

In the middle of this week's *Parashah*, there are two verses that, in the *Sefer Torah*, are set off by brackets (10:35-36), "When the *Aron* / Ark would journey, Moshe said, 'Arise, *Hashem*, and let *Oy'vecha* / Your enemies be scattered, let *Mi'san'echa* / those who hate You flee from before You.' And when it rested, he would say, 'Reside tranquilly, *Hashem*, among the myriad thousands of *Yisrael*.'" The *Gemara* (*Shabbat* 116a) teaches that these verses are, in some sense, a separate book of the Torah. What is so significant about these verses?

R' Yehoshua Heschel (Harry) Kaufman *shlita* (rabbi in Washington, D.C., and Montreal) explains: These verses allude to one of the greatest wonders of Jewish history. No nation in history has been hated by so many for so long. The *Bet Hamikdash* was destroyed almost 2,000 years ago, but that did not satisfy those who pursue us. Also, sadly, no nation in history has had nearly as many self-haters as the Jewish People--people who worked from within to crush us. (R' Kaufman notes that it is because of this phenomenon that our Sages established the blessing in *Shemoneh Esrei* beginning "*V'la'malshinim*.")

R' Kaufman continues: R' Meir Leibush Weiser *z"l* (1809-1879; known as "*Malbim*") writes that the difference between an "*Oyev*" / enemy and a "*Sonei*" / "hater" (two terms in our verses) is that the former acts openly, while the latter conceals his feelings. The first of our verses teaches us to be wary of both. The second verse teaches us how to prevail: the "myriads thousands" of us must be united as one. (*Ohr Yehoshua*)

Shabbat

"These are the things that *Hashem* commanded to do them. On six days, work will be done, but the seventh day shall be holy for you, a day of complete rest for *Hashem* . . ." (*Shmot* 35:1-2)

R' Yissachar Shlomo Teichtal *z"l Hy"d* (1885-1945; rabbi and *Rosh Yeshiva* in Pieštany, Czechoslovakia) asks: Why does the verse say, "These are the things that *Hashem* commanded to do them"? Since the verse is speaking of *Shabbat*, when labor is prohibited, should the verse not have said: These are the things that *Hashem* commanded not to do them?

Another question: Why does the verse say, "On six days, work shall be done," rather than saying that on six days you may do work? R' Teichtal quotes the *Chassidic Rebbe* R' Moshe Elyakim Beriyah Hofstein *z"l* (died 1828) who explains that even though most people must go out to work, for such is the way of the world, one should know that the success of his work is determined by *Hashem*, not by his own efforts. "Work shall be done"--*i.e.*, it will be done passively--not that you shall work; it is not dependent on your active efforts. This does not mean that a person can sit home and doing nothing. Nonetheless, R' Teichtal notes that adopting such an attitude will have a major impact on a person's life. For example, when one faces a choice between working a little more or praying with a *Minyan*, someone who knows that *Hashem* determines his success will make a different choice than someone who believes that his efforts determine his success. (Of course, many workers are not in a position to make that choice. Still, a person must be intellectually honest with himself about whether he is making the choices he can make.) And, of course, a person who knows that *Hashem* determines his success will enjoy a more restful *Shabbat*!

This, writes R' Teichtal, answers the original question posed above. "These are the things that *Hashem* commanded to do them"--know that you must work because *Hashem* commanded it, *i.e.*, He designed the world that way. At the same time, know that your work "will be done."

(*Mishneh Sachir: Seder Zemirot*)

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on the *yahrzeit* of uncle Yosef Leib ben Harav Yehuda Braver a"h

“When the Aron / Ark would journey, Moshe said, ‘Arise, Hashem, and let Your enemies be scattered . . .’” (10:35)

Why did Moshe Rabbeinu make this specific request when the Aron traveled?

R’ Moshe Binyamin z”l (Baghdad; early 1700s) explains: When the Aron was at rest, *Bnei Yisrael’s* encampment had a certain level of holiness, as reflected by the fact that people with certain *Tum’ot* / ritual impurities were excluded from it (see *Bemidbar* 5:1-4). That restriction was lifted when the Aron traveled, indicating that some degree of holiness was no longer present. But we read about *Bnei Yisrael* going out to war (*Devarim* 23:15), “For Hashem, your *Elokim*, walks in the midst of your camp to rescue you and to deliver your enemies before you, so your camp shall be holy”--implying that having a holy camp offers protection from enemies. Therefore, specifically now, Moshe Rabbeinu prayed for continued protection.

(*Ho’il Moshe*)

“Moshe said to him, ‘Are you being zealous for my sake? Would that the entire people of Hashem could be prophets, if Hashem would but place His spirit upon them!’” (11:29)

R’ Tuvya Ha’levi z”l (Tzefat, *Eretz Yisrael*; late 16th century) writes: It is well known that being in proximity to a person with great spiritual accomplishments can help a person to experience spiritual levels that he is not worthy to experience on his own. Thus we read (*Shmuel I* 3:21), “Hashem continued to appear in Shiloh, for Hashem appeared to Shmuel in Shiloh.” Why didn’t the verse say simply that Hashem continued to appear to Shmuel in Shiloh? The verse is teaching that whereas, before Hashem first appeared to Shmuel (3:2), “The word of Hashem was scarce in those days; vision was not widespread.” After Hashem appeared to the prophet Shmuel, He continued to appear to others as well.

R’ Tuvya Ha’levi continues: Here, when Yehoshua heard that Eldad and Meidad were prophesying in the camp of *Bnei Yisrael* (11:27), he thought it was an affront to Moshe. No, Moshe told him. It is good news to me that the aura of my prophecy reaches not only the 70 elders who are in my presence, but also Eldad and Meidad, who remained in the camp. If only I could project the ability to prophesy to the rest of the nation also! (*Chen Tov*)

“Miriam and Aharon spoke against Moshe regarding the Kushit woman he had married, for he had married a Kushit woman.” (12:1)

R’ Meir Eliyahu *shlita* (Yerushalayim and Ma’aleh Adumim, Israel) writes: The Hebrew word “*Kushit*” (כּוּשִׁית) is an acronym for Tzipporah’s good qualities: “*Kesheirah*” / upright, “*Shamranit*” / loyal, “*Yerei’at Shamayim*” / G-d-fearing, and “*Tomechet*” / supportive of Moshe’s role.

(*Merkevet Argaman*)

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

Rashi z”l comments: “Aharon did so” is stated in order to relate the praise of Aharon, that he did not act differently than he was commanded. [Until here from *Rashi*]

Many ask: Would we have thought for a moment that Aharon would act differently than he was commanded?

R’ Moshe Yair Weinstock z”l (1899-1982; Yerushalayim; author of 84 Torah works, primarily on *Kabbalah* and Jewish history) writes: At the end of this week’s *Parashah* we read (12:5-6), “Hashem descended in a pillar of cloud and stood at the entrance to the Tent, and He summoned Aharon and Miriam; the two of them went out. He said . . .” There, Hashem spoke directly to Aharon, without using Moshe as a spokesman. One might have thought that Aharon would feel some resentment: Why did Hashem speak to Aharon directly to rebuke him, but not speak to him directly when teaching a *Mitzvah* (lighting the *Menorah*) that was specifically Aharon’s domain? But Aharon did not have such feelings. He heard the *Mitzvah* of lighting the *Menorah* from Moshe’s lips, and he did as he was told without any resentment.

(*Divrei Yair*)

“When you gather together the congregation, you shall sound a Teki’ah / long blast, but not a Teru’ah / short blast.” (10:7)

The *Teru’ah* is a sound that mimics crying. R’ Yehuda Zev Lebovitz z”l (1921-2010; Tel Aviv, Israel) writes: When *Bnei Yisrael* are united (“When you gather together the congregation”), there will be no cause for a *Teru’ah*. This alludes to the *Midrash Tanna D’vei Eliyahu* which teaches that the Jewish People will not be redeemed because of their suffering, nor because of their subjugation, and nor because of their wanderings, but only because ten men sit together and study Torah.

(*Ohr Levi*)

“They journeyed for the first time at Hashem’s bidding through Moshe.” (10:13)

What is meant by “for the first time”? R’ Shlomo Kluger z”l (1785-1869; rabbi of Brody, Galicia) explains: We read (verse 11), “It happened in the second year, in the second month, on the twentieth of the month, that the Cloud was lifted from upon the *Mishkan Ha’edut* / Tabernacle of the Testimony.” We know that this was the sign for *Bnei Yisrael* to travel, for we read (*Shmot* 40:36), “When the cloud was raised from over the *Mishkan*, *Bnei Yisrael* would embark on all their journeys.” However, *Bnei Yisrael* did not yet know this, for our *Parashah* is describing the first time that the Cloud ever rose from over the *Mishkan*. Therefore, *Bnei Yisrael* did not travel until they were told to do so. “They journeyed for the first time [only] at Hashem’s bidding through Moshe.”

(*Chochmat Ha’Torah*)