of the passuk that God created man in His image which means that God created man in the image of God. But this is an erroneous translation. If the first part of the passuk says that God created man in God's image then why does the Torah repeat this in the second part of the passuk? There then seems to be a redundancy in the passuk. Why would the Torah tell us in the same passuk twice that God created man in God's image? But the real meaning of the first part of the passuk is that God created man in man's own image, in the image of man himself. And then the passuk continues and says that God created man in God's image. The first part of the passuk tells us that God created man in man's own image. Every human being, man or woman, Jew or non-Jew, has uniqueness. There is hashgacha pratis – Divine providence – for every person. The Rambam in Moreh Nevuchim says that there is Divine providence only in respect to human beings. There is Divine providence for all human beings, Jews and non-Jews, righteous people and pagans. In respect to other living creatures, there is only general Divine providence. There is no Divine providence in respect to every individual creature. There is Divine providence for each species in the animal kingdom. And there is divine providence for every species in the plant kingdom. It is the will of God that every species in the animal kingdom and every species in the plant kingdom exist and continue to exist. When God decided to bring the flood upon the world and to destroy not only humanity but also the entire animal kingdom, God instructed Noach to bring every species of the animal kingdom into the Ark. This is because there is general Divine providence in respect to each species of the animal kingdom. But there is no Divine providence in respect to each creature in the animal kingdom. When an ant or a fly is born at a particular moment, it is merely a biological accident. But when an infant is born on a certain day, at a particular