

① בְּרַבְרָא וְאִתְּמַר לֵיהּ

ע'ע

Good Shabbos Moxai V'Rabbosai,

The second of the 2 פְּלִיטָא, that make up this weeks Qaining, is פְּלִיטָא פְּלִיטָא. The פְּלִיטָא opens the פְּלִיטָא with a פְּלִיטָא which can definitely be construed as a form of '113 or at least a demand on the part of ה'ק' to 'ג' to be פְּלִיטָא. After the requisite וְאִתְּמַר לֵיהּ אֲמַר לֵיהּ אֲמַר לֵיהּ, the פְּלִיטָא writes אֲמַר לֵיהּ as follows: פְּלִיטָא פְּלִיטָא, וְאִתְּמַר לֵיהּ אֲמַר לֵיהּ אֲמַר לֵיהּ.

Not only does the פְּלִיטָא demand that we be or act as פְּלִיטָא, but the פְּלִיטָא also seemingly, provides an apparent reason that כְּבִלְהִי wants us to be פְּלִיטָא, because, כְּבִלְהִי אֲמַר לֵיהּ, כְּבִלְהִי states: I who am כְּבִלְהִי אֲמַר לֵיהּ am פְּלִיטָא.

Clearly, this is somewhat of a rarity, in that the פְּלִיטָא openly provides us with a reason or source for an apparent '113 from ה'ק'. It's also, worthy of note, that ה'ק' tells אֲמַר לֵיהּ in this instance, as he has done very occasionally in the past (not merely 'ג' אֲמַר לֵיהּ but...) 'ג' אֲמַר לֵיהּ אֲמַר לֵיהּ, thereby deliberately underlining, the entirety of '113, by adding in the words "ג' אֲמַר לֵיהּ". So we have several, interesting relatively unique elements incorporated in the פְּלִיטָא, and they are said in the context of פְּלִיטָא פְּלִיטָא.

Now, we have quoted from אֲמַר לֵיהּ in the past that he was אֲמַר לֵיהּ in the פְּלִיטָא of the פְּלִיטָא, who reports that ה'ק' in castigating the 'ג', seems to categorize the demands he makes of '113 into different levels: The פְּלִיטָא tells '113 in the name of ה'ק', the words אֲמַר לֵיהּ אֲמַר לֵיהּ אֲמַר לֵיהּ. That it didn't command, didn't speak and as פְּלִיטָא translates אֲמַר לֵיהּ אֲמַר לֵיהּ, it wasn't my '113. As, Ummi said, we see from here, ה'ק' clearly delineates between different levels of requirement. There's a demand, a '113, and

② פירוש/ניק פלו

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then there is a פירוש, which is an open disclosed statement but it isn't couched in terms which achieve the same level of demand that a פירוש does. Finally there is פירוש פשוט which isn't necessarily an openly stated expectation from פירוש, but still is expected of us because it's what he wants and expects of us. [I once gave as a Mashal to this final category. Imagine a couple who've been together for many years. If he doesn't pick-up milk on Monday on the way home from Shul, and take out the garbage on Weds, even if she doesn't tell him explicitly to do so, she will have justified Taanos! Because by now he should know what her פירוש is even if she doesn't ask explicitly. We are meant to have such a close relationship with פירוש, because we have "been together" with him, we learn his פירוש and observe the way he interacts with his פירוש and פירוש and should achieve a level of already understanding what his פירוש is even if he doesn't state it explicitly.]

So, in our case here the פירוש uses the 2nd of the levels, not a פירוש, but a פירוש פשוט, a level of explicit statement but not quite a level of פירוש, yet that is counterbalanced by the פירוש פשוט, and the words פירוש פשוט, so how are we to put together all these clues (so to speak) and come to some comprehensive understanding of this either פירוש or פירוש פשוט?

From the perspective of Rashi, who is quoting from the פירוש (Teras Kohanim) this unique language in the פירוש is to indicate that

③ פיעלצק/ירק פלע

אָפּ

ווי פ'רש"א קומט קומט אים און, so jirk its not a specific אָפּ  
 און '113 - therefore the language of '113 won't necessarily  
 appropriate here. But at the same time, the inherent vast  
 overall importance of what is being said "ווי אים קומט קומט" is a large  
 statement and although 'לעו doesn't necessarily identify what  
 these קומט אים are (even though one could argue that its referring to the  
 ווי אים רבשי speaks of in the next Rashi) nor does he show us  
 how they are אָפּ, still in a general sense it fits well  
 with the contradicting elements of the פלע we spoke of earlier  
 (the non-'113, yet the emphasis of אָפּ אָפּ and the אָפּ אָפּ.)

The אָפּ probably because of these very same אָפּ אָפּ, also  
 doesn't view the expectation of אָפּ אָפּ in our פלע, as a  
 regular אָפּ אָפּ. He too though, applies these expressions  
 of אָפּ's will to a אָפּ אָפּ, TORAH-wide concept. The  
 idea of אָפּ אָפּ - The אָפּ says this פלע is designed as  
 a warning from אָפּ that he will not take kindly to one  
 who sticks strictly to the letter of the law of the אָפּ but  
 callously ignores the spirit of what אָפּ wants from us.

If one sits and fesses his days away - but eats kosher  
 makes אָפּ אָפּ and benches that not what אָפּ wants from  
 us. אָפּ אָפּ want us to aspire to lives of אָפּ אָפּ - of  
 separation from the physical, material and mundane. So  
 it isn't necessarily a specific אָפּ אָפּ or a specific אָפּ אָפּ, its  
 a אָפּ אָפּ approach, which is relevant to אָפּ אָפּ. Hence  
 again only אָפּ אָפּ and not a אָפּ אָפּ, yet אָפּ אָפּ אָפּ must  
 be present, and אָפּ אָפּ adds אָפּ אָפּ אָפּ, because he's telling us

④ פ'עלצק / ו'וילע

זען

not just a פ'עלצק, but since this is a basic underlying conceptual approach to life that ה'ק' wants from us, he adds in ו'וילע - because truly the צ'ק' of all us as Yidden is to emulate ה'ק', the requirement of ו'וילע is the basis of all of ה'ק' to understand and be more like ה'ק'. So ה'ק' is telling us, this פ'עלצק is an essential component of that, aspirations coesent, and in a sense are as important as actual "dees"!

I just wanted to add one additional approach we saw when we had our פ'על morning שטיל before davening, in the נאם of R' Yehuda Lieb Puchvitcher פ'עלצק. In his פ'עלצק, the Puchvitcher quotes from R' Chaim Vital, who learns that the ו'וילע פ'עלצק is referring to פ'עלצק. In the view of the פ'עלצק פ'עלצק he brings, if one won't פ'על on Shabbos on פ'עלצק he's in real big trouble, and that's not even what ו'וילע פ'עלצק is referring to. It's so ג'עז that one has to be פ'על in what one says on פ'על - that's what the ו'וילע was referring to when he said "פ'עלצק פ'עלצק פ'עלצק"! It's ע'ן a פ'עלצק Durei S'pim. But according to the פ'עלצק פ'עלצק quoted in the פ'עלצק, this ו'וילע פ'עלצק is referring to the requirement that one be פ'על the rest of the week as well. One of the 3 items that prevented the Jews in פ'עלצק from descending to the 50th and unrepable level of פ'עלצק, which would have precluded the פ'עלצק, was פ'עלצק פ'עלצק פ'עלצק. Some understand that to be referring to language. Others however understand it to be referring to a way of speaking. The פ'עלצק is speech which is expected

5) P'el'p / ink p'el'p

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of a Jew when he or she speaks (according to the P'ants who learn that el'p' p'el'p is called el'p' because it contains no offensive terminology - the 2 ideas, language and type of speech are one and the same in this case, anyhow!). Who we are, and how we are identified has a great deal to do not only with our dress & appearance (which was another saving grace of "SS in P'ant) but how we speak and what we say! According to these P'ant - once again we have not a direct SS it's a ink, but its importance is so universally important that ink said ink p'el'p - all must hear this, and its because that is one of the ways we can emulate ink who is ink in his speech, its essentially important!

In the end Rabbosai, all the ink don't contradict each other. We must be P'el'p in our overall approach to life and in our speech, hopefully doing so will once again inspire ink to end our ink and bring the ink!

Good ink