

יהי מאורות ברקיע השמים והיו לאותות ולמועדים ולימים ושנים והיו למאורות להאיר על הארץ
[א,יד]

רש"י explains the פסוק in the following way. אותות, signs, refers to certain events that happen to the sun and moon that can be interpreted as a bad omen. ולמועדים, refers to when כלל ישראל will be מקדש לבנה to establish the Yomim Tovim. ולימים ושנים, refers to the use of the sun to calculate days and years. The פסוק then continues, והיו למאורות, they shall be for light. רש"י explains that there is one more benefit that we receive from the sun; it provides light for the world. In the order of benefits mentioned in the פסוק, the usage of light is mentioned last. If someone were to ask us what the main function of the sun is, our first reaction would be that it provides light and warmth for us, it is essential for the growth of vegetation and a whole list of natural benefits. Everything else listed in the פסוק seems secondary. Why then does the תורה write it last?

The חפץ חיים points out from here the difference our line of thinking is from the תורה. In the תורה's view, the תכלית of the sun was entirely so that there should be אותות ומועדים ימים ושנים. Once the sun was created, ה' gave it the ability to also provide light.

We learn from here that our own דעת is far removed from דעת תורה, and to really know the תורה's view we have to remove all outside and secular hashkafos in order to properly connect ourselves with the תורה. Interestingly, **Rav Chaim Volozhiner זצ"ל writes**, as an עצה for one to achieve דעת תורה, to learn for a period of time with complete concentration and חשק. The first thing that comes to his mind immediately thereafter is pure דעת תורה. However since most of us are not on this מדרגה to transform our דעת into דעת תורה, we need to seek out דעת תורה from our גדולים. By doing so, we will be זוכה to live our lives dictated by the תורה. In these days when many people seek to harm or even destroy us, it's especially vital for us to strengthen our commitment to the תורה and דעת תורה.

Have a good Shabbos.

Rabbi Yitzchok Davis

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