

ספר שמות פרק כא

(יב) מִכָּה אִישׁ וְיָמַת מוֹת יוּמָת:

(יג) וְאִשֶּׁר לֹא צָדָה וְהָאֱלֹהִים אָנָּה לִידּוֹ וְשָׁמְתִי לָהּ מְקוֹם אֲשֶׁר יָנוּס שָׁמָּה:

(יד) וְכִי יִזַּד אִישׁ עַל רֵעֵהוּ לְהַרְגוֹ בְּעָרְמָה מֵעַם מִזְבְּחֵי תִקְוָנוּ לְמוֹת:

Sefer Shmot chapter 21

(12) One who strikes a person such that he dies, he shall surely be put to death.

(13) And if a man does not lie in wait, but E-lohim caused it to come to be, then I will appoint you a place to where he may flee.

(14) If a person plots against his neighbor to kill him intentionally, then you must even take him from My altar to put him to death.

Mei haShiloach, part II Parshat Mishpatim

If a person plots against his neighbor to kill him intentionally, then you must even take him from My altar to put him to death

The reason that is written here this language of “from my altar” is because there are a number of different types of intentional sins and angers. There are cases in which one becomes angry and intentionally sins, concerning which we can offer the excuse that his evil inclination got the better of him when it momentarily overcame him. And there are many similar cases. However, one who “plots against his neighbor to kill him intentionally” is one who collects and nurses his anger in order to gather much intentional ill will, for the word orma (intentional) is to be read as arama (pile) meaning that he makes a heap and a pile of his anger, that he gathers it and collects it bit by bit so that much anger nests in his heart, bringing him to commit an intentional sin. Concerning this it is said “then you must even take him from my altar to die”, for even a righteous man who serves God may He be blessed, all of his merits will neither protect nor excuse him, for this type of anger has no place among the Jewish people

רש"י שם

והאלהים אנה לידו - ולמה תצא זאת מלפניו הוא שאמר דוד (ש"א כד) כאשר יאמר משל הקדמוני מרשעים יצא רשע. ומשל הקדמוני היא התורה שהיא משל הקב"ה שהוא קדמונו של עולם והיכן אמרה תורה מרשעים יצא רשע והאלהים אנה לידו במה הכתוב מדבר בשני בני אדם אחד הרג שוגג ואחד הרג מזיד ולא היו עדים בדבר שיעידו זה לא נהרג וזה לא גלה והקב"ה מזמנן לפונדק אחד זה שהרג במזיד יושב תחת הסולם וזה שהרג שוגג עולה בסולם ונופל על זה שהרג במזיד והורגו ועדים מעידים עליו ומחייבים אותו לגלות נמצא זה שהרג בשוגג גולה וזה שהרג במזיד נהרג:

Rashi ibid

And **E-lohim caused it to come to be** - Why would such a thing result from Him? This is what David meant when he said: "As the proverb of the Ancient One says: 'Wickedness emanates from the wicked.' The "proverb of the Ancient One" refers to the Torah, which is the "proverb" of G-d, Who is the "Ancient One" of the universe. And where is it that the Torah said that wickedness emanates from the wicked? [Here where] "G-d brought it to his hand;" for what is the case that this verse discusses? [It concerns] two people--- one killed accidentally and the other killed with premeditation but there were no witnesses who could testify [against them]. [Hence] the latter one was not executed and the former was not sent into exile. G-d then causes them to meet at the same inn. The one who killed with premeditation is sitting under a ladder and the one who killed accidentally goes up the ladder and falls upon the one who killed with premeditation, and witnesses testify against him making him liable to be exiled. The result is that the one who killed accidentally is exiled and the one who killed with premeditation is killed.

תלמוד בבלי, מסכת יומא דף כט עמוד ב'
הרהורי עבירה קשו מעבירה

רש"י שם

הרהורי עבירה – תאות נשים קשים להכחיש את בשרו יותר מגופו של מעשה

פירוש שפת אמת שם

נראה דקשה לנפש ממש קאמר שקשה לתקן את עצמו כשנטבע בהם יותר מלפרוש מעבירות ממש ... ורש"י לא פירש כן

Babylonian Talmud, Tractate Yoma page 29a
Thoughts of sin are worse than sin itself

Rashi ibid

Thoughts of sin – sexual passion eats away at a person more than the (evil) deed itself.

Commentary of the Sfat Emet ibid

It appears that it really means that it is difficult for the person, that it is more difficult to improve himself when he is mired in passion than it is to extricate himself from the actual act of sin ... but Rashi didn't explain in this fashion.

Mei haShiloch, part I
Parshat Mishpatim

"And [if a man] did not lie in wait [he did not lie in ambush for him, but killed him unintentionally. Rashi] but E-lohim caused it to come to be, then I will appoint you a place to where he may flee." (Shemot, 21:13)

Rashi explains, "Concerning what does the Torah speak? Of two men, one killed inadvertently, and the other killed intentionally, and there were no witnesses to testify concerning the affair. Therefore the latter was not put to death, and the former was not exiled. The Holy One, blessed be He, brings them to the same inn, and the one who killed intentionally sits under a ladder; while the one who killed inadvertently ascends the ladder, falls, and kills the one who killed intentionally. Witnesses testify to this, and [the court] requires him to be exiled. So in the end, the one who killed inadvertently was exiled, and the one who killed intentionally was killed." The famous question is, how did the one who inadvertently killed first come to do this? It seems that it may be explained through the verse (Tehillim, 145:14), "God supports all those who fall, and straightens all those who are bent down." Two things are mentioned in this verse—fallen, and bent down.

This means, with one who has anger and evil lusts rooted in his heart, if God forbid he brings his potential into action, it is called "fallen." If it still has not been brought forth into action, he is called "bent down," meaning that his heart is bent and enslaved to this evil lust. The blessed God is the One whose thoughts are to never banish anything completely. Therefore it says, "but E-lohim caused it to be," for with the one who killed inadvertently, it is not to say that he has already actually killed; rather that he has a deficiency in his heart, namely anger and desire to murder. With the one who killed intentionally, it means that he has already brought it into action and committed murder.

So the Holy One, blessed be He, completes both of them. The one who killed intentionally is killed, and the one who killed inadvertently is exiled. This is, "but E-lohim caused it to be," meaning that the Holy One, blessed be He, did it for his benefit. All the while that the evil thought had not come into action it would not occur to his heart to repent. Yet now that the Holy One, blessed be He, has brought it about that he actually has killed someone inadvertently, and the one who was killed had anyhow deserved the death penalty, he began to become greatly agitated in his soul, asking himself, "why did it come about that I killed inadvertently? Certainly I must have a root of murder in my heart." (Questions that he would otherwise not have asked.) By means of this he repents.

וְהַאֲלֹקִים אֵלֶיךָ
וְהַאֲלֹקִים אֵלֶיךָ
וְהַאֲלֹקִים אֵלֶיךָ

וְהַאֲלֹקִים אֵלֶיךָ וְכֹוֹן אֵיחָא
בְּפִרְשׁוֹ וְלִמָּה הֵלֵךְ זֶה אֵלֶיךָ מִלְּפָנָיו
וְכֹוֹן אֵלֶיךָ אֵלֶיךָ שׁוֹגֵג וְאֵלֶיךָ מִיּוֹד וְכֹוֹן.
קִשְׁיֵיהֶם הַעֲלוֹם יָדוּעַ שׁוֹגֵג הַרְאֵשׁוֹן אֵיךְ הִיָּה,
וְנִרְאֶה לְפָרֵשׁ דִּהְיָה כְּתִיב [הַהֵלֵךְ קָמְ"הוֹי"]
סוּמָךְ הִי לְכָל הַנוֹפְלִים חוּקָךְ לְכָל הַכְּפוּסִים,
שֶׁנִּי דְבָרִים נֶאֱמָר בְּפִסְקוֹ הַזֶּה נוֹפֵל וְכָפוּף,
הֵיטֵנוּ מִי שֶׁנִּשְׂרַשׁ בְּלִבּוֹ כַּעֵם אִו חֲמֵדָה רַעֵה
וְאֵם חִ"ו מוֹצִיָּאָה לְפוֹעֵל בְּמַעֲשֵׂהוּ, זֶה נִקְרָא
נוֹפֵל, וְאֵם עֲדִיין לֹא יֵאָדָר לְפוֹעֵל נִקְרָא כְּפוּף
הֵיטֵנוּ שֶׁלֵּבּוֹ כְּפוּף וּמִשְׁעֻבָּד חֲמַת הַחֲמֵדָה
הַרְעָה הַזֹּאת, וְהַשִּׁי הוּא הַחוֹשֵׁב מִחֲשֻׁבוֹת
לְבִלְתֵּי יָדָה וְכֹוֹן, עַ"כּ וְהַאֲלֹקִים אֵלֶיךָ לִידּוֹ זֶה
שֶׁהֵרֵג בְּשׁוֹגֵג אֵיךְ הַפִּירוּשׁ שֶׁכִּבֵּר הֵרֵג בְּפוֹעֵל,
רַק שֶׁשׁ לֹא זֶה הַחֲסֵרוֹן בְּלִבּוֹ הֵיטֵנוּ כַּעֵם וְרִלְיָאָה
זֶה שֶׁהֵרֵג בְּמִיּוֹד הֵיטֵנוּ שֶׁכִּבֵּר הוֹצִיָּא לְפוֹעֵל
וְהֵרֵג בְּאֵמֶת, וְהַקְּבָ"ה נוֹתֵן בְּכָל לְשִׁנְיָהֶם
הַהֶשְׁלָמָה זֶה שֶׁהֵרֵג בְּמִיּוֹד נִהְרָג, זֶה שֶׁהֵרֵג
בְּשׁוֹגֵג גּוֹלֵה. וְזֶה וְהַאֲלֹקִים אֵלֶיךָ לִידּוֹ, הֵיטֵנוּ
כִּי דָבָר זֶה עֲשֵׂה הַקְּבָ"ה לוֹכּוֹחַ, כִּי כָל זְמַן
שֶׁמִּחֲשַׁבְתָּו הֵרֵעַ לֹא יֵאָדָר לְפוֹעֵל אֵינּוּ נוֹתֵן אֵל
לְבוֹ לְעֲשׂוֹת חֲשׁוֹנָה, אֵיךְ עֲכָשִׁי שֶׁהוֹדְמָן לִידּוֹ
הַקְּבָ"ה שֶׁהֵרֵג אֵדָם לְפוֹעֵל בְּשׁוֹגֵג, זֶה שֶׁהֵרֵג
הִיָּה חֵיב מִיתָה, מִתְחִיל לְהִרְעִישׁ בְּנַפְשׁוֹ לְמָה
אִירַע זֶה לִידֵי הַרְרוֹג נַפְשׁ בְּשׁוֹגֵג, בּוֹדָאֵי שֶׁשׁ
לִי שׂוֹרֵשׁ שֶׁל רִעִיָּה בְּלִבִּי וְעִי"ז עוֹשֵׂה
חֲשׁוֹנָה."



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תלמוד בבלי, מסכת יומא דף פו עמוד ב'

אמר ריש לקיש: גדולה תשובה שזדונות נעשות לו כשגגות ... ואמר ריש לקיש גדולה תשובה שזדונות נעשות לו כזכויות ... לא קשיא כאן מאהבה כאן מיראה

Babylonian Talmud, Tractate Yoma page 86b

Said Resh Lakish: Great is repentance, for intentional sins become for him as unintentional sins ... But did not Resh Lakish say: Great is repentance, for intentional sins become for him as merits ... This is not difficult: Here the reference is to repentance out of love and here to repentance out of fear.

הרב אברהם יצחק הכהן קוק, אורות הנשמות של עולם התוהו עמ' 122-123

בעתותי גאולה מתגברת החוצפה וסער מתחולל הולך וזועף, פרצים אחר פרצים יפרצו, חוצפה מחוצפה תגדל ... מראות הן הנשמות הלוהטות האלה את כחן, ששום סיג והגבלה לא יוכל לעצור בעדן ... גלוי כח זה הוא אחד מהחזיונות הבאים לצורך שכלולו של עולם, לצורך אמוץ כחותיה של האומה, האדם והעולם. אלא שבתחילה מתגלה הכח בצורת תוהו, ולבסוף ילקח מידי רשעים וינתן בידי צדיקים, גבורים כאריות ... הסופות הללו יחוללו גשמי נדבה, ערפלי חושך אלו יהיו מכשירי אורים גדולים.

Harav Avraham Yitzchak haCohen Kook, Orot, pages 122-123

As redemption approaches, brazenness increases. A storm gathers, breaches appear everywhere, audacity breeds audacity ... these fiery spirits assert themselves, refusing to be bound by any limitation ... This show of force comes to rectify the world, in order to invigorate the nation, humanity and the world. It is only in the beginning that this force appears in the form of chaos; ultimately it is to be taken away from the wicked and given to the righteous, valiant as lions they be ... these storms will bring abundant rain; these dark clouds will be the vessels of great light.

הרב אברהם יצחק הכהן קוק, ערפלי טוהר עמ' 15

לפעמים כשיש צורך לעבור על דברי תורה, ואין בדור מי שיוכל להראות את הדרך, בא הענין על ידי התפרצות ... ועל ידי סתימת אור הנבואה, נעשה תיקון זה על ידי פרצה לאורך זמן, שמדאבת את הלב מצד חיצוניותה, ומשמחת אותו מצד פנימיותה.

Harav Avraham Yitzchak haCohen Kook, Arpalei Tohar, page 15

There are times when laws of the Torah must be overridden, but there is no one to show the legitimate way, and so the aim is accomplished by the bursting of bounds ... When prophecy is blocked, rectification is achieved by the sustained breach, outwardly lamentable but inwardly a source of joy.

**הרב אברהם יצחק הכהן קוק, אורות הקודש א', צמיחת אור הנבואה
עמ' קנב**

שלתכלית השתילה החדשה של כרם בית ישראל, באופן שיהיה אור הנבואה האמתית חוזר בסגולת האומה, מוכרחים הערכים המורגלים, על פי צורתם התארית, שנתקיימו אחרי הפסק הנבואה, להיות מתחדשים גם על ידי כח החוצפא שבעקבתא דמשיחא. ומזה יצא אור חדש מאיר בשפעת נגהו, כעצם השמים לטוהר.

**Harav Avraham Yitzhak haCohen Kook, Orot haKodesh volume 1, Tzmichat Ohr
haNevua section 152**

For a new vineyard to be planted among the House of Israel in a way that allows Israel's essence to reemerge in the true light of prophecy, conventional values as we understand them, which were established after the cessation of prophecy, must be renewed also through the brazenness of the footsteps of the Messiah. From [the latter] shall come a new light, radiant in its splendor, pure as the heavens.