

## "And it was, because the midwives feared Hashem, that He made for them houses." (2:21)

*Rashi* quotes the *Chazal*: One says houses of priesthood and of the *Levites*. This refers to Aharon and Moshe. And the other says houses of royalty, since *Dovid Hamelech* descended from Miriam. (*Sota 11b*)

Undoubtedly the reward of houses of priesthood and royalty is very great, but why doesn't the *Talmud* mention houses of *Torah*? Did not Moshe and Betzalel, who epitomized the exemplary study of *Torah*, descend from the midwives? In *Tehilim 115*, it is stated: "*The House of Yisroel shall bless Hashem, the House of Aharon (priesthood) shall bless Hashem, the House of Levi shall bless Hashem, those that fear Hashem shall bless Hashem.*" Aharon, Yisroel and Levi are referred to as a ",hc" while in reference to "*Yirei Hashem*" there is no mention of a house. Why?

",hc" - A house represents that which is eternal and is passed from generation to generation by way of inheritance. This applies to the concepts of priesthood, royalty, and *Levites*. In reference to *Torah* and fear of Hashem, it is stated in *Pirkei Avos*: "*And prepare yourself to study Torah because it is not yours by inheritance*" (2:17). *Torah* can only be acquired through the constant application of oneself to its study and contemplation. It is not inherited from a *Torah* scholar. Only those who strive for scholarship can carry the mantle of a *Torah* scholar. Ancestry does not play a role in *Torah* development, and therefore is not mentioned here with regard to Hashem's gifts to the midwives.