

אור לד' דחול המועד סוכות דחו"ל תשפ"א  
**THE TAKE-HOME MESSAGE**

**1' ולא קם נביא עוד בישראל כמשה אשר ידעו ה' פנים אל פנים**

**F**t is no coincidence that the end of the טוב season is marked by the end of the תורה as well. Starting from אלול, we have spent over 60 days engaged in self-growth and in a special relationship with הקב"ה. This theme is ever more pertinent when looking at the day of עצרת שמיני. We are famously told of the משל of the king inviting his sons to feast with him. As they are about to take leave, the king says: "Stay with me just a bit longer; it's hard to separate from you."<sup>2</sup> After this week, we enter the period of מרחשון, a bitter month replete with absolutely no holidays. If not for the שבט, a חנוכה, and פורים, we'd be left with nothing until פסח, which is 6 months away. As we transition from this awesome (in its literal sense) time to our regular, mundane lives, what are the messages we are supposed to take with us? What does the תורה want to leave us off with, that can get us through these next few weeks?

I think that we shouldn't just be looking at the end of the תורה, but at the end of the התורה **קריאת**. After we finish וזאת הברכה, we go right back to בראשית, with as little delay as possible. This clearly shows that we're never finished. If we think we've reached a high, there is always more room to grow. We haven't finished the תורה, because there's still more to learn. We have to go all the way back and try to get whatever we can. רי"ב סאלאוויצ'יק was famous for preferring the כיבוד of חתן בראשית to חתן תורה. While חתן תורה is generally looked at as the biggest כיבוד of שמחת תורה, חתן בראשית symbolizes the beginning of unlocked potential. While finishing is great, and we recognize the completion of a לימוד with a סיום, there is still the הדרן. We *will* return, and we will learn it better than we did last time. However, we don't end the day with בראשית. Something that often gets overlooked in the celebration is the מפטיר. On a day that was invented long after the חורבן בהמ"ק, we read about the מוסף of קרבן עצרת.<sup>3</sup> The simple reason why is because we act as if it's a דיומא, so it may be the טוב יום of דאורייתא. While that is true, let us look at the context of the מפטיר. The second half of פרשת פנחס is the פרשת המוספין, which is introduced by the קרבן תמיד. The תורה lists the מוסף of every special day of the year, starting with ראש and שבת, and going through all of the ימים טובים in order of the year (starting with פסח).

<sup>1</sup> דברים לד.

<sup>2</sup> רש"י ויקרא כג.לז ד"ה "עצרת הוא"

<sup>3</sup> במדבר כט.לה-ל.א.

אור לד' דחול המועד סוכות דחו"ל תשפ"א

**THE TAKE-HOME MESSAGE**

Again, we see this concept of a large chunk of ימים טובים. At the very end of it all, we have the פרשת המוספין of קרבן מוסף. שמיני עצרת, and the discussion of the פרשת המוספין, with the פסוק of "ויאמר משה אל בני ישראל ככל אשר צוה ה' את משה", טובים, טובים, טובים, specifically in this context? The פסוק, specifically in this context? The מדרש<sup>5</sup> stresses that the פרשת המוספין that is coming up was משה speaking directly to בני"י. Since the פרשת המוספין started off with משה speaking to הקב"ה,<sup>6</sup> we would think that משה didn't relay this פרשה to בני"י. Therefore, the תורה stresses that משה told בני"י exactly as הקב"ה commanded him.

The תורה, in recounting משה רבינו's departure from this world, refer to him as the עבד ה'.<sup>7</sup> The hallmark sign of an עבד, a servant, is obedience to the orders of the master. An עבד doesn't even have control of who he gets to marry, and more importantly, he doesn't even have control over his own time. Whenever the master needs, the עבד is there, doing exactly what he was commanded to do in the way he was commanded to do it, no questions asked. After משה רבינו is gone, it is now יהושע בן נון who steps in as the leader. Immediately when we are introduced to יהושע as the leader, this message of משה being the ultimate עבד reverberates. Even הקב"ה Himself refers to משה as עבדי, My servant.<sup>8</sup> This is exactly what הקב"ה was telling יהושע: Being a leader yields great power, and with great power comes great responsibility. Don't let your power get in the way of your responsibilities. You are not the highest authority; that is Me. You are still subservient to Me and you have to carry out My commandments just as משה עבדי had done.

We find ourselves now in a situation similar to that of יהושע. We have been in our own מדבר since אלול. We got to witness our own version of the מן and the הכבוד. We had a משה רבינו. However, as we enter מרחשון, all of that is gone. It is now upon us to take from that קדושה into the mundane world. Just as יהושע accomplished this task with the message of משה עבדי on his mind, we have to take this message to heart as well. We are עבדי ה', and we have to be שמים שם מקדש in a world that needs it now more than ever. We are שמים שם מקדש by doing the מצוות as we are commanded, with complete subordination to our Master. Perhaps that is the שמחה of תורה שמחה. The משנה tells us<sup>9</sup>

<sup>4</sup> שם ל.א.<sup>5</sup> ספרי במדבר קנב<sup>6</sup> במדבר כח.א<sup>7</sup> דברים לד.ה<sup>8</sup> יהושע א.א-ב<sup>9</sup> אבות ו.ב

אור לד' דחול המועד סוכות דחו"ל תשפ"א

**THE TAKE-HOME MESSAGE**

that a חורין is בן חורין. עוסק בתורה. The <sup>10</sup>גמרא tells us that we don't say הלל because even though we were freed from המן's decree, we were still עבדי אחשורוש. However, by פסח, we were completely freed from the subjugation of פרעה. Yet, on שבועות, we became עבדי ה', and we say הלל. The biggest freedom and שמחה is living a life for a higher purpose, and being guided by a moral code. These next few months will be relatively weak in terms of inspiration. We have to be able to inspire ourselves, and not only be the עבדים of הקב"ה, but the בנים as well.