

R' Solovaitchik (11) 23

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22. And Moses did 22 וַיַּעַשׂ מֹשֶׁה
 as the Lord com- } בְּאִשֶּׁר צִוָּה יְהוָה
 manded him; } אֹתוֹ
 and he took Joshua, וַיִּקַּח אֶת־יְהוֹשֻׁעַ
 and set him וַיַּעֲמֵדְהוּ
 before Eleazar the לְפָנֵי אֱלֵעָזָר הַכֹּהֵן
 priest, וְלְפָנֵי כָל־הַקְּהִלָּה:
 and before all the 23 וַיִּסְמֹךְ אֶת־יָדָיו
 congregation. } עָלָיו
 23. And he laid his וַיִּצְוֵהוּ
 hands upon him, } בְּאִשֶּׁר דִּבֶּר יְהוָה
 and gave him a בְּיַד־מֹשֶׁה: פ חמישי
 charge, בְּיַד־מֹשֶׁה: פ חמישי
 as the Lord spoke בְּיַד־מֹשֶׁה: פ חמישי
 by the hand of בְּיַד־מֹשֶׁה: פ חמישי
 Moses.

במדבר, פינחס 18, כז

18. And the Lord } 18 וַיֹּאמֶר יְהוָה אֶל־
 said unto Moses: } מֹשֶׁה
 Take thee קַח־לְךָ
 Joshua the son of אֶת־יְהוֹשֻׁעַ בֶּן־נֹון
 Nun, אִישׁ אֲשֶׁר־רוּחַ
 a man in whom is } בּוֹ
 spirit, וְסִמַּכְתָּ אֶת־יָדְךָ
 and lay thy hand } עָלָיו:
 upon him;

(1)

במדבר, פינחס

20. And thou shalt } 20 וְנָתַתָּה מִהוֹדֶךָ
 put of thy honor } עָלָיו
 upon him, לְמַעַן יִשְׁמְעוּ כָל־
 that all the congre- } עֲדַת בְּנֵי יִשְׂרָאֵל:
 gation of the chil- } עֲדַת בְּנֵי יִשְׂרָאֵל:
 dren of Israel } עֲדַת בְּנֵי יִשְׂרָאֵל:
 may hearken.

(3)

(4) Rambam's prologue to the *Mishneh Torah*

כל המצוות שניתנו לו למשה בסיני בפירושן ניתנו... והמצוה שהיא פירוש התורה לא כתבה אלא צוה בה לזקנים וליהושע ולשאר כל ישראל... ואלעזר ופנחס ויהושע שלשתן קבלו ממשה וליהושע שהוא תלמידו של משה רבנו מסר תורה שבעל פה וצוהו עליה.

All the *mitzvot* that were given to Moshe at Mount Sinai were given with their explanation... and the mitzvah which is the explanation of the Torah was not written but he commanded it to the elders, to Joshua and to the rest of Israel... Elazar, Pinhas and Joshua all received the Torah from Moshe, and to Joshua, who was the disciple of Moshe Rabbenu, he gave the Oral Law and commanded him regarding it.⁵

A. Goldstein

אמר לו

(1)

הקדוש ברוך הוא למשה, נוצר תאנה יאכל פריה (משלי כז, יח). בניו, ישבו להם ולא עסקו בתורה. יהושע ששמעך קדאי הוא שישימש את ישראל, שאינו מאבד את שְכרו, שְנאמר: קח לך את יהושע בן נון. למה נמשלה תורה לתאנה. שרב האילנות, הזית והגפן והתמרה נלקטין כאחד, והתאנה נלקטה מעט מעט. וכן התורה, היום לומד מעט ולמחר הרבה, לפי שאינה מתלמדת לא בשנה ולא בשנים.

(2)

"He who tends a fig tree will enjoy its fruit.' Your sons sat [with] their own [concerns] and were not involved with Torah [study]. It is [more] appropriate that Joshua, who served you, serve Israel and not lose his compensation," as stated (in Numb. 27:18), "Take Joshua bin Nun." And why is the Torah compared to a fig tree? Since [the fruit of] most trees – the olive tree, the grapevine, the date palm – is gathered [all] at once, but the fig tree is gathered a little [at a time]. And so too is the Torah. Today he studies a little and tomorrow he studies much; as it is not taught in a year, nor in two.

(4)

רש"י

א. משה קבל תורה מסיני וכו' [ולמדה לכל ישראל שנאמר [1] ויכתב משה את השירה הזאת ביום ההוא וילמדה את בני ישראל ולמה נאמר ומסרה ליהושע ולא לאלעזר ולפנחס ולא לשבעים זקנים המתנבאים במחנה. שלא רצה למוסרה אלא למי שהי' ממית עצמו מנעוריו באהלי החכמה וקנה שם

פ ר ק א (3)

א. משה קבל תורה מסיני, ומסרה ליהושע, ויהושע לזקנים, וזקנים לנביאים, ונביאים מסרוה לאנשי כנסת הגדולה. הם אמרו שלשה דברים: הווי מתונים בדין, והעמידו, תלמידים הרבה, ועשו סיג לתורה.

רש"י

טוב בעולם וזהו יהושע שנאמר [2] יהושע בן נון נער לא ימיש מתוך האהל ואע"פ שכתוב על פנחס [3] תורת אמת היתה בפיהו וגו'.

(5)

שמות, כי תשא

לג, 11

face to face,	פָּנִים אֶל-פָּנִים	and they worshipped,	וַהֲשִׁתַּחֲוּוּ
as a man speaks	כַּאֲשֶׁר יִדְבַר אִישׁ	every man (at) the door of his tent.	אִישׁ פֶּתַח אֹהֶלוֹ:
unto his friend.	אֶל-רֵעֵהוּ	11. And the Lord spoke unto Moses	11 וַדְבַר יְהוָה אֶל- מֹשֶׁה
And he would re- turn into the camp;	וְשָׁב אֶל-הַמַּחֲנֶה		
but his minister	וּמְשָׁרְתּוֹ		
Joshua, the son of Nun,	יְהוֹשֻׁעַ בֶּן-נֹון		
a young man,	נֶעַר		
departed not	לֹא יָמִישׁ		
out of the Tent.	מִתּוֹךְ הָאֹהֶל: פְּלִישִׁי		

רק חזק ואמץ מאד לשמר לעשות ככל-התורה אשר צוה משה עבדי אל-תסור ממנו: מין ושמאול למען תשקיל בכל אשר תלך:

But you must be very strong and resolute to observe faithfully all the Teaching that My servant Moses enjoined upon you. Do not deviate from it to the right or to the left, that you may be successful wherever you go.

לא-ימוש ספר התורה הזה מפיו והגית בו יומם ולילה למען תשמר לעשות ככל-הכתוב בו כי-אז תצליח את-דרךך ואת-תשקיל:

Let not this Book of the Teaching cease from your lips, but recite it day and night, so that you may observe faithfully all that is written in it. Only then will you prosper in your undertakings and only then will you be successful.

הלוא צייתוך חזק ואמץ אל-תערץ ואל-תסת כי עמך והנה אלהיך בכל אשר תלך:

"I charge you: Be strong and resolute; do not be terrified or dismayed, for the LORD your God is with you wherever you go."

2)

Joshua not only received the Torah from Moses, but also how to live Yiddishkeit. His attendant, Joshua, the son of Nun, a lad, would not depart from the tent (Ex. 33:11). Joshua never left Moses' side: he saw how Moses davened Minchah, how he ate, how he bentched, how he accepted Shabbos, how he said vidui on Erev Yom Kippur. He therefore merited both mesoros: the mesorah of the mind and the mesorah of the heart. And although Eleazar was a greater lamdan, only Joshua could transmit Torah to the next generation. (Thinking Aloud - Bamidbar, pp. 217-223; On Repentance, pp. 97-98; Before Hashem, p. 38; The Synagogue as an Institution and an Idea, p. 330)

זוהי גרסאות

3)

תנו רבנן: איזהו עם הארץ? כל שאינו קורא קריאת שמע ערבית ושחרית, דברי רבי אליעזר, רבי יהושע אומר: כל שאינו מניח תפילין, בן עזאי אומר: כל שאין לו ציצית בבגדו, רבי נתן אומר: כל שאין מזוזה על פתחו, רבי נתן בר יוסף אומר: כל שיש לו בנים ואינו מגדלם לתלמוד תורה, אחרים אומרים: אפילו קרא ושנה ולא שמש תלמידי חכמים וחי זה עם הארץ. אמר רב הונא: הלכה כאחרים.

The Gemara cites a baraita with additional opinions with regard to the defining characteristics of an am ha'aretz: The Sages taught: Who is an am ha'aretz? One who does not recite Shema in the evening and morning. Rabbi Yehoshua says: An am ha'aretz is one who does not don phylacteries. Ben Azzai says: An am ha'aretz is one who does not have ritual fringes on his garment. Rabbi Natan says: An am ha'aretz is one who does not have a mezuzah on his doorway. Rabbi Natan bar Yosef says: An am ha'aretz is one who has children but who does not want them to study Torah, so he does not raise them to engage in Torah study. Aherim say: Even if one read the Bible and studied Mishna and did not serve Torah scholars to learn from them the meaning of the Torah that he studied, that is an am ha'aretz. Rav Huna said: The halakha is in accordance with the opinion of Aherim.

19.06 Two Unique Nights

4)

Related by the Rav in a Memorial Lecture for Rabbanit Tonya Soloveitchik entitled "The Story of the Exodus," Boston, Mass., March 30, 1974.

In my experience—that is, in my experiential, not intellectual, memory—two nights stand out as endowed with unique qualities, exalted in holiness and shining with singular beauty. These nights are the night of the Seder and the night of Kol Nidrei. As a child I was fascinated by these two nights because they conjured a feeling of majesty. As a child I used to feel stimulated, aroused, and deeply inspired. I used to experience a strange peaceful stillness. As a child I used to surrender, using the language of the mystics, to a stream of inflowing joy and ecstasy. In a word, as a young child I felt the presence of kedushah [holiness] on these nights.

People are mistaken in thinking that there is only one Massorah and one Massorah community; the community of the fathers. It is not true. We have two massorot, two traditions, two communities, two *shalshalot ha-kabbalah* — the massorah community of the fathers and that of the mothers. "Thus shalt thou say to the house of Jacob (= the women) and tell the children of Israel (= the men)" (Exodus 19:3), "Hear my son the instruction of thy father (*mussar avikha*) and forsake not the teaching of thy mother (*torat imekha*)" (Proverbs 1:8), counseled the old king. What is the difference between those two *massorot*, traditions? What is the distinction between *mussar avikha* and *torat imekha*? Let us explore what one learns from the father and what one learns from the mother.

One learns much from father: how to read a text — the Bible or the Talmud — how to comprehend, how to analyze, how to conceptualize, how to classify, how to infer, how to apply, etc. . . . One also learns from father what to do and what not to do, what is morally right and what is morally wrong. Father teaches the son the discipline of thought as well as the discipline of action. Father's tradition is an intellectual-moral one. That is why it is identified with *mussar*, which is the Biblical term for discipline.

* * *

What is *torat imekha*? What kind of a Torah does the mother

A Tribute to the Rebbitzin of Talne

pass on? I admit that I am not able to define precisely the massoretic role of the Jewish mother. Only by circumscription I hope to be able to explain it. Permit me to draw upon my own experiences. I used to have long conversations with my mother. In fact, it was a monologue rather than a dialogue. She talked and I "happened" to overhear. What did she talk about? I must use an halakhic term in order to answer this question: she talked *me-inyana de-yoma*. I used to watch her arranging the house in honor of a holiday. I used to see her recite prayers; I used to watch her recite the sidra every Friday night and I still remember the nostalgic tune. I learned from her very much.

Most of all I learned that Judaism expresses itself not only in formal compliance with the law but also in a living experience. She taught me that there is a flavor, a scent and warmth to *mitzvot*. I learned from her the most important thing in life — to feel the presence of the Almighty and the gentle pressure of His hand resting upon my frail shoulders. Without her teachings, which quite often were transmitted to me in silence, I would have grown up a soulless being, dry and insensitive.

The laws of Shabbat, for instance, were passed on to me by my father; they are a part of *mussar avikha*. The Shabbat as a living entity, as a queen, was revealed to me by my mother; it is a part of *torat imekha*. The fathers *knew* much about the Shabbat; the mothers *lived* the Shabbat, experienced her presence, and perceived her beauty and splendor.

The fathers taught generations how to observe the Shabbat; mothers taught generations how to greet the Shabbat and how to enjoy her twenty-four hour presence.