

Our *Parashah* opens with instructions regarding the lighting of the *Menorah* in the *Mishkan* / *Bet Hamikdash*--the third time the Torah mentions this *Mitzvah*. R' Raphael Moshe Luria z"l (*Rosh Yeshiva* in several *chassidic* yeshivot in Israel; died 2009) explains this repetition:

R' Moshe ben Maimon z"l (*Rambam*; 1135-1204; Spain and Egypt) implies that the *Bet Hamikdash* serves three purposes: (1) it is a place for the *Shechinah* to rest, as we read (*Shmot* 25:8), "They shall make a Sanctuary for Me, so I will dwell among them"; (2) it is the place where we can offer sacrifices; and (3) it is the pilgrimage destination where we can go to draw inspiration. (*Hil. Bet Ha'bechirah* 1:1)

R' Luria continues: The three times that lighting the *Menorah* is mentioned in the Torah parallel these three purposes. In *Parashat Tetzaveh*, lighting the *Menorah* is mentioned in connection with the command (in the previous *Parashah*) to build the *Mishkan*. There is no mention there of what will be done in the *Mishkan*, only that *Hashem* will dwell among us as a result of our efforts.

In *Parashat Emor*, the *Mitzvah* to light the *Menorah* follows the list of festivals. This alludes to a connection between the *Menorah* and the *Bet Hamikdash's* role as a pilgrimage destination on the festivals.

Finally, in our *Parashah*, the *Mitzvah* to light the *Menorah* follows the offerings that were brought at the dedication of the *Mishkan*. This alludes to a connection between lighting the *Menorah* and the sacrificial offerings. (*Bet Genazi*)

Tefilah

This year, we will iy"H devote this space to discussing various aspects of our prayers. This week, we continue discussing the thirteen types of prayer identified by the *Midrash Rabbah* and *Midrash Yalkut Shimoni*.

R' Yitzchak Ze'ev Yadler z"l (1843-1917; Yerushalayim) offers the following definitions for the eighth, ninth and tenth types of prayers. (The first through seventh types were discussed in previous weeks.)

- "Nipul" (ניפול) (*Devarim* 9:18)
- "Pilul" (פילול) (*Tehilim* 106:30)
- "Tachanunim" (תחנונים) (*Devarim* 3:23)

"Nipul" comes from the root that means "to fall," and it denotes the prayer of someone who recognizes that *Hashem* is very angry with him because of his great sins. Such a person must "fall" to the ground in submission in order to silence the Attribute of Justice and awaken the Attribute of Mercy. Thus, we read (*Devarim* 9:18-19): "Then I threw myself down before *Hashem* ... for I was terrified of the wrath and blazing anger with which *Hashem* had been provoked ..."

"Pilul" refers to prayer that, so-to-speak, argues with the Attribute of Justice.

"Tachanunim" means asking *Hashem* for a "Matnat Chinam" / a gift given without receiving anything in return. In reality, notes the *Midrash Rabbah*, no one has a right to demand that *Hashem* answer him. R' Yadler explains: No matter how much Torah a person studies and how many *Mitzvot* he performs, he is not doing *Hashem* a favor. Rather, everything we receive is a "free gift."
(*Tiferet Tziyon Al Midrash Rabbah*)

R' Yehuda Loewe z"l (*Maharal* of Prague; died 1609) writes: When Moshe Rabbeinu prayed for himself, he requested a *Matnat Chinam* to avoid the appearance of haughtiness, as indicated by the word (*Devarim* 3:23), "Va'etchanan"--from the same root as "Tachanunim." However, when one prays for others, he may pray that they be answered in their own merit, as that is not haughty.
(*Gur Aryeh*)

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לע"נ ליבא דבורה בת אהרן שמעון ע"ה

“But now, our soul is parched, there is nothing; we have nothing to look to except the *Mahn!*” (11:6)

R' Ze'ev Wolf of Zhytomyr z"l (*Chassidic Rebbe*; died 1798) explains: As long as a person is in this world, in a physical state, he cannot grasp *Hashem's* awesome power and the brightness of His “light.” Only to the degree that *Hashem* reveals Himself through His wondrous creations can He be perceived. Thus, *Bnei Yisrael* were saying, “Now” --when we are still in this world, “our soul is parched” --we cannot grasp lofty abstract spiritual concepts. “We have nothing to look to except the *Mahn!*” --only by seeing *Hashem's* hand in this physical world, such as in the *Mahn*, can we rise to higher levels. This, writes R' Ze'ev Wolf, explains why each person tasted something different in the *Mahn*: each person, likewise, attains different spiritual levels in this world.

In particular, R' Ze'ev Wolf writes, the message we should glean from the *Mahn* is *Bitachon* / trust in *Hashem*. Since the Torah is eternal, we would be mistaken, he writes, to think that *Mahn* no longer falls. One can attain a level of *Bitachon* where he sees that his sustenance comes to him effortlessly, as if he were receiving *Mahn*. (Ohr Ha'Meir)



“The man Moshe was exceedingly humble, more than any person on the face of the earth.” (12:3)

R' Noach Weinberg z"l (1930-2009; founder and *Rosh Yeshiva* of *Aish Ha'Torah*) observes: Many people mistakenly equate humility with meekness and haughtiness with self-confidence. They are wrong!

He explains: The Torah tells us that Moshe Rabbeinu was the humblest man who ever lived. Yet, he was the one who walked uninvited into the throne room of the most powerful monarch in the world, and demanded, “Let my people go!” And, it was Moshe Rabbeinu, the humblest of all men, who taught the Torah to the entire Jewish nation and left an indelible mark on humanity. Moshe Rabbeinu's humility did not interfere one iota with his sense of mission or his confidence in the correctness of his path.

R' Weinberg continues: The confidence that a humble person feels enables him to rise above pettiness. He does not need to answer every critic. He elevates himself above disagreements. A humble person knows his place and enables others to find their places. He can make everyone feel important because he does not feel threatened by them.

In contrast, R' Weinberg notes, a haughty person has no self-confidence. Despite the image he projects, he is much too busy worrying about what other people think of him to even know himself or his mission. Humility, says R' Weinberg, is freedom, while haughtiness is a type of slavery! (48 *Derachim L'chochmah* p.99)

“Aharon did so; toward the face of the *Menorah* he kindled its lamps, as *Hashem* had commanded Moshe.” (8:3)

Rashi z"l comments: This is stated to tell us Aharon's praise--that he did not act differently from what he was commanded. [Until here from *Rashi*]

R' Yehuda Shapira z"l (1923-2009; *Rosh Kollel* of the *Kollel Chazon Ish* and a neighborhood rabbi in Bnei Brak, Israel) writes: Many commentaries ask why this is noteworthy. Would we have expected Aharon to behave differently?

He explains: The answer to this question is found at the end of our *Parashah*, where Miriam and Aharon wonder (12:2), “Was it only to Moshe that *Hashem* spoke? Did He not speak to us, as well?” *Hashem* responds by teaching them that Moshe's prophecy was qualitatively different from any other prophet's visions (12:8): “Mouth to mouth I speak to him, in a clear vision and not in riddles.”

Before this, writes R' Shapira, Aharon apparently did not appreciate the superiority of Moshe's prophecy over Aharon's own. Therefore, when Moshe told Aharon that he had a prophecy that related specifically to Aharon--the command to light the *Menorah*--Aharon might have questioned: “Why did this vision not come to me, instead? Is it possible that Moshe misunderstood?” But, Aharon did not question; he followed Moshe's instructions to the letter. For that, he is deserving of praise.

(*She'eilot U'teshuvot Be'karmeit Yehuda* No.4)



“On a day of your *Simchah* / joy, and on your festivals . . .” (10:10)

The *Midrash Sifrei* comments: “On a day of your *Simchah*--This is *Shabbat*.” [Until here from the *Midrash*]

R' Chaim Zaichyk z"l (1906-1989; *Rosh Yeshiva* of Yeshivat Bet Yosef-Novardok in Buchach, Poland; later in Israel) writes: We do not find any other source for a connection between *Shabbat* and *Simchah*. *Shabbat* is associated with “*Oneg*” / “pleasure,” but that is a different mental state than *Simchah*, as the *Gemara* (*Shabbat* 62b) states expressly.

R' Zaichyk continues: On the other hand, it is prohibited to express sadness on *Shabbat*. Therefore, public mourning is not observed on *Shabbat*. The *Talmud Yerushalmi* (*Berachot* 3:4) derives this from the verse (*Mishlei* 10:22), “It is the blessing of *Hashem* that enriches, and no ‘*Eitzve*’ can increase it.” “The blessing of *Hashem*” refers to *Shabbat*, as is written (*Bereishit* 2:3), “*Elokim* blessed the seventh day.” “*Eitzve*” comes from the same root as the Hebrew word for “sadness.”

R' Zaichyk adds: It is self-understood that *Simchah* is desirable on *Shabbat*, but not because it is commanded. Rather, the *Shabbat* itself and what it represents should generate *Simcha* organically. (Ohr Chadash)