

# א ביסל תורה!

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## זה ק-לי ואנוהו

By Ariel Jeselsohn '26

We read in this weeks' פרשה, that we also say every day in ישיב: "זה ק-לי ואנוהו". This is a declaration that Hashem is our G-d, and we will therefore do something to Him. It is quite unclear what "ואנוהו" means; what does it exactly entail? רש"י on the spot quotes the תרגום אונקלוס, which implies that "ואנוהו" comes from the word "נוה" - dwelling, and therefore אונקלוס translates "ואנוהו" as "I will build him a house", namely the בית המקדש. רש"י also offers a second interpretation and explains that "ואנוהו" comes from the word "נוי", beauty, and therefore "ואנוהו" means: "I will relate Hashem's splendor and praise Him". In addition, there is also the גמרא in שבת which says that "ואנוהו" means that we should beautify our מצוות. For example, make a nice סוכה, buy a nice לולב, have nice ציצית, etc. This interpretation also stems from the view that "ואנוהו" comes from the word "נוי".

Rav Moshe Feinstein in דרש משה explains that all three of these interpretations are interconnected. He describes it as follows: When one wants to buy a house, one looks for a nice, big house because, for many people, homes are one of the most important things in their lives. And the same goes for clothing, furniture, and food because those are also necessities in life. Therefore, תורה and מצוות which are the main aspects of our Jewish lives should also be performed in the best and most beautiful way possible. Rav Feinstein also points out that when someone achieves a very important goal in life, they feel good about themselves and they tell their friends about their

achievements. And so the same thing should also apply to תורה and מצוות which are also important aspects of our lives. When one performs מצוות or learns תורה, he or she should feel good and feel glorified through it, while staying humble of course.

also learn from "זה א-לי ואנוהו" the important value of clinging to Hashem: just like Hashem is merciful and kind, so too we should be merciful and kind. Rabbi Baruch Simon, a Rosh Yeshiva at RIETS, explains in אמרי ברוך that this especially applies to the attribute of humility. Hashem has all the power in the world, and yet Hashem stays humble, and does not think that He is better than anyone, even though Hashem most definitely is. So too when we find ourselves in positions of power, we must stay humble and not think that we are better than anyone else.

I would like to end with another nice idea that Rabbi Simon presents in אמרי ברוך. Going back to the two words which "ואנוהו" could possibly come from, נוה and נוי, we can connect the two. The simple explanation is that there is a commandment to build a nice house for Hashem, namely the בית המקדש, which will glorify Hashem throughout the entire world. But on a deeper level, the תורה is referencing the house that every Jewish couple builds when they get married. A married couple should make sure that their house is filled with beautiful things, such as תורה and חסד.

May we be זוכה to achieve all of these essential values that we learn from the words in this week's פרשה: "זה ק-לי ואנוהו", א-לי ואנוהו, and live lives dedicated to ה'.

# The Miracle and Test of the מן

By Anna Szalat '28

This week's פרשה has a lot of important topics - קריעת ים סוף, עמלק, אז ישיר focus on the מן. When בני ישראל were in the desert for 40 years, ה' gave them מן to eat. He told them to gather enough for each day, and not to save any for the next day - except on Fridays, when they were allowed to gather double the daily amount for Friday and שבת. However, some people, like וואבירם (according to רש"י), could not resist taking extra, but the next day the מן would turn rotten and become full of worms. This made משה really angry.

The מן was a miracle in and of itself. It could taste like anything a person wanted, and they did not have to work for it. If we take a closer look, we can see that מן is more than just food. A question we can have is: is מן just about food? Why are there so many פסוקים about it? When משה tells בני ישראל, "קלא העמר מןנו", "one full עומר (a type of measurement) from the מן should be saved for your future generations" (שמות ט"ז:ל"ב), what does that mean? The fact that ה' wanted בני ישראל to save the מן suggests that מן was about more than just food.

One question that keeps popping up is why the מן fell every day. I found that the students of רבי שמעון בר חייא had the same question, and the גמרא gives two different answers: first, so that the מן would be fresh every day, and second so that בני ישראל would not need to carry it with them when they traveled. רבי שמעון also explains this with a parable: a king, upset with his son, gives him money and tells him to only come back for more when the money runs out. By the end of the year, the son misses his father and asks if he can come daily for the money. Similarly, ה' gave the

מן every day to keep בני ישראל close to Him and remind them of His miracles.

In ולקטו דבריו ביוםם, שמות ט"ז:ד, ה' says the מן is a test: "למען אנסנו הילך בתורת אלהים" and they shall gather each day (the מן) so that I may test them to see if they will walk in the ways of my תורה or not." But what makes the מן a test? Three explanations of the מן, רש"י, רמב"ן, and חזקוני are as follows.

רש"י says the test was about following the rules for the מן—like not taking more than needed, not leaving any over, and not gathering on שבת. Since this was before מתן תורה, these rules were practiced for the commandments to come.

רמב"ן gives another explanation: The test was about trust. Every night, בני ישראל went to bed not knowing if there would be any food the next day. Would they trust that ה' would provide?

Lastly, the חזקוני says the test was how בני ישראל used their free time. Since their basic needs were taken care of, would they spend their time praying, learning, helping others, or just wasting it on frivolous things?

From these explanations, we can see that the מן was both a gift and a test. ה' gave it every day to make sure it was fresh, to keep them from carrying it around, and to show them the daily miracle. The test was to see if they would trust ה', follow the rules, and make good use of their time. There's an important lesson about unity. When the מן was given, it says: "וַיֹּאמְרוּ אִישׁ אֶל-אָחִיו" (שמות ט"ז:ט"ז). This shows that בני ישראל were united, treating each other as brothers and equals. This is an important lesson for us today: when we focus on helping each other and staying united, we can achieve so much. May we continue to have beautiful אחדות, and עם ישראל חי!

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