



אמר לו הקדוש ברוך הוא למשה: החזיר לכן תשובה. אמר לפניו: רבונו של עולם, תורה שאתה נתון לי מה כתיב בה? "אני ה' אלהיך אשר הוצאתיך מארץ מצרים". אמר להן: למצרים ירדתם? לפרעה השתעבדתם? תורה למה תהא לכם? שוב: מה כתיב בה? "לא יהיה לך אלהים אחרים". בין הגוים אתם שרויין, שעובדין עבודה זרה? ... כלום אתם עושים מלאכה ... משא ומתן יש ביניכם ... אב ואם יש לכם ... קנאה יש ביניכם? יצר הרע יש ביניכם? מיד הודו לו להקדוש ברוך הוא.

Hashem said to Moshe: Provide them with an answer. Moshe said before Him: Master of the Universe, the Torah that You are giving me, what is written in it? "I am the Lord your God Who brought you out of Egypt from the house of bondage" Moshe said to the angels: Did you descend to Egypt? Were you enslaved to Pharaoh? Why should the Torah be yours? What else is written in it? "You shall have no other gods before Me" Do you dwell among the nations who worship idols? ... Do you work?... Do you do business with one ... Do you have a father or mother? ... Is their jealousy among you, is there an evil inclination within you? Immediately they agreed.



בשעה שעלה משה למרום אמרו מלאכי השרת לפני הקדוש ברוך הוא: רבונו של עולם, מה לילידי אשה בינינו? אמר להן: לקבל תורה בא. אמרו לפניו: תמדה גנוזה, אתה מבקש ליתנה לבשר ודם? "מה אמש כי תזכרנו" ... תנה הדרך על השמים!

When Moshe ascended on High to receive the Torah, the angels said before Hashem: Master of the Universe, what is one born of a woman doing here among us? Hashem, said to them: He came to receive the Torah. The angels said before Him: The Torah is a hidden treasure, and you seek to give it to flesh and blood "What is man that You are mindful of him?" "Your majesty is placed above the heavens"



The point of giving the Torah is for Yidden to make a home for Hashem in this lowest world.



Mefarshim explain that the claim of the Malachim was only in regards to the *sod* (kabbalah) part of Torah.



Mefarshim explain that the basis to the claim of the Malachim was: because the Torah is hidden in heaven, they are neighbors, and therefore they should be offered the Torah first because of Halacha of *bar metzrah* (see bava metzia 108a).



We see this in the response of Moshe to the Malachim:

Moshe emphasized how the Yidden live on this lowest world so they specifically can transform this world to a home for Hashem.



The halacha of *bar metzrah* does not apply when the original buyer wants to build a house on that land, the same is true here, the Yidden with the Torah are building a home for Hashem.



Other possible answers:



We find many answers in the Mefarshim:



The Torah was not given to the Malachim even though the higher world also needs the *hamshachas haatzmus* that happens through Torah as well. Just like when lifting a building, the bottom is lifted and with it comes the rest. So too through picking up the lowest worlds all the higher worlds get picked up with it.

The Halacha does not apply if original buyer urgently needs that land, here as well the Yidden need the Torah to live.

The Halacha of *bar metzrah* doesn't apply if the original buyer is buying all the seller's assets, here the Yidden are getting the whole Torah.

The Halacha of *bar metzrah* only applies to land, and therefore the Torah which isn't land does not have this Halacha.

The Halacha of *bar metzrah* only applies for a sale not for a gift, and the Torah was a given as a gift.

The Yidden are like relatives to Hashem, by relatives the Halacha of *bar metzrah* does not apply.

Moshe was an *איש אש* 'a godly man' (tehillim 90.1.) So, Moshe was also considered a neighbor!

Moshe was like a partner with Hashem in creation, by a partner the Halacha of *bar metzrah* does not apply.



Moshe's answer was already known to the Malachim, and that's why they only wanted the *sod* part of Torah?



The reason it only applies to land is because other objects are available elsewhere, this is not so by the Torah (Torah cannot be acquired elsewhere), therefore this Halacha should still apply?



Torah is also referred to as a sale to Yidden?



Moshe got the Torah for all the Yidden although he is a godly man and a partner with Hashem in creation, the Halacha of *bar metzrah* should still apply?



All Yidden are also considered like neighbors because of their neshamah.



All Yidden are also partners in creation through davening of night of Shabbos.



Why can't the Malachim use the Torah to have *Hamshachas Haatzmus* in the higher worlds?



Only the Yidden, which are in a world full of impurity and kelipa which fight against Hashem, and the yid is able to break through these challenges and transform the world into a home for Hashem. This transformation is true *hischadshus* - creating anew - which this power only comes from Hashem himself.



This is also hinted in Moshe's answer "Do you have a father or mother?" Do you Malachim have this power?



And this is what Moshe tells the Malachim: that this power only the Yidden have



How do we see this from Moshe's response to the Malachim?