



Adapted from the sefer חמין במוצאי שבת and חדוותא דזעיר אנפין collections of
maamarim
given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

Seuda Shlishis Parshas Masei
חדוותא דזעיר אנפין פרשת מסעי מאמר א

In *Parshas Maasei*, the Torah enumerates the forty-two journeys of *Am Yisrael* from the day they left *Mitzrayim* until they approached *Eretz Yisrael*. The Torah also refers to events that took place at some of the destinations.

However, as we review the list, we discover one shocking omission. When the Torah tells us that *Bnei Yisrael* travelled to *Midbar Sinai*, there is no mention of *Matan Torah*! Not even a hint! *Matan Torah* was the primary reason that *Am Yisrael* were taken out of *Mitzrayim*. As the *pasuk* says, בְּהוֹצִיאֲךָ אֶת הָעָם מִמִּצְרַיִם תַּעֲבֹדוּן אֶת הָאֱלֹקִים עַל הָהָר הַזֶּה - When you will take the nation out of *Mitzrayim* you will serve Hashem on this mountain. Nonetheless, as we follow the travels of *Am Yisrael* in *Parshas Masei*, *Matan Torah* doesn't appear!

וַיֵּסְעוּ מִמִּדְבַּר סִינִי וַיַּחֲנוּ בְּקִבְרַת הַתְּאֵוָה וַיֵּסְעוּ מִקִּבְרַת הַתְּאֵוָה וַיַּחֲנוּ בְּחִצְרֹת

And they travelled from *Midbar Sinai* and they camped in *Kivros Hataava*, and they travelled from *Kivros Hataava* and they camped in *Chatzeiros*. (במדבר ל"ג:ט"ו)

We find a similar, puzzling omission in *Hallel Hagadol* (תהילים קל"ו) where David Hamelech expresses *Am Yisrael's* gratitude to Hashem for all the miracles they experienced from the time they left *Mitzrayim* until they reached *Eretz Yisrael*. Once again there is no mention of *Matan Torah*!



[1]

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לְגַזֵּר יָם סוּף לְגִזְרִים - To the one who split *Yam Suf* into segments...
לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר - To the one who led his nation in the desert..
לְמַכֵּה מְלָכִים גְּדֻלִּים - To the one who smote great kings...

Why would *David Hamelech* ignore the most significant event in our history?

It is also surprising that the Torah never reveals the burial place of Moshe Rabeinu. The *pasuk* states explicitly,

וְלֹא יָדַע אִישׁ אֶת קְבֻרָתוֹ עַד הַיּוֹם הַזֶּה (דברים ל"ד:ו) - And no man knows the place of his burial to this very day.

Why does the Torah reveal the burial place of many other *Tzadikim* e.g. the *Avos*, Rachel *Imeinu*, *Aharon Hakohen*. Why did Hakadosh Baruch Hu intentionally ensure that לֹא יָדַע אִישׁ אֶת קְבֻרָתוֹ.

I believe that these omissions come to teach us that the *Torah Ha'kedosha* is never dependent on aspects of *Olam* - a particular location, *Shana* - a particular time period, or *Nefesh*, a particular person. Rather, the Torah was given to every single Jew, at every time, and in every place.

Therefore, every Jew is obligated to keep the Torah and implement its *mitzvos* in all circumstances. Whether he lives close to a *makom Torah v'avodah* or far from one, whether it is a day when he experiences *mochin d'gadlus* - great comprehension and connection, or a more difficult one where he is in a state of *mochin d'katnus*, or whether he is blessed with strong or weak intellect, no Jew is ever free of the obligation to fulfill the Torah in any way possible.

In *Parshas Maasei*, the *pesukim* don't mention that *Matan Torah* took place at *Har Sinai*, because the Torah didn't want to focus on the specific location of *Matan Torah*. This omission would counter the mistaken



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belief that we can only truly learn and fulfill the Torah in proximity to *Har Sinai*.

Similarly, David Hamelech intentionally omitted *Matan Torah* in *Hallel Hagadol*, in order to prevent us from mistakenly believing that the Torah depends on any variable factor be it one of *olam*, *shana*, or *nefesh*.

By hiding the location of Moshe Rabeinu's burial place, *Hakadosh Baruch Hu* teaches us that the Torah isn't dependent on any particular *nefesh*, even that of Moshe Rabeinu *a"h*. The Torah exists in the heart of every Jew, and איתפשטותא דמשה - the extension of Moshe Rabeinu, can be found in every person in every generation. The Torah wants to ensure that no one erroneously believes that the ultimate place to learn Torah must be by the *kever* of Moshe Rabeinu, who received the Torah and gave it to *Am Yisrael*.

We can now understand the *pasuk* in *Parshas Yisro*, בְּמִשְׁךָ הַיָּבֵל הָמָּה יַעֲלוּ, - When the long sound of a horn is blown, they may ascend the mountain (שמות י"ט:י"ג). Initially, it is difficult to understand why the Torah needs to tell us that after *Matan Torah*, cattle would be allowed to graze on *Har Sinai*. Was there a particular need for them to graze specifically on the mountain?

We can now understand that this instruction transmits an important message to *Am Yisrael*. The Torah isn't dependent on a particular "holy" location. Immediately after the completion of *Matan Torah*, the *Kedusha* that had been present on the mountain departed. The Torah isn't linked to that particular location. It belongs to all Jews, at all times, everywhere.

It could very well be that this is why we always read *Parshas Masei* during the period of *Bein Ha'metzarim*. When we remember the *churban* and *galus*, we must also remember that the Torah isn't dependent on the *Beis Hamikdash*, *Eretz Yisrael*, or Moshe Rabeinu. זאת התורה לא תהא



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מוחלפת, The Torah will never be replaced, and it will never be changed under any circumstances.

This is the meaning of *Chazal's* statement (ברכות ח.) "From the day that the *Beis Hamikdash* was destroyed, Hashem has no place in his world but the four *amos* of *halacha*. The centrality of Torah is a constant, whether the *Beis Hamikdash* is in a state of *binyan* or *churban*.

The Torah heals the physical and spiritual illnesses of *Am Yisrael*. The harder we strive to learn the Torah and fulfill its mitzvos, the sooner we will experience the *Geula Ha'shleima* בב"א



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