

blessing, the sea and the south. Asher, blessed more than children, beloved by brothers, feet of oil, shoes of iron and copper. None is like G-d, riding the heavens in your aid, splendid.

Dan protects the northern border, while Naftali the west and the south. Asher is the peace maker, with "soft oiled feet but shoes of iron", a metaphor for stepping softly but with principles when needed. The peace maker.



CHATAN TORAH (34:1-12)

G-d of ages surveys, under Him strength, repelling enemies. The Jewish people dwell safely, wheat and wine, oil like dew. Fortunate are you Israel to have such a Protector. Moshe ascended Har Navo, looking out over the Land. G-d told him, this is the Land I promised to you, though you will not enter it. Moshe died, buried, though his burial spot is not known. His strength was with him to the end. The people mourned for 30 days. Yehoshua was filled with Divine spirit, though none will ever be as Moshe, knowing G-d, face to face, performing all the wonders which he did in front of all Israel.

Moshe's life comes to an end. Perhaps a

tinge of tragedy, failing to enter the Land he worked toward his whole life. But, in mentioning Yehoshua, and in following his poetic description of the spectrum of talent the Jewish people display, he leaves the world satisfied. His goal was not to enter the Land; his goal was to successfully lead his people to enter the Land. He leaves the world satisfied that all that is needed for success is right there in front of them. His life's mission was accomplished.



CHATAN TORAH, BREISHIT (1:1-2:3)

So as to continue the lifelong learning of our Torah, following the conclusion of the Torah we jump right in and continue with the beginning of the Torah, reading the story of Creation from day 1 through Shabbat. ■

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A SHORT VORT

BY RABBI CHANOKH YERES
RAV, BEIT KNESSET BEIT YISRAEL, YEMIN MOSHE

"And the time of weeping and mourning was over." (34:8)

וַיִּתְּמוּ יָמֵי בְּכִי אֲבֵל מֹשֶׁה (לד:ח)

By the case of Moshe Rabbeinu's demise, we are told that the days of weeping and mourning "came to an end".

The Ozneyim LaTorah (Rabbi Zalman Sorotzkin 1881-1966 Lithuania-Jerusalem) asks why by the death of Yaakov Avinu there is no mention of when the weeping came to an end?

Rabbi Sorotzkin answers that when Moshe passed away, even though full of anguish and sadness, nevertheless they were encouraged by the forthcoming embarking into the land of Eretz Yisrael. This jubilant occasion was able to galvanize their feelings. However, with the death of Yaakov was the impending danger of enslavement and exile. For this reason, the Torah omits any reference to weeping or mourning "coming to an end." Shabbat Shalom