

Session 02: To See and Be Seen

PART 1 / שלם *Shalem*

א. בראשית רבה נו:י

אברהם קרא אותו יראה, שנאמר: "ויקרא אברהם שם המקום ההוא ה' יראה". שם קרא אותו שלם, שנאמר: "ומלכי צדק מלך שלם". אמר הקב"ה: אם קורא אני אותו יראה, כשם שקרא אותו אברהם, שם אדם צדיק מתרעם. ואם קורא אני אותו שלם, אברהם אדם צדיק מתרעם, **אלא הריני קורא אותו ירושלים, כמו שקראו שניהם, יראה שלם ירושלים.**

Avraham called it "*Yireh*", as the verse says, "And Avraham called the name of that place "*Hashem Yireh* / God will see". Shem called it "*Shalem*", as the verse says, "And Malki-tzedek king of Shalem...". Hashem said: If I call *Yireh*, like the name that Avraham called it, Shem — who is a righteous man — will be distressed. And if I call it *Shalem*, Avraham — who is a righteous man — will be distressed. Rather, I hereby will call it Yerushalayim, as they both called it: ***Yireh* + *Shalem* = *Yerushalayim*.**

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ב. בראשית יב:ח

ויעתק משם ההרה מקדם לבית אל ויט אֶהְלֶה בֵּית אֵל מִיָּם וְהָעִי מִקֶּדֶם ויָבֹן שָׁם מִזְבֵּחַ לַה' ויקרא בְּשֵׁם ה'.

And he gave orders to move on from there to the mountains to the east of Bet-El, and pitched his tent having Bet-El on the west and Ai on the east, **and there he built an altar to God and proclaimed the Name of God.**

בראשית יג:ג-ד

וילך למסעיו... אֶל מְקוֹם הַמִּזְבֵּחַ אֲשֶׁר עָשָׂה שָׁם בְּרֵאשִׁיטָה ויקרא שָׁם אֲבְרָם בְּשֵׁם ה'.

And he went on his previous journey... **to the place of the altar** which he had erected there originally; **and there Avram called in the Name of God.**

ג. בראשית יד:יז-כג

וַיֵּצֵא מֶלֶךְ סֹדֶם לִקְרָאתוֹ אַחֲרֵי שׁוּבוֹ מֵהַכּוֹת אֶת כְּדָרְלָאוֹמֶר וְאֶת הַמְּלָכִים אֲשֶׁר אִתּוֹ אֶל עֶמֶק שְׁוֵה הוּא עֶמֶק הַמֶּלֶךְ. וּמַלְכִּי צֶדֶק מֶלֶךְ שְׁלֵם הוֹצִיא לֶחֶם וַיֵּינ וְהוּא כֹהֵן לֵאלֹהֵי עֵלְיוֹן. וַיְבָרְכֵהוּ וַיֹּאמֶר בָּרוּךְ אַבְרָם לֵאלֹהֵי עֵלְיוֹן קִנְהָ שָׁמַיִם וָאָרֶץ. וַיְבָרוּךְ אֱלֹהֵי עֵלְיוֹן אֲשֶׁר מָגוּ צָרֶיךָ בְּיָדְךָ וַיִּתֵּן לּוֹ מַעֲשֵׂר מִכָּל. וַיֹּאמֶר מֶלֶךְ סֹדֶם אֶל אַבְרָם תָּן לִי הַנֶּפֶשׁ וְהָרֶכֶשׁ קַח לָךְ. וַיֹּאמֶר אַבְרָם אֶל מֶלֶךְ סֹדֶם הִרִימְתִּי יָדִי אֶל יְהוָה אֱלֹהֵי עֵלְיוֹן קִנְהָ שָׁמַיִם וָאָרֶץ. אִם מַחוּט וְעַד שְׂרוּךְ נָעַל וְאִם אֶקַּח מִכָּל אֲשֶׁר לָךְ וְלֹא תֹאמַר אֲנִי הִעֲשֵׂרְתִּי אֶת אַבְרָם.

And the king of Sodom went out to meet him [Avram] after his return from smiting Kedarlaomer and the kings that were with him, to the valley Shaveh which is the King's Valley.

And Malki-tzedek, King of Shalem, had brought out bread and wine, and he was a priest of the most high God. And he blessed him and said, "Blessed be Avram to the most high God, Owner of heaven and earth. And blessed be the most high God, who has released your enemies to your hand!" And he gave him a tithe of all.

And the king of Sodom said to Avram, "Give me the persons and take the goods to yourself." And Avram said to the king of Sodom, "**I have lifted up my hand towards God, the most high God, Owner of heaven and earth. Nothing, from a thread to a shoelace, not from any thing that is yours will I take, and you shall not say 'I made Avram rich.'**"

תרגום יונתן על בראשית יד:יח

וּמַלְכָּא צְדִיקָא הוּא שֵׁם בֶּר נַח מַלְכָּא דִּירוּשָׁלַם נָפַק לִקְדָּמוֹת אַבְרָם וְאַפִּיק לֵיהּ לֶחֶם וְחֶמֶר בְּהִהוּא זִימְנָא הָהּ מִשְׁמַשׁ קָדָם אֱלֹהָא עֵלְיָאָה:

"And Malki-tzedek, **he is Shem son of Noach, King of Yerushalayim**, came before Avram and brought to him bread and wine. At that time, he was serving before God most high."

ד. ר' ש.ר. הירש על בראשית יד:יז-יח

But still it seems that this All-highest God was to them only "an All-highest God"... The God which Judaism has to teach as the One and Only One was there only the highest of the gods... Just as there was a god of licentiousness who was served by debauchery, a god of war by slaughter, a god of revenge by revenge, so there was a God of Justice, Who was indeed the highest to Whom tribute was paid by a righteous life, and Whose domain meant Peace. ...

So, that consciousness* which one day will become the universal treasure of the whole of mankind... had at that time, taken refuge in שלם. For a long time to come, ירו-שלם was to remain a city of refuge, the shelter from the dark night...

...Then Abraham appeared, and by his *practical life* became a proclaimer of א-ל not only teaching the theory of all heaven and earth being in the service, not only of the *Highest* but of the *Only* God... **He showed practically that צדק which in the temple of Salem was taught...**

He had understood from God his mission to be, not to be blessed but to be a blessing והיה ברכה.

...Then Melchizedek came forth, brought out bread and wine and said to this Abraham "Thou art a man blessed for the God of heaven and earth". Out of the blessing which you have had ... and will have, the Kingdom of א-ל עליון קנה will be apparent to mankind... שמים וארץ

ר' ש.ר. הירש על בראשית ד:כו

...the consciousness of the godly calling of mankind which the Name ה' keeps awake in the human mind... not to exploit the world in our own interests, but to ... keep Man in close contact with Him, that is what the four lettered Name of ה' teaches and preaches to Jews and to Mankind.

בראשית ב:ז

וַיִּצְרֶה אֱלֹהִים אֶת הָאָדָם עָפָר מִן הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נֶשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה.

Then God formed man, dust of the ground, and breathed into his countenance the breath of life, and thus man became a living personality.

ה. בראשית כא:לג

וַיִּטֵּעַ אֶשְׁל בְּבֵּאֵר שֶׁבַע וַיִּקְרָא שְׁם בְּשֵׁם ה' אֵל עוֹלָם.

And he planted an Eshel tree in Be'er Sheva and there he proclaimed the Name of God, the God of the Future.

PART 2 / Be the Blessing: Receiving in Order to Give

ו. בראשית יב:א-ב

וַיֹּאמֶר ה' אֶל אַבְרָם... וְאָעֲשֶׂךָ לְגוֹי גָדוֹל וְאֶבְרַכְךָ וְאֶגְדַּלְהָ שְׁמֶךָ וְהָיָה בְרָכָה.

And God said to Avram, "...I will make you into a great nation and I will bless you, and I will make your name great; **be a blessing!**"

ר' ש.ר. הירש על בראשית יד:כ

To give a tithe, which we meet here for the first time, is a procedure by which the one... is recognized as the giver of that which is tithed. By giving the tithe to Melchizedek, Abraham acknowledges the "Most High God" in whose name Melchizedek stands, as the One Who gave him victory.

ר' ש.ר. הירש על בראשית ד:ג-ו

...He who brings the first and the best, places his relationship to God and the godly in the foreground, for him this relationship is the first and most important, to which all the rest of his life is only an accessory, more, **offering the "first" is always taken in the Torah as representative dedication of all the rest...**

ז. דברי הימים א' כט:ט-כב

וַיִּשְׂמְחוּ הָעָם עַל הַתְּנִדָּבָם כִּי בָלֵב שָׁלֵם הִתְנַדְּבוּ לַה' וְגַם דָּוִיד הַמֶּלֶךְ שִׂמַּח שִׂמְחָה גְדוֹלָה . וְכִי מִי אֲנִי וּמִי עַמִּי כִּי נַעֲצֹר כָּח לְהִתְנַדֵּב כְּזֹאת כִּי מִמֶּךָ הַכֹּל וּמִיָּדְךָ נִתְּנוּ לָךְ.... ה' אֱלֹקֵינוּ כָּל הַהֶמוֹן הַזֶּה אֲשֶׁר הִכִּינוּ לְבָנוֹת לָךְ בֵּית לַשֵּׁם קִדְשְׁךָ מִיָּדְךָ הוּא וְלָךְ הַכֹּל.

And the nation rejoiced in their generosity, because it was with a whole heart (בָּלֵב) that they had contributed to Hashem. And also David *HaMelech* rejoiced great rejoicing. And David said, ... "For who am I and who is my nation that we can gather the strength to make such a contribution?! **Everything is from You, and it is from Your Hand that we have given to You.** ... Hashem, our Lord, all this great amount that we have prepared in order to build a house for Your Holy Name — it is all from Your Hand, and it is all Yours.

אבות ג משנה ז

רַבִּי אֶלְעָזָר אִישׁ בִּרְתוּתָא אָמַר: תָּנוּ לוֹ מִשְׁלוֹ, שְׂאֵתָהּ וְשִׁלָּךְ שְׁלוֹ. וְכֵן בְּדוֹד הוּא אָמַר: כִּי מִמֶּךָ הַכֹּל וּמִיָּדְךָ נִתְּנוּ לָךְ.

Rabbi Elazar of Bartosa says: Give to God from what is His, for you and yours are His. And so with David it says: Everything is from you, and it is from Your Hand that we have given to You.

PART 3 / יראה Yireh

ח. בראשית כב:יד

וַיִּקְרָא אַבְרָהָם שֵׁם הַמָּקוֹם הַהוּא ה' יִרְאֶה אֲשֶׁר יֹאמַר הַיּוֹם בְּהַר ה' יִרְאֶה.

And Avraham called the name of that place **"God sees" which today is expressed by "on this mountain of God, one is seen."**
"on the mountain, God is seen."

ט. שמות כג:יז

שְׁלֹשׁ פְּעָמִים בַּשָּׁנָה יִרְאֶה כָּל זָכוּר אֶל פְּנֵי הָאֵדֹן ה'.

Three times in a year, each male shall present himself before the master, God.

חגיגה ב ע"א

יראה יראה — כדרך שבא לראות כך בא ליראות.

"Shall present himself" [lit.: "shall make himself seen"]; "Shall see" — in the manner which he comes to see, so does he come to be seen.

כלי יקר על בראשית כב:יד

...לומר שכדרך שבא להראות כך בא לראות, כך נאמר כאן מזה הטעם יראה ויראה כי

הכל ענין אחד.

...to convey that just as one comes to be seen, he also comes to see, so it says here for this reason *"yir'eh"* and *"yei'ra'eh"* **because they are two sides of the same coin.**

י. כלי יקר על בראשית יג:יז

...וכל המסתכל במקום הקודש ההוא מיד מתלבש בו רוח טהרה וקדושה... ומיד בבואו שמה, כשם שהשכינה רואה אותו — כך הוא רואה פני השכינה, ונעשה מושפע ומואצל ודבק בזיו שכינתו יתברך, מעין עוה"ב... ולא בכל מקום בארץ, האדם זוכה לשלמות. כי אם במקום הנקרא ה' יראה והוא הר המוריה... כי אף בזמן שביהמ"ק של מטה אינו בבניינו, מ"מ ביהמ"ק של מעלה המכוון כנגדו, נצחי ולא יסור לעולם. ובכל זמן יורד ממנו השפע על זרע אברהם המקודש.

Anyone who comes to that holy location immediately is clothed in a spirit of purity and holiness... **and immediately upon coming there, just as God's Presence sees him — so too does he see the Presence**, and he is impacted and near and close to the radiance of God's Presence, a taste of the spiritual world... and not everywhere in the land does a person merit such perfection, only in the location called *"Hashem Yireh"*, and this is Mount Moriah. For even in a time when the Bais HaMikdash below is not in its constructed state, nonetheless, the

Bais HaMikdash on high is oriented in alignment with it, eternally and unmoving forever. And constantly, its influence comes down onto the children of Avraham the sanctified one.

משנה ראש השנה פ"ג מ"ח

"וְהָיָה כְּאִשֶּׁר יָרִים מֹשֶׁה יָדוֹ וַיִּגְבֵּר יִשְׂרָאֵל" וגו' (שמות יז). וְכִי יָדָיו שֶׁל מֹשֶׁה עוֹשׂוֹת מִלְחָמָה אוֹ שׁוֹבְרוֹת מִלְחָמָה? אֵלֶּא לֹאמַר לָךְ: כָּל זְמַן שֶׁהָיוּ יִשְׂרָאֵל מְסַתְּכָלִים כָּל־פִּי מַעֲלָה וּמִשְׁעַבְדִּין אֶת לִבָּם לְאַבְיָהֶם שְׂבָשְׁמִים, הָיוּ מִתְגַּבְּרִים; וְאִם לֹא, הָיוּ נוֹפְלִין. כִּיּוֹצֵא בַדָּבָר אֶתָּה אוֹמֵר: עֲשֵׂה לָךְ שֶׁרֶף וְשִׁים אוֹתוֹ עַל נֶס, וְהָיָה כָּל הַנְּשׁוּךְ וְרָאָה אוֹתוֹ וְחָי (בַּמַּדְבָּר כ"א). וְכִי נָחַשׁ מִמִּית, אוֹ נָחַשׁ מַחְיָה? אֵלֶּא, בְּזִמְנֵן שֶׁיִּשְׂרָאֵל מְסַתְּכָלִין כָּל־פִּי מַעֲלָה וּמִשְׁעַבְדִּין אֶת לִבָּם לְאַבְיָהֶן שְׂבָשְׁמִים, הָיוּ מִתְרַפְּאִים; וְאִם לֹא, הָיוּ נִמּוֹקִים.

"When Moshe would lift his hands, Israel would be strong" etc. (*Shemos* 17). And is it the hands of Moshe that make the battle or break the battle? Rather, it tells you that so long as Israel were looking upward and submitting their hearts to their Father in Heaven, they gained strength; and if not, they fell.

Similarly to this, you have: "Make for yourself a serpent and place it on a banner, and anyone who is bitten and sees it will live" (*Bamidbar* 21). And does a snake kill or a snake give life? Rather, so long as Israel look upward and submitted their hearts to their Father in Heaven, they were healed; and if not, they succumbed.

יא. מדרש רבה בראשית נה:ז.
ולך לך אל ארץ המוריה ...למקום שיראה יצאה לעולם

יב. LANDSCAPES OF THE SPIRIT, "YERUSHALAYIM", RABBI ABBA ZVI NAIMAN

To slight neither Shem or Avraham, Hashem called this city "Yerushalayim," combining *Yireh* with *Shalem*. Yet, what did Avraham's name add? Once a place is perfect (*Shalem*), what can be improved?

The Vilna Gaon writes that Yerushalayim manifests Providence. Avraham added this aspect to the name because, through his lifelong Divine service — culminating in his tenth test, the *akeidah* — the world could recognize Hashem's dominion over creation. ...Avraham showed the world that Hashem still communicates with people. He added *Yireh* to the perfection of that location.

The Gaon expands on this duality of Yerushalayim. In the Beis HaMikdash, the *Kohen gadol* wore a breastplate known as the *choshen hamishpat*. The breastplate contained twelve stones, each bearing the name of a tribe. This arrangement was called the *urim vetumim*, through which Hashem addressed the Jews by illuminating letters on the stones. The *tumim* aspect of this system was the way the letters were perfectly arranged ("*tam*" meaning "perfect") to insure readability. The *urim* aspect was the illumination ("*urim*" meaning "lights"), so the *Kohen gadol* could see them. Hence the two parts of the name Yerushalayim: ***Shalem* means perfection, and *Yireh* denotes the illumination that allows it to be experienced. ...**

The *Yireh* of Avraham enables man to relate to perfection, to perceive Providence.

PART 4: Implications

יג. "Yirah", Rav S.R. Hirsch, Horeb,

38 The fear of God consists in laying to heart all that Scripture has so far taught you about the greatness of God, such as His omnipotence, His grandness, His omnipresence, His endless activity, His majesty, His giving of the law, His omniscience, His scrutiny, His justice in judgment, His just retribution, etc.; in impressing all this so vividly on your mind that the thought of His greatness never deserts you, and that everywhere and always and in everything you behold the almighty, great, creative, omnipresent, all-ruling God, Who has revealed to you His law for guiding your life, and watches to see whether you fulfil this will of His and examines and judges and requites you. 'יראה ה' means, strictly, to see God everywhere and to feel your own littleness in His greatness.

יד. שפת אמת שבועות תרנ"ו:

כי עיקר היראה כשרואין האמת ע"י התורה איך הקב"ה מנהיג ומשגיח על הכל ומחיה ומהוה כל ממילא חל יראה אמיתית מרוממות א-ל. ההתבוננות מתוך מעשה הטבע הוא המביא את האדם לידי יראה. התבוננות זו מגלה את המימד המאחד ואת נקודת השלום המצויה בתוך הבריאה. בניגוד לדרכו של שם, אברהם מגיע להכרה זו מכח עצמו ולא מחמת גילוי חיצוני.

The root of *Yirah* is when one sees the truth of the Torah — how Hashem directs and supervises every thing, He gives life and causes all to exist — then true awe of God's vast might will fall upon one. Contemplation of nature is what brings a person to awe. Such contemplation reveals a unifying dimension, the point of perfect harmony that exists within creation. In contrast to the method of Shem, Avraham arrived at this understanding on his own strengths, and not through outside revelation.

טו. תניא, חלק ראשון, ספר של בינונים, ג'

...כשמתבונן ומעמיק מאד בגדולת ה', איך הוא ממלא כל עלמין וסובב כל עלמין וכולא קמיה כלא חשיב, נולדה ונתעוררה מדת יראת הרוממות במוחו ומחשבתו, לירא ולהתבושש מגדולתו ית' שאין לה סוף ותכלית, ופחד ה' בלבו. ושוב יתלהב לבו באהבה עזה כרשפי אש, בחשיקה וחפיצה ותשוקה ונפש שוקקה לגדולת אין סוף ברוך הוא.

[When one's mind] contemplates very deeply God's vast greatness, that He fills all worlds and encompasses all worlds, and all that exists is infinitesimal as to be negligible, then there is born and awakened the quality of *Yiras HaRomemus* — Awe of His Towering Vastness — in one's mind and thoughts, to feel fear and timidity in the face of His greatness, which is Infinite in scope, and fear of God will be in one's heart. This in turn will ignite powerful love in one's heart, like fiery flames, with yearning and desire and craving — the spirit yearning for the Holy One's infinite greatness.