



עמוד א'

TORAH OF THE AMSHINOVER REBBE

**ויהי בנסוע הארון ויאמר משה, קומה ה' ויפצו אויביו וינסו
משנאיך מפניך, ובנוחה יאמר שובה ה' רבבות אלפי ישראל**

ויהי בנסוע הארון ויאמר משה, קומה ה' ויפצו אויביו וינסו משנאיך מפניך, ובנוחה יאמר שובה ה' רבבות אלפי ישראל. Before Moshe began traveling in the Midbar he asked Hashem with the Parsha of נסוע (נוני"ן הפוכין, ז) as dividing marks before and after the Parsha to indicate that this Parsha is not in its proper place and it was placed here to separate between punishments. Before the Parsha of נסוע ויהי there is the punishment because of וגו' ויסעו מלפני ה', they turned away from Hashem and after the Parsha is the punishment because they improperly complained that they do not have sufficient food.

The Zeida zt"l brings the Zohar of Rosh Hashana before the תקיעות, that since Hashem is king and establishes the land, he also listens to the accusers, although Hashem is for his children, the Bnei Yisroel. The accusers can breakthrough everywhere even the power of Torah, except this Parsha of נסוע ויהי. Because, this Parsha states ויפצו אויביו וינסו משנאיך מפניך, קומה ה' ויפצו אויביו וינסו משנאיך מפניך, arise Hashem, may Your enemies be scattered and may those who hate You flee from You. Therefore, רע cannot grab on to this Parsha. Accordingly, the intent of Rashi is to indicate that the Parsha is not in the boundaries of a place. So, the accusers have no influence. Hence, this Parsha was placed between punishments to protect us, עכד"ק.

The Gemara says (שבת קטז). that eventually the Parsha will be returned to its right place. Rashi explains, because, in the future there will be no punishments and the יצר הרע will be annulled. Understandably, this Parsha has the power to actively protect us and to stop punishment. Because, only after there will no longer be a יצר הרע it will be returned to its correct place, which is in Bamidbar by the Parsha of the מסעות.

The אותיות לוי says a Nun (נ) indicates יראה, which is why its curved. Generally, all the אותיות are not facing each other, to teach us a principle that a person should conceal his 'יראה', which is the מדה of צניעות. However, to overcome a challenge it is necessary to reveal the יראה in the open, so the קליפה should also fear Hashem. Therefore, in this Parsha the Nuns (נ) are inverted (ז) to reveal and influence its יראה to others. As we say, ירא אדם ירא שמים בסתר, always be with fear of Hashem in private and (at times) in the open. Behold, this Parsha bestows יראה in times of a challenge.

The (מאור עינים) (פרשת וירא) quotes the Baal Shem Tov, when a person wants to sin and hides himself from the public, so they should not notice, is an element of יראה that causes him to imagine that he will be discovered. He is bestowed with this imaginary fear to awaken him to hold himself back from being עובר an עבירה. This is the message of R' Yochanan Ben Zakkai who said to his student before he passed away, יהי רצון שתהא מורא שמים עליכם כמורא בשר ודם, the fear of Hashem shall be upon you like the fear of flesh and blood. Meaning, the fear of man is in essence the fear of Hashem in a concealed form.

(והיה במחשך מעשיהם ויאמרו מי רואנו ומי יודענו וגו' (ישעיה כט, טו) Perhaps, we can explain the Pasuk



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and their deeds are in the dark and they said, "Who sees us and who knows us". The numerical value of "מי" is fifty (50), which is also the numerical value of Nun (נ). The Pasuk has "מי" twice to indicate the two inverted Nuns (ז) that bestows fear in the time of a challenge.

The Pasuk on the Sefer Torah inside, which hints to the Talmid Chakham is to become every day closer to Hashem. In fact, Hashem challenges those who He desires to see if they can withstand the various challenges. When successful the Talmid Chakham rises to unbelievable levels. As the Midrash (בהעלותך טו, יב) says on the Pasuk יצחק יבחן, Hashem tests a Tzadik, Hashem does not advance someone to leadership until he was tested and examined that he is worthy. However, during a challenge a person is not secured in his place. It is like climbing a ladder, when stepping up to the next step one foot is in the air and the other one is still on the lower step. Therefore, while climbing it is understood that one needs extra caution and protection.

Similar is 'עבודת ה'. While one overcomes a challenge, even though he will ultimately be at a higher level, nonetheless, during the challenge itself he is with one foot in the air, and therefore he needs extra protection and encouragement. This is precisely what Moshe asked on behalf of all the Tzadikim of future generations. 'קומה ה', be of their support that they should not fall. ויפוצו, may Your enemies be scattered and may those who hate You flee, which means, that they should not be seized by undesired forces. Behold, these Pesukim has the power to support in overcoming challenges that are here to lift one to higher levels.

On the other hand, it is forbidden to ask for challenges in order to lift oneself higher. As can be further understood from the מתאוננים, the Complainers who complained "Who will feed us with meat?" The Midrash (במדבר טו, כד) asks what were they complaining about, they had in the Midbar more than enough livestock and they were able to taste with the מן any taste they have wished. (see Midrash)

Therefore, the Radzyminer zy"e (ביכורי אבי"ב) explains that the מן was so pure that the Bnei Yisroel had no connection to desires of הזה. However, they desired to overcome the יצר הרע and thus create satisfaction to Hashem. So, the Bnei Yisroel complained that they have no עבודה and no challenge to overcome. Truthfully, it is an עבירה to seek a challenge. Because, a person needs to be suspicious that perhaps he would not be able to withstand the challenge, which will then cause the opposite, anguish to Hashem. Further, a person is required to be concerned for כבוד שמים. That, he should be with utmost certainty that he will not sin. Otherwise, the יראת שמים of not placing oneself in a challenge is in of itself כבוד שמים and creates a רוח נחת.

May Hashem help that in the zechus of this parsha of בנסוע ויהי we should fear Hashem and be saved of נסיונות, to תשובה שלימה and to the גאולה שלימה, speedy in our days, אמן.

(סעודה שלישית פרשת בהעלותך תשפ"ה לפ"ק)