

Near the end of this week's *Parashah* we read, "The man Moshe was exceedingly humble, more than any person on the face of the earth." *Rashi* z"l writes: "*Anav*" means humble and *Savlan* / patient. [Until here from *Rashi*]

R' Uri Weisblum *shlita* (*Mashgiach Ruchani* of Yeshivat Nachalat Ha'levi'im in Haifa, Israel) writes: What is *Savlanut*/patience? The word shares a root with the verb that means to carry a heavy load. (In modern Hebrew, a porter is called a "*Sabal*.") Thus, *Savlanut* means carrying a load and not throwing it off.

R' Weisblum continues: *Savlanut* is the foundation of all relationships, for *Midrash Tanchuma* teaches: "Just as no two people look exactly alike, so no two people think exactly alike." It is inevitable that a *Yeshiva* student will be annoyed at times by his *Chavruta* / study partner or roommate, and that a working person will be annoyed by his co-workers. *Savlanut* is the ability to bear that load and carry on, and it is essential to anyone who is interested in spiritual growth.

R' Weisblum adds: Practicing *Savlanut* does not mean ignoring or accepting every annoying thing that another person does, and it certainly not require overlooking real hurt. But, a person with *Savlanut* rebukes his fellow lovingly and pleasantly; he does not cast off the relationship. (*He'arat Ha'derech: Avodat Ha'middot* p.91)

Shabbat

"On the day of your *Simchah* / joy, and on your festivals, and on your new moons, you shall sound the trumpets over your *Olah*-offerings and over your *Shelamim*-offerings . . ." (10:10)

Midrash Sifra states: "The day of your *Simchah*" refers to *Shabbat*.

R' Yitzchak Arieli z"l (1896-1974; *Mashgiach* of Yeshivat Mercaz Harav; author of *Enayim La'mishpat*) writes: We experience *Simchah* on both *Shabbat* and *Yom Tov*, but in different ways. The *Simchah* of *Yom Tov* is experienced in physical ways (as our Sages say, "There is no *Simchah*, except through meat and wine"). In contrast, the *Simchah* of *Shabbat* comes from recognizing *Hashem's* presence in the world, as we say in the *Shabbat* prayers: "*Yismechu b'malchut'echa*" / "They shall rejoice in Your kingship." (*Zemiroth Shabbat Shalmei Ariel* p.31)

R' Shabtai Sofer z"l (16th century; Przemysl, Poland; best known for his research into the correct text and pronunciation of the *Siddur*) writes: *Ashkenazim* recite "*Yismechu b'malchut'echa*" only in *Mussaf*, whereas *Sefardim* recite it also in *Ma'ariv* and *Shacharit*, but not in *Mincha*. Perhaps, he writes, "*Yismechu b'malchut'echa*" is not recited in *Mincha* because Moshe Rabbeinu, Yosef Ha'tzaddik, and King David all passed away at *Mincha* time on *Shabbat*; as such, it is not an appropriate time to speak of *Simchah*.

(*Siddur Moreinu Ha'Rav Shabtai Sofer Mi'Przemysl*, Introduction p.9)

R' Joseph B. Soloveitchik z"l (1903-1993) writes in the name of his father, R' Moshe Soloveitchik z"l (1879-1941): The quoted verse and *Midrash* teach that there is an obligation to experience *Simchah* on *Shabbat* in the *Bet Hamikdash*. This explains why we who pray in *Nusach Ashkenaz* recite "*Yismechu b'malchut'echa*" specifically in *Mussaf*, for *Mussaf* is the prayer whose text most directly recalls the Temple service.

(*Shiurim L'zecher Abba Mari* II p.78)

The paragraph of "*Yismechu b'malchut'echa*" has 24 words--one for each hour of *Shabbat*.

(*Siddur Avodat Yisrael*)

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"Hashem said to Moshe, 'Gather for Me seventy men from the elders of Yisrael . . . and I shall take some of the spirit that is upon you and place it upon them, and they shall bear the burden of the people with you, and you shall not bear it alone'." (11:16-17)

R' Chaim ben Attar z"l (1696-1743; Morocco, Italy and Eretz Yisrael) writes: Hashem already had given Moshe the strength he needed to lead Bnei Yisrael. But, when Moshe doubted his own abilities and said (verse 14), "I alone cannot carry this entire nation, for it is too heavy for me," Hashem took some of Moshe's abilities and gave them to the elders to help him lead. (Ohr Ha'Chaim)

R' Yosef Yozel Horowitz z"l (1847-1919; the Alter of Novardok) elaborates: Our verses are teaching us that those who refuse to accept communal responsibilities on the grounds that they don't have the necessary strength or abilities are making a mistake. The reality is that a person who accepts communal responsibilities receives the *Siyata D'Shmaya* / assistance from Heaven that he needs to succeed. If he then passes off the responsibilities he accepted to other people, the *Siyata D'Shmaya* he received also will be transferred from him to those others, as happened here to Moshe Rabbeinu.

(Madregat Ha'adam: Ma'amar Mezakeh Et Ha'rabim, ch.11)

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Similarly, continues R' Schorr, we read at the end of *Megillat Esther*: "For Mordechai the Jew was viceroy to King Achashveirosh; he was a great man among the Jews, and found favor with most of his brethren." Why "most" of his brethren? The *Gemara* (*Megillah* 16b) explains that some of Mordechai's contemporaries were displeased with him because his duties in the royal court detracted from his Torah study.

But wasn't Mordechai busy saving lives and promoting the interests of the Jewish People and, therefore, exempt from Torah study? True, answers R' Schorr. Indeed, *Halachah* requires a person to interrupt his Torah study to save lives. Nevertheless, the fact that Hashem places someone in a position to interrupt his Torah study to save lives suggests that Hashem has found a shortcoming in that person's Torah study.

In this light, R' Schorr concludes, we can understand our verses as follows: Those who were *Tamei* and unable to participate in the *Korban Pesach* were in that situation because they had performed a *Mitzvah*. Still, being unfit to bring the *Korban Pesach*, they were missing out, as the above *Zohar* teaches. They searched their souls for a reason why Hashem would not want their offerings and they could not find one, so they came to Moshe Rabbeinu and cried out: "Why should we be diminished by not offering Hashem's offering in its appointed time?" And what was the answer? The answer was that because of their great yearning for *Mitzvot*--demonstrated by their recognition that they were, in fact, missing out--Hashem wanted them to be the vehicle to teach about a new *Mitzvah*--*Pesach Sheni*, through which Jews in all generations can have a second chance to come close to Hashem. (Ohr Gedalyahu: Mo'adim)

"There were men who had become *Tamei* / ritually impure from a *Nefesh adam* / human corpse (literally, 'human soul'), and they could not make the *Pesach*-offering on that day, so they approached Moshe and Aharon [and said], 'We are *Tamei* through a human corpse; why should we be diminished by not offering Hashem's offering in its appointed time among *Bnei Yisrael*?' Moshe said to them, 'Stand and I will hear what Hashem will command you'." (9:6-8)

R' Yosef Tzarfati z"l (Adrianople, Turkey; died 1639) asks: What did these people mean by asking, "Why should we be diminished by not offering Hashem's offering"? Didn't they immediately answer their own question, acknowledging that they were not eligible to bring the *Korban Pesach* because they were *Tamei*?!

R' Tzarfati explains: The *Talmud Yerushalmi* (*Berachot* 3:1) records that when the sage Rabbi Yehuda died, another sage, Rabbi Yannai, announced: "There are no *Kohanim* today"--in other words: Even *Kohanim* may come to bury Rabbi Yehuda because (according to Rabbi Yannai) the bodies of *Tzaddikim* do not transmit *Tum'ah* / ritual impurity. The deceased with whom the individuals in our verses had come in contact also were great *Tzaddikim*. Specifically, the *Gemara* (*Sukkah* 25a-b) teaches that these *Tamei* individuals either were Misha'el and Eltzafan, who had buried Nadav and Avihu, or they were the men who were transporting the casket of Yosef Ha'tzaddik from Egypt to Eretz Yisrael.

As such, R' Tzarfati writes, the people in our verses were not certain that they actually were *Tamei*; perhaps because they were handling "*Nefesh adam*" / "human souls," i.e., the bodies of people who had purified themselves to such a degree that they were only "souls," these individuals were not, in fact, *Tamei*. Moshe agreed that this was a valid question, so he told them to wait while he presented the question to Hashem.

Hashem answered their question by saying (9:10-11), "If any man will become *Tamei* through a human corpse or on a distant road . . . he shall make the *Pesach*-offering for Hashem in the second month." R' Tzarfati asks: Why did Hashem add "or on a distant road"? No one had asked about that! Hashem was teaching that even if, as Rabbi Yannai holds, a *Tzaddik's* corpse does not transmit *Tum'ah* at the time of death, it nevertheless does so later, when it is "distant." (Thus, these individuals were *Tamei* even though they were handling bodies of *Tzaddikim*, and they had to wait until *Pesach Sheni* to bring their offering.) (Yad Yosef)

Why did these individuals feel "diminished"? asks R' Gedaliah Schorr z"l (1910-1979; *Rosh Ha'yeshiva* of Yeshiva Torah Voda'as in Brooklyn, N.Y.). Do our Sages not teach, "*Ones Rachamana patrei*" / "The Merciful One exempts one who is unavoidably prevented from performing a *Mitzvah*"?

R' Schorr explains: The *Zohar* relates that several Sages of the *Mishnah* were returning from performing the *Mitzvah* of redeeming captives when someone said to them, "I see on your faces that you did not recite *Kri'at Shema* today." They answered that they were exempt from *Kri'at Shema* because they were engaged in another *Mitzvah*. We see from here, writes R' Schorr, that when a person misses out on performing a *Mitzvah*, even justifiably, that fact leaves an impression on his soul.

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