

ענין מצוה

SYM TMV'R

I just wanted to share a few thoughts regarding מצוה פני as we enter into בי:

There seem to be certain פירוש - almost שו"ת in aspects of the בי and מצוה פני that we believe we need to address. On one Rad we have the ליקוטים both in the 'nd and לבן which seems to indicate tremendous enthusiasm and willingness to accept & sacrifice for מצוה on the part of 'ש"ס in general at the time of מצוה פני. The שו"ת לבן record that מצוה visited with all the עיר, and offered them the מצוה, However, each Rad a reason for turning down their acceptance of the guidance of מצוה on how to become more g-d-like a better human. Chazal also tell us, that the word מצוה is taken from the word עינה. The bil of both, the שו"ת the פתח פתח writes שו"ת פתח, is really two similar words עינה and עינה, vision & sight respectively, meaning complete recognition total all encompassing "truth". it is complete, פתח, lacking in nothing in its conveyance - you "see" (in your minds eye so to speak) with total vision. So while all the nations found reasons not to accept this guidance (and more on this later עיר) the 'ש"ס not only accepted it, but famously answered ונענו ש"ס, we will accept even before we fully understand what is being demanded of us. That's the tremendous level of commitment and self-sacrifice that 'ש"ס displayed going into מצוה פני. So on the one hand we

② מילה

Have clearly a real expression of enthusiasm on the part of, a willingness to not only accept but to take extra steps to accept & act upon the word of קדש. Yet on the other hand we are all familiar with the מצוה brought primarily in the וקראו and פקודים to remain awake and learn all night long the first night of מילה. As the לוי writes in פתח חיים as follows:

והחובבים הקדמונים היו יושבים כל הלילה כשאינו זכור פתח חיים

The פתח brings in the same location

והחובבים הקדמונים היו יושבים כל הלילה והוא
הקדמונים והם אומרים קדש הקדש, לכן צריכים לתקן כפי

Others weigh in on the importance of this "תקון" that יאיר וואלף פתח חיים as well. The פתח חיים not only discusses the need for this תקון, but he is also very strict on exactly what needs to be said all night, the order in which its said, and כפי צרכו he should be so like he would קדש! The פתח חיים who also brings this מצוה (in פתח חיים) and says that not only shouldn't one sleep - in general - on פתח חיים night, but we must make sure that we don't even doze off for a minute! The פתח חיים writes

אשר לא ידעו לישון כל הלילה, וצריך להם לישון כמה שיהיה
ל, וכו' ואם יתנתן כלל וא'

The פתח adds that כפי צרכו the פתח חיים ופתח חיים (So as an aside, even in a year like this one, wherein because

③ דבר נרצח

of the דבר, we aren't gathering as we would during "regular" times, in organized large groups learning in לימוד, it still seems from everything we quoted, and there is much more in this vein in the פסוק, that given the seriousness and importance of this דבר, this דבר which as the יד wrote was ענין in all of דברים, that we make every effort, even as we sit in our homes to try and stay up & learn, if as אב said in my דבר letter you have no immune deficiencies or co-morbidities.)

What does come across however, quite clearly, is a degree of lack of excitement for דבר. אב mean if you were an appointment with, and the opportunity to meet g-d himself, and speak to him virtually in first person, and he was going to reveal to you the purpose of your existence, in fact all of creation, אב venture to guess that the excitement would let you sleep very much if at all the night before, and you certainly wouldn't oversleep and need to be awoken to come to your meeting! Yet יד it seems from the דברים, did display this seeming indifference or lack of enthusiasm and as a result their descendants (including us) must be דבר this אב. So how do we reconcile that the same people who responded דבר to דבר when no one else was even willing to entertain דבר, those same seemingly enthusiastic acceptors of the דבר heeded awakening in morning on the big day on which it was to occur. So one relatively simple דבר spoken out by

④ תורה

Some of the פירוש is, that this situation is analogous to the difference between an אלוהי אלהים and an אלוהי אלהים ייח upon which רש"י said אלוהי אלהים ייח. Chazal's reasoning was once you are אלהים you have to battle the עוונות to accomplish the מצוות, on the otherhand the אלוהי אלהים ייח isn't subjected to the same pressures of the עוונות!

Similarly here with ישראל once they accepted and even said שמעו ישראל - they accepted on the highest of levels even שמעו ישראל - they were subject to even a higher level of עוונות as Chazal (תוספות) said שמעו ישראל שמעו ישראל שמעו ישראל therefore in the morning after having accepted the עוונות - their new greater level, demanded a greater level of עוונות to try and keep them from their goals, and the עוונות did his job well!

The only small difficulty with this פירוש, is that ישראל although they said they will accept the עוונות, they in fact, hadn't yet been אלהים. Their meeting in the morning with ישראל was to actually start the process, to receive the עוונות - so they weren't in fact אלהים, they in a sense were really more similar to an אלוהי אלהים ייח if you think about it! They said שמעו ישראל although the מצוות was not yet שמעו ישראל - heard & accepted (and the truth is that even if you want to say - they were שמעו ישראל שמעו ישראל and like the פירוש regarding שמעו ישראל which says immediately after the שמעו ישראל already the עוונות is שמעו ישראל - but in truth, every אלוהי אלהים ייח is in essence a שמעו ישראל just w/o a מצוות on his own פירוש.)

