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## A VORT FROM THE ROSH YESHIVA מורינו הרה"ג ר' אברהם גורביץ שליט"א

### פרשת בהעלתך

וְזֶה מַעֲשֵׂה הַמְּנֹרֶה מִקֶּשֶׁת זָהָב, עַד יְרֵכָה עַד פְּרֻחָהּ מִקֶּשֶׁת הוּא, כַּמְרָאָה אֲשֶׁר הִרְאָה ה' אֶת מֹשֶׁה, כִּן עָשָׂה אֶת הַמְּנֹרֶה. (במדבר ח, ד)

*And this is the workmanship of the Menorah, beaten out gold, to its base, to its flower, it is beaten out; according to the image that Hashem showed Moshe, so did he make the Menorah. (Bamidbar 8:4)*

רש"י: וזה מעשה המנורה. שהראה הקב"ה באלכצע לפי שנתקשה בה, לכך נאמר וזה. כן עשה את המנורה. מי שעשאה, ומלך אגדה על ידי הקב"ה נעשית מאליה.

*Rashi: And this is the workmanship of the Menorah. For Hashem showed Moshe with his finger how it was to be made, for Moshe had difficulty with it. This is why it says, "And this."*

*So did he make the Menorah. (The pronoun "he" refers to) whoever it was who made it. And an Aggadic Midrash explains that by means of Hashem the Menorah was made by itself.*

This week's *parshah* begins with the command to light the Menorah and a description of its design. Rashi explains that Moshe had difficulty envisioning the Menorah's construction, and Hashem showed him how it was to be made. Furthermore, exactly *who* made it is unclear, with Rashi citing the Midrash, which states that Moshe threw the block of gold into the fire and the finished Menorah emerged miraculously, having been formed itself by means of Hashem.

The Maharal in Gur Aryeh explains that although ultimately Hashem created the Menorah, it was still necessary to show Moshe its form so that he would attempt to make it. Once he had endeavoured to fashion it, Hashem came to his assistance and completed it. He adds that this is relevant for many matters; man must do his part, and Hashem will finish off the task at hand.

The Rosh Yeshiva *shlita*, based on a Chovos Halevavos, suggests that even though in practice it was Hashem who created the Menorah, its production is credited to Moshe.

The Chovos Halevavos (*Sha'ar 4*) explains an important concept about when *bitachon* is appropriate concerning fulfilling *mitzvos* and doing the will of Hashem. He prefaces his words by saying that a person cannot perform a *mitzvah* or commit a transgression unless three components come together. The first is making a choice in one's heart and inner being (to either serve Hashem or violate His commands); the second is intending and resolving to act on that choice; and the third is applying effort to actually perform the act with one's limbs and bring this choice to fruition.

He elaborates that there are certain situations when *bitachon* is not suitable. This is particularly true for steps that are within a person's ability and control, such as the first two steps, deciding to do good or bad, and then intending and resolving to perform the act. Trusting in Hashem in these areas is considered a mistake and foolish. Hashem has placed the choice to either serve or defy Him in *our* control as is written in the *possuk* (*Devarim 30:19*): וּבַחַרְתָּ בְּחַיִּים, *and you shall choose life*, which includes both making the choice in one's conscience to follow Hashem and resolving to act on that choice. Therefore, there is no basis for relying on Hashem in these particular areas.

Having explained where *bitachon* is not appropriate, Chovos Halevavos proceeds to clarify that it is appropriate when it comes to the third step – being able to carry out the completion of the *mitzvah* act that one has chosen to do. This is because Hashem left completing the *mitzvah* dependent largely on factors that are beyond our control, with the circumstances or resources necessary not always existing. This trust is correct after someone has wholeheartedly and faithfully chosen to serve Hashem by performing a specific *mitzvah*, with firm resolve, pure-hearted effort, and the intent to do so *l'shem Shamayim*.

In summary, a person who claims that they will not choose or intend to do any Avodas Hashem, but instead wait for Hashem to choose the right option for them, has veered off the correct path. Hashem has commanded us to actively choose to perform his service and to focus our intention on that choice with effort, determination, and complete conviction. Only in matters beyond our control is *bitachon* suitable and appropriate.

With this, the Rosh Yeshiva sheds new light on Moshe's involvement in the construction of the Menorah. According to the Chovos Halevavos, Moshe was only required to do the first two stages, which were to choose to create the Menorah and wholeheartedly commit to this objective. When Moshe struggled to envision its creation, he couldn't fully dedicate himself to the project, thus not fulfilling the second step of intending and resolving to act upon his decision. Only after Hashem showed Moshe the design did he have a clear vision of his commitment, and when Moshe made a great attempt to construct it and was unable to complete it, he fulfilled his obligation by doing all that was necessary.

Therefore, the Torah's description of Moshe as the creator of the Menorah is not contradictory to the Midrashic explanation that it was created miraculously. By Moshe choosing and committing himself to its creation, he had fulfilled his obligation, regardless of how it practically came into being, and he is credited with its production. This is further supported by the Gemara (*Kiddushin* 40a), which states that Hashem reckons a positive intent as a done deed.

This is a lesson for us regarding Limmud Torah and general *mitzvah* observance. It is incumbent upon us to make good choices and commit to following them sincerely. We should also find ways to make sure we follow through and think about the most effective approach. But after doing all that, we should trust in Hashem to help us fulfil our commitments and decisions.

This Devar Torah is adapted from ספר וענפיה ארזי אל עה"ת and is presented by the Gateshead Yeshiva Alumni Association. To receive by email, please register your interest by sending an email to [parshasheet@gyalumni.org](mailto:parshasheet@gyalumni.org).