



Rabbi Reisman – Parshas Behaloscha 5786

1 – Topic – The Benefit of having One Rebbi

As we get together to prepare for Shabbos Parshas Behaloscha. I apologize for last week, I was on my way to Eretz Yisroel and I don't apologize for that, but for not warning you a week before, but when I got to Eretz Yisroel, what do you know, they were leining Parshas Behaloscha. Now of course I did go to a leining of Parshas Naso. Anybody in Eretz Yisroel between now and Parshas Balak would do well to go to a leining. The Beis Yisroel Shtiblach have a leining every week from now till then. Leining takes place upstairs at eleven o'clock and you won't have to miss one of the parshios hashavua.

Be that as it may, let me share with you first a wonderful machshava that I heard in the (ארזי הבריה) (ביה מדרש) last week, from one of the gedolei talmidei chachamim that are there. Behaloscha es haneiros we have a concept, that the lighting of the neiros takes place by putting the flame to the new wick (as Rashi says to 8:2) (עד שתהא שלהבת עולה מאליה). There's an idea of keeping it until it is olah me'eleha, meaning until the flame is something which is well lit. In other words, you could really touch the new flame and it'll probably catch on, but you're supposed to keep it there until it's olah me'eleha.

Well, what I heard last week was the following: that the Chazon Ish compared this to the following. The Mishnah says in Pirkei Avos: Ha'amidu talmidim harbeh, which by its simple meaning means you should have many talmidim. In other words, harbeh goes on talmidim, talmidim harbeh. Zagt the Chazon Ish, there's another accurate way of taitching it. Ha'amidu harbeh, be ma'amid talmidim, how? Harbeh. Harbeh means (עד שתהא השלהבת עולה מאליה). Meaning to say that certainly most of the teaching in the world takes place, a person goes to a shiur, maybe has a rebbe for a year and he learns from him, ha'amidu talmidim. It's important for a rebbe to have talmidim, for a talmid to have a rebbe, that's the relationship that exists.

But that's not what the mishna is telling us, of course klal yisrael needs talmidim. It's saying: ha'amidu talmidim harbeh. Do hamadas talmidim much. A rebbe and a talmid should be with each other (עד שתהא השלהבת עולה מאליה). Now of course in the younger years this doesn't apply, but when somebody gets to a maturity level, whether it's Mesivta or Beis Medrash subsequently, a person should try to stick with a rebbi, he should try to stick with a rebbi for a time so that so to speak the shalheves olah. So he doesn't get from a bunch of rabbeim a spark here, a spark there, and a spark everywhere, and it's takeh enough that he becomes a talmid chacham. But ideally that from one rebbi he should get enough that (עד שתהא שלהבת עולה מאליה).

Meaning to have a relationship with the rebbi, to have a sheiches to the rebbi, and this person spoke about the style today of people not having any rabbeim. They go to one Mesivta, they go for the two, three years to another Beis Medrash, they go to Eretz Yisroel for another two, three years, they come back to a fourth place so that in a decade they have four different yeshivos between twelfth grade and the time that they come back. So it's wonderful, they pick up sparks of kedusha everywhere and they're takeh heilige yidden, talmidei chachamim, but they're missing the ha'amidu talmidim harbeh. They're missing the idea of kneh lecha rav. Kneh lecha rav means to have a rebbi, somebody who gives you a mahalech in a derech hatorah.

So that he said: the Menorah represents Torah. When you light the flame of Torah in a neshama, do it (עד שתהא השלהבת עולה מאליה). Not a quick passing by. It might light, it might end up just as beautiful a Menorah, but it's missing something. It's missing a molad, somebody who gave birth to that, who formed it, who shaped it, and therefore it's really missing in today's world where so many young men have situations in life without a rebbi to really be able to talk to, to seek advice from. It'll be wonderful if somehow things worked out in a way that a person can have all the different derachim halimmud and as well to be able to have a rebbi.

2 – Topic – A Thought from Rav Mordechai Schwab

Going on to a second machshava. This week's parsha has (ויהי בנסע הארון). The parsha of vayehi binsoa which is famous to us from our davening, uvnucha yomar goes together also famous to us from our davening. We're told that that comes (להפסיק בין פורענות לפורענות). The previous puranus was Klal Yisrael leaving Har Sinai. When they left Har Sinai, it was a sense of puranus and vayehi binsoa is mafsik between that and the puranus which follows.

We all understand it's not just some hefsek, some sticking some words for a hefsek, so you make them nice words, but they are words which have a connection, which have a meaning, which have a significance in the context in which they're presented. How does (ויהי בנסע הארון) have a shaychus?

The (מאמר מרדכי חלק ג מאמר ע"ה). Rav Mordechai Schwab says something really beautiful. The main idea, the theme of that maamar, is that when a bochur or yungerman comes to the point in life where he has to leave yeshiva. He has to go from yeshiva out into the world that's around us. A person has to know to be prepared for the change, to be prepared for the shinui, to be prepared hashkafically, philosophically, and mentally for the change that takes place.

Here they left Har Sinai. Now the question is why is that a puranus? Why did they leave Har Sinai? They left Har Sinai because whenever the ananei hakavod picked themselves up and moved, they were obligated to move as well. That's why they left Har Sinai. So there's no fault in their leaving Har Sinai.

But the point is that the leaving of Har Sinai was a puranus. It was something which meant that the special place where they received the Torah and they went through the trials and tribulations of the egel and doing teshuva and having a second luchos and that whole seder hadevarim, that whole way of putting a person's life together in a positive way, that they were zoche to. And they left that. When you go, it's a sakana.

He quotes from Keser Rosh. Keser Rosh is sort of a second volume of the Maaseh Rav of the Gra. It's something that was assembled separately. And in Keser Rosh, he writes that the Gra had a special tefilla before someone goes out to the shuk, goes out to the marketplace, a special hareini muchan umezuman for a mitzvah. The Gaon said you should say hareini muchan umezuman, you've got to go out into a world that lacks the kedusha around you, that you need to prepare in the right way.

It feels almost as if to say that today when bochurim in the yeshiva, they wear a white shirt and tzitzis out in yeshiva. Later when they go to work, they tuck in the tzitzis and they dress more casual. It would be ideal: in yeshiva dress as you are, you're in a place of kedusha, it has to be appropriate, but however you dress in yeshiva, when you go out to work, ah, then you should dress like a yeshiva man, that's the most important time.

I once had somebody in my shiur many, many years ago. He wanted to stay in shiur and not go out until he was married, but it didn't happen. So he ended up going out to one of the therapy schools, grad school for therapy while he was still single. He told me there are many women there. What should he do? I told him, look, you really never wear your tzitzis out, which is fine, but now you're going out, you're going to such an environment, the Gemara says that tzitzis is a shmira for (לא תתורו אחרי עיניכם). You should wear your tzitzis out. Fine. He went out to school.

Sometime later, maybe four-five months later, he came for a Shabbos seuda. I couldn't help but notice that he was not wearing his tzitzis out, which was fine, I wasn't goizer anything on it. Later when he was leaving, I remarked, I see it was too much of a nisayon to keep your tzitzis out. He says, I do! I said, you do? He says, yes, every day when I go to school, I take my tzitzis and I wear them out. When I come to Rabbi's house I have to have my tzitzis out? I don't need shmira in your house. When I go to the school, that's when I wear them out. What a beautiful, beautiful idea. What a beautiful message. Ah, he has it right. He really has it right. When you need the shmira, that's when you're out in the other environment. That's when you need the shmira. So that's what the Gaon said.

We have a tefillah of Aleinu Leshabe'ach. We understand that it was written by Yehoshua and that he wrote it when Klal Yisrael entered Eretz Yisrael. (עלינו לשבח לאדון הכל). We thank Hashem (שלא עשנו כגוי הארצות) which really talks about the separation between the Jewish people and the non-Jews. When do we say Aleinu? At the end of davening. What's that got to do with Yehoshua? When do we say Aleinu? After Kiddush Levanah. What's that got to do with Yehoshua? When do we say Aleinu? After a bris milah. What does that have to do with Yehoshua? Three times we say Aleinu. Why those times do we say Aleinu?

The answer is the yesod we're talking about. The answer is what's Aleinu? Klal Yisrael did it in the midbar. They were about to go into a non-Jewish environment, into a land that was full of not only non-Jews, but a people that were lacking any respect for spiritual things. That's where they were heading. They were heading into that world. So they needed a tefillah, the tefillah of Aleinu Leshabe'ach to be reminded so that a person should know, he should know well that the world he's going into, it's not our world. It's not our world, it's a foreign world. We thank Hashem (שלא עשנו כגוי הארץ). They didn't make us like the nations of the world. We thank HaKadosh Baruch Hu for

that. We have to really keep our heads on straight. So memeila we say it by Kiddush Levanah. Kiddush Levanah you also go out, you go out into the street in order to say the proper tefillah. True. And the idea, the musag, the thought that when a person does these things, a person has to be connected to HaKadosh Baruch Hu, has to understand (שלא עשנו כגוי הארץ). That is of course the time to say it. So that's the idea, the idea of a special meaningful tefillah that a person says when? A person says when it counts. A person says when it goes out into a secular world. Ah, that's the time to take recognition of the chashivos of Klal Yisrael. And with that I want to wish you all an absolutely wonderful, meaningful, and holy Shabbos Kodesh, be'ezras Hashem.

Rabbi Reisman – Parshas Behaloscha 5785

1 – Topic – A Vort on the Parsha

As we prepare for Shabbos Parshas Behaloscha with IY”H an extraordinary krias haTorah with many chalakim in the parsha that are rau’i to learn with a great iyun. Today, I'd like to share with you a thought. And the thought has to do with the maaseh Miriam at the end of the parsha, which is always fascinating. Miriam and Aaron on their madreiga spoke about Moshe Rabbeinu inappropriately, and as a result of that, Miriam suffered tzaraas.

There seems to be a problem here. Miriam certainly did a full teshuva on what she did, especially because her whole dibbur was based on an error, was based on a mistake. Since it was based on a mistake I'm sure anybody who makes a mistake would retract. Certainly she did a teshuva gemura. And yet she was punished. Now of course, for bein adam l'chaveiro teshuva doesn't help unless the person is moichel, but do we doubt that the person was moichel? There's absolutely no question that Moshe Rabbeinu was moichel. So it needs a biur and who knows biur about what happened to gedolei olam, but nevertheless, I'd like to share with you a very appropriate thought.

Rav Pam used to say, I believe in the name of the Shaarei Teshuva, regarding the aveira of chillul Hashem. On the aveira of chillul Hashem, the Gemara really says that there is no kapparah. Only misah is a kapparah for the aveira of chillul Hashem. Rav Pam explained that there's no kapparah, there's nothing a person can do. Teshuva alone is not a kapparah for the aveira of chillul Hashem. So great is the aveira because it does something, it's poel something.

However, if a person is mesakein the chillul Hashem, if someone fixes the chillul Hashem, if somebody performs a kiddush Hashem, that sort of repays the kvod Shamayim involved that was violated, so then it's a kapparah. It's not a kapparah in the sense of the typical forgiveness, but it's a kapparah in the sense that it sort of pays back. If you owe someone money. So there are two ways that a person could take care of debt. Either he could ask him to be moichel the debt or he could repay the debt. Well, mechila may not work but repaying does work.

I remember using this to try to understand a difficulty in Nach. The difficulty is that we know that the Bnei Eli were punished. And they were punished that for generations they were not zoicheh to positions of greatness and that they died young. So much so, that the Gemara relates that even in the time of the Tannaim, there was still a family that was known as the children of Eli where everyone died young in that family. And now you're talking in the time of the Tannaim which was about a thousand years later. So a thousand years later and still?

We know that with an aveira the punishment only goes up to three generations. How could it go so many generations to be a thousand years later? The answer is punishment only goes through three generations. By the Bnei Eli it was a tikkun. What do I mean tikkun? They were mechalel the kvod of the Beis Hamikdash. People said because of what the Bnei Eli did, that the Beis Hamikdash is a business. It's a business, the kohanim are trying to make a business out of it. They were mechalel the kavod of the Beis Hamikdash. When people died and said why is that family dying? They said because they violated the kavod of the Beis Hamikdash, that itself was a kapparah to them. And as Rav Pam said, a kapparah, that's a payback, that's something else.

That's nothing to do with a punishment. It has to do with a repair of that which took place. And that would explain why the Bnei Eli didn't continue after the churban Beis Hamikdash. The Bnei Eli continued so many years, why aren't they around today? And the answer is that the tikkun is mesakein. And that's the idea of a tikkun.

So the same thing now turning back to Miriam. Avadeh she did teshuva and she didn't get a punishment for it. But a tikkun, there was a tikkun. She was mechalel kavod Moshe Rabbeinu. She said as it says in 12:2 (הֲרַק אֶדְ-בְּמִשְׁפַּח דְּבָר יְרִיב)? The fact that the whole Klal Yisrael stood and waited while for seven days she was a metzoraas. And they knew she was a tzadeikes. And still, the fact that that happened, that was a tikkun for the aveira. That was a tikkun as it raised the stature of Moshe Rabbeinu. A tikkun, that's something else. That a person fixes, pays back, it is much better than mechila. Mechila means you didn't pay back. Certainly it's better to pay back and paying back has nothing to do with an oinesh. It's a way to repair the breach in kvod Shamayim or kvod Moshe Rabbeinu in this case, and to repair it. And this is a very important lesson.

In bein adam l'chaveiro people say I have to ask him for mechila. Of course you have to ask him for mechila. But better, do a repair. Whatever damage you did to your relationship with someone, do a repair on that thing that happened and that is of course the ultimate way, because even chillul Hashem that has no kapparah, it applies as well.

2 – Topic – A Kasha on the Parsha

I did have a difficulty in this week's parsha, unrelated to Miriam. But Moshe Rabbeinu had another relative mentioned here and that's Yisro. And Moshe Rabbeinu tells Yisro, come with us. Don't stay behind. Come with us. Now of course if Yisro is going to come with them he's going to have to be megayer. At Mattan Torah, Klal Yisrael were megayer. Yisro was not there. They all became Bnei Yisrael. He's going to have to be megayer. We have a klal that we don't encourage people to be megayer. And yet it appears that Moshe Rabbeinu was saying to Yisro to come with us and to be a part of Klal Yisrael. To be a chelek of Klal Yisrael. After all, he says as is found in 10:32 (הֲטָבָנוּ לָךְ), we're going to give you a piece of Eretz Yisrael. Rashi brings that the (הַשְׁנָה נָשַׁל יְרִיחוֹ) was given as a homeland so to speak for the descendants of Yisro. Meaning, there were no goyim that you're allowed to settle into Eretz Yisrael, but it seems to mean that the Bnei Yisro, the Bnei Chovav were all geirim. How come Moshe Rabbeinu sought to attract geirim?

Now it's not such a kasha, Moshe Rabbeinu could do it. The question is how could the Rabbonim later sort of make a takkana that we don't look to attract geirim. If in the Torah b'feirash, maaseh shehaya kach haya that there was an attraction of geirim? This is something that needs a biur.

3 – Topic – A difficulty in a Sugya that I am Learning

Let me leave you with a general difficulty and it's a sugya I happen to be in the middle of and it needs a geder. Maybe someone will give me a good mareh makom, not just a boich sevara but a mareh makom on the following question. We know that women are pturos from mitzvos aseï she'hazman grama. For mitzvos that are time-bound women are pturos. Yet if they do the mitzva they get schar k'eino metzuveh v'oseh. They get schar like someone who's not commanded.

In Bava Kamma 87a it says that about a blind person. We learn out of a pasuk that blind people, according to Rebbi Yehuda, (we pasken like the Chachamim), however, according to Rebbi Yehuda, blind people are pattur from mitzvos aseï because of the hekesh. And on that, Reb Yosef said they still get schar k'eino metzuveh v'oseh. In other words they do the mitzva, they're not commanded and they get schar.

What is the geder hadavar? What is the general rule for that? Let's say, I'll say, a king is mechuyav to carry a Sefer Torah with him all the time. I'm not a king, I'm not metzuveh. But I'll get schar k'eino metzuveh v'oseh. I'll carry the Sefer Torah with me all the time. I'll get yene schar that a king gets. Does that make sense?

Let's say I'm not a Yisrael. I'm a kohen or a Levi. I'm not metzuveh with pidyon haben. I'll do pidyon haben anyway. K'eino metzuveh v'oseh. Sounds ridiculous. How can somebody say that if I'm not commanded I'm going to do the mitzva, you have no shaychus to the mitzva. What shaychus do you have to the mitzva? Someone's going to say that I'm not a nazir but I'm going to do mitzvas nazir. I'll do it voluntarily even though I don't have to do it. I'll get schar k'eino metzuveh v'oseh. All these things seem to be ridiculous.

Rav Moshe holds that a goy who does mitzvos, in Yoreh Deah Beis, Teshuva Zayin (page Ches). A Goy who shakes a Lulav, he doesn't get schar. Schar k'eino metzuveh v'oseh? Rav Moshe says that's not true. What's the rule? What's the geder? Why by a suma or by an isha we say they're not commanded in the mitzva but if they do it they get it k'eino metzuveh v'oseh? By a non-Jew, by me doing mitzvas hamelech or a Levi doing a mitzva that applies to Yisraelim, we would say that that doesn't make sense, it's not a mitzva at all. It's worse.

According to our minhag, an Isha makes a bracha when she shakes a lulav. Now the minhag of the Mechaber (Shulchan Aruch, Orach Chayim 589:6) in Taf Kuf Pei Tes, S'if Vav, the Mechaber holds no, women don't make a bracha when they do mitzvos aseï shehazman grama (אף על פי שנשים (פטורות יכולות לתקוע וכן אחר שיצא כבר יכול לתקוע להוציאן אבל אין מברכות ולא יברכו להן הגה והמנהג שהנשים מברכות על מצות עשה שהזמן גרמא ע"כ) machlokes Rishonim (גם כאן מברכות לעצמן). Okay. According to the Ramah we make a bracha. So look at this, someone who's a Levi, I'll do pidyon haben voluntarily, he will make a bracha. Make a bracha on something that he's not commanded in. It sounds like an absurdity, it sounds like something that's ridiculous.

Trumos u'maasros only in Eretz Yisrael, not in chutz la'aretz. No mitzva in chutz la'aretz. Okay, I'll grow fruit in chutz la'aretz. I'll separate trumos u'maasros k'eino metzueh v'oseh. I'm not commanded, I'm doing it voluntarily. I'll make a bracha. I hold like the Ramah. Ridiculous! It needs a geder hadavar.

Why in the multiple cases I mentioned it's ridiculous, and by a woman, by a suma, we somehow say they get schar k'eino metzueh v'oseh even to make a bracha. This is something where the geder hadavar, the rule, the guideline for it. The halacha is clear, but the guideline for it certainly needs some sort of a biur, some sort of an explanation. Still hoping that maybe somebody will be able to come up with a proper explanation of it.

With these three thoughts, I want to wish everyone the absolutely most wonderful Shabbos that you've ever had. A Shabbos of aliyah, a Shabbos of growth, a Shabbos where you use your Shabbos the way it should be. This Shabbos, do it this week, get yourself a Shabbos masechta. Something you learn on Shabbos. Something, Shabbos, everyone has more time on Shabbos. Take a Shabbos masechta or maybe Mishnayos even. Make it and do it.

If you're somebody who has a yahrzeit for a parent, take it and plan it for your parent's yahrzeit to be able to make a siyum. It's very discouraging in Shamayim. You know something, there are neshamos in Shamayim that have a yahrzeit. And some neshamos, their children make a siyum for the yahrzeit, the old minhag. Others, their children give Danishes and some schnapps and orange juice.

Imagine the neshamos talking. What'd you get for your yahrzeit? Oh, my son made a siyum on maseches Rosh Hashanah, isn't that wonderful? What'd you get for your yahrzeit? Chocolate Danishes. Who gives Danishes for yahrzeit? Chocolate Danishes for yahrzeit, oy vei? So please, undertake it. People are tarud, people are busy, but Shabbos, everyone has more time on Shabbos.

Take Shabbos between Mincha and Maariv of Shabbos day, people go home. Many shuls, the entire time that from Mincha to Maariv is an hour, maybe 45 minutes. People spend 15 minutes going home and then coming back. For what? For what? What, to eat something? Don't eat something. Stay in shul. Take a Shabbos masechta, Shabbos Mishnayos, take something and make it happen. And with that I want to wish everybody an absolutely extraordinary, wonderful Shabbos Kodesh to all, im yirtzeh Hashem.

Rabbi Reisman - Parshas Behaloscha 5783

1 – Topic – A Machshava from Rav Moshe about Ahavas Hamitzvos

In this Parsha we have the Parsha of Pesach Sheini. (לְמַה נִגְרַע), the Temai'im L'nefesh Adam say why should we be worse, why should it be that we cannot bring a Korban Pesach. As I have mentioned in previous years, it is a Davar Pele. (לְמַה נִגְרַע), they were Temai'im. Rashi says that they understood that. Rashi really Bavarns the Kasha. Once Rashi says (לְמַה נִגְרַע), it wanted to bring a Korban and the Kohanim Toharim would be Makriv it and Anashim Tehorim would eat the Korban and they would at least have that they owned the animal that is being used as a Korban

Pesach. So Rashi is saying that (לְמַה נִגְרַע) they understood that they are Temai'im and they can't eat the Korban Pesach. But let Toharim bring and eat the Korban Pesach.

Rav Moshe in Darash Moshe (page 116 on 9:7) asks a Kasha. The Gemara says in Pesachim 61a that if you are Makriv a Korban with Baalim who are Temai'im L'nefesh it is a Posul Korban. The whole request was wrong. It is not Shayich that Temai'im should bring it with the Kohanim being Makriv it. This is Rav Moshe's Kasha.

Rav Moshe answers that Rashi must mean that the Temai'im L'nefesh said we will be Shutfim with the Toharim people to bring the Korban, Kohanim Toharim will be Makriv it, and those Baalim that are Tahor would eat it and we (i.e. the Temai'im L'nefesh) will not eat it. That was the Bakasha. That is also Shver. Because if that is what happened then they are not Mekayeim any Mitzvah at all, because the Korban is only a Korban because of the others. They are sponsoring it maybe but they are not bringing the Korban.

Zagt Rav Moshe that we learn from here a Yesod. Ain Hachi Nami, they would not have any Cheilek in the Mitzvah of the Korban as someone who is Mekayeim the Mitzvah. What we learn from here is that even when someone is in a situation where he can't do a Mitzvah and it is not his fault, the Temai'im L'nefesh were normal people who were carrying the Atzmos Yosef. Still a person should try to have a Shaychus to the Mitzvah, a connection. All too often, a person who is Patur from a Mitzvah and he doesn't mind. A Chosson walks in, he doesn't say Tachanun. Nebech he is not so sad, he doesn't have a Cheilek in the Mitzvah, it is okay. But that is what the Shulchan Aruch says.

Zagt Rav Moshe, the Temai'im L'nefesh Adam understood a Chiddush Gadol. Even when Al Pi Halacha you have no Cheilek in the Mitzvah, you are Patur, the Ahavas HaTorah should be such that you want to have a Cheilek in the Mitzvah.

He brings an example, you have a person who cannot eat Matzah or Marror on Pesach night. Let's say he is a Choleh Sh'yeish Bo Sakana, he cannot eat a Kezayis of Matzah and Marror. Zagt Rav Moshe, he should still want to take a lick or a taste of it, have a little Shaychus to it. Not because there is any Kiyum Mitzvah, but because of his Ahavas Hamitzvah. We learn from this Parsha that a person has to have an Ahavas Hamitzvah even where he is not obligated in the Mitzvah.

Zagt Rav Moshe, by a Bris we say (כַּשֵּׁם שֶׁנִּכְנָס לְבְרִית כֵּן יִכְנֹס לְתוֹרָה לְחֹפֵה וּלְמַעֲשֵׂים טוֹבִים). Freigt Rav Moshe, what is Maisim Tovim? It is all part of Torah. Part of Torah are the Maisim Tovim that a person does.

Zagt Rav Moshe, no. Maisim Tovim means when you are not Mechuyav Al Pi Torah. There are Maisim Tovim that you are not obligated to. Sometimes you have a Mitzvah, the Mitzvah of Tzitzis. You don't have to wear Daled Kanfos, you can be Patur from it. You have a way out. But the Maisim Tovim is to show an Ahavas Hamitzvah. Even when you have a P'tur from the Mitzvah, to show a Shaychus to the Mitzvah. In such a case, a person is Mekayeim Maisim Tovim even in a case where he cannot do the Guf Hamitzvah, even when he can't do the Mitzvah itself. So this is the idea that we learn out of the Temai'im L'nefesh Adam. We learn from there this Nekudah, this Yesod.

There is another Kasha. (This is Pasted from Parshas Behaloscha 5779). Rashi tells us (וראויה היתה) (פרשה זו להאמר ע"י משה כשאר כל התורה כולה). This Parsha should have been said like the rest of the Torah. (אלא שזכו אלו שתאמר על ידיהן, שמגלגלין זכות ע"י זכאי). Because they were extraordinary people they didn't want to be out of the Mitzvah, excluded from the Mitzvah so (מגלגלין זכות ע"י זכאי). They have the Zechus that it is said (מגלגלין זכות ע"י זכאי).

Freigt Rav Moshe, we find the same idea by the Bnos Tzelofchod (מגלגלין זכות ע"י זכאי) in that the Parsha of Yerusha was said through them. There I understand it, the Bnos Tzelofchod are mentioned as they are great people, we are told they are great people, they are role models. The names are mentioned (מגלגלין זכות ע"י זכאי). In English we would say give credit where credit is due. So therefore, the Parsha is said by the Bnos Tzelofchod giving them the credit.

But here, we don't know who these people are, they are not named. Who were these individuals that were Tamei L'nefesh Adam and didn't want to lose out on bringing the Korban Pesach? We don't know! What kind of (מגלגלין זכות ע"י זכאי) is it? How is it giving credit where credit is due when you don't tell me who they are? This is Rav Moshe's Kasha.

Rav Moshe answers it is not important who they are. On the contrary, if we learn they were great people then you would say wow they were great people and they did a great thing. The Limud here is something that the Torah wants to teach us as individuals. How there were people in the Midbar who had every legitimate right to stay home and be Patur from bringing a Korban Pesach, doing nothing wrong and they couldn't take it. They said no, why should we be excluded from a Mitzvah even with permission.

Imagine, someone has a job and he gets a day off. He comes back and says why should I have a day off, I want to work! Of course you wouldn't do that. But when the work is Avodas Hashem, then we do it.

The Torah wants to tell us that these are role models and if you are going to tell me their names you should know they were great people and they did it. We wouldn't identify with it. Since they are unnamed people, therefore, it gives us an easier way of identifying with it. The same for ourselves too. If there comes a situation where you can't do a Mitzvah, you should at least have the Cheishek, at least have the feeling, the sense of it.

2 – Topic – Boundaries

These three weeks Parshas Bamidbar, Parshas Naso and Parshas Behaloscha are all about boundaries, Gedarim. Within Klal Yisrael not everyone is equal. The beginning teaches us about the Masa'os, about the Shevatim, about the Degalim. Bamidbar and Naso teach us about the separation of the Shevatim. The separation of the Leviim, even within Sheivet Levi – Kehas, Gershon and Merari. They are not all one. They are one Sheivet, but each one has their own role to play. In Behaloscha too, we have the Kedusha of the Leviim that the Leviim have their role to play. They are subservient to the Kohanim but they have the Zechus to work in the Mishkan. It is all about boundaries.

Rav Pam used to talk about this, about Bnei Torah who sometimes the Yeitzer Hora tells them be a Gadol B'yisrael, Shteig like the Chofetz Chaim. It is a Yeitzer Hora that is telling you. It is telling you that you have to be more and more and more. It is not Emes. What a person has to do is K'fi Madreigaso do the things that he has to do. Each person on their own Madreiga. When people don't know boundaries, they end up being fooled. They end up making mistakes, and the Yeitzer Hora gets the best of them.

Remember there was once a star basketball player here in our country. He was the best basketball player in basketball. He decided that he would become a professional baseball player for the Chicago White Sox. He was on one Chicago team for basketball and decided to be a baseball player. He thought that he is a great athlete that he will be a star baseball player too. What a flop! What an embarrassment. They came, they filled the stands to see him – to see him strikeout. A flop! What was his mistake? He ignored the boundaries. He had certain abilities and he convinced himself that he could get greater abilities. All right, not much harm done. He stroke out. At least he got the fans into the stadium which is what matters in baseball.

L'havdil, by Avodas Hashem it is the same thing. A person has to know his Kochos, he has to push himself to be better in his Gedarim. Just like if a Yisrael tries to be a Kohen, he will be Mechayeiv Misah Midai Shamayim if he goes into a place that he doesn't belong in the Beis Hamikdash. The same thing a person who tries to do things in places where he doesn't belong.

Today, there are well-intentioned people who decide they should learn Kabbalah. They really have good intentions. They want to serve HKB"H. But it is the Yeitzer Hora. Somebody asked me why don't I learn Kabbalah? I said it is Assur. Assur? In Hilchos Talmud Torah it says it says it is Assur to learn those Chalakim of Torah until you are complete with knowing Shas and certainly knowing Torah, Neviim and Kesuvim. How can it be that people who can't even listen to Trei Asar forget about learning the Trei Asar, they want to learn Kabbalah. It is the same thing. There are people who are supposed to be star basketball players and they want to be baseball players. There are people who have a Shtarke Ratzon to learn Shas so the Yeitzer Hora tells them to learn Kabbalah. It is not where you belong. It is a breaking down of boundaries. It is a Yesod not only in Yiddishkeit, it is a Yesod in life that people who don't keep boundaries make mistakes.

Imagine, again L'havdil, when you watch a basketball game, people are running with great intensity, they are driven. Then suddenly someone blows a whistle and they all stop. What happened? One basketball player stepped over the line, he is out of bounds. You will say that is ridiculous! Big deal, he stepped two inches over a line so now you stop? We understand that there are rules. When you are out of bounds you are out of bounds. In Ruchnios it is the same thing. That is how Sefer Bamidbar begins. Sefer Bamidbar goes on to the Aveiros of Parshas Shelach, Parshas Korach, Parshas Chukas, different Chataim that took place. The Yesod is not knowing boundaries. Our Avoda is within our bounds to be the best that we could be. And so, despite the fact the Yeitzer Hora tried to derail this wonderful Chavrusa'shaf that we have here (for 15 years), by making it difficult. Boruch Hashem we got the Shiur in. I hope it is L'to'eles, both messages. The message of Ahavas Hamitzvos, wanting to have a Shaychus to Mitzvos all the time and the message of within your boundaries push it a little, but don't go to a place you don't belong. A wonderful Shabbos to one and all!

Rabbi Reisman – Parshas Behaloscha 5782

1 – Topic – A Thought from Rav Hutner – Shabbos Tefillos

As we prepare for Shabbos Parshas Behaloscha. Marching B'ezras Hashem towards a summer of growth in Torah, Avodah and Yir'as Shamayim. Let me begin with the end of the Parsha. One of the Yud Gimmel Ikrim, one of the thirteen principles of Jewish faith, is taught to us at the end of Parshas Behaloscha. There we are taught that the Nevua of Moshe Rabbeinu was greater than the Nevua of any other Navi. As the Rambam says, She'ain Navi Kamohu. There is no Navi like Moshe Rabbeinu and Moshe Rabbeinu's Nevua was unique. Lo Chein Avdi Moshe B'chol Baisi Ne'eman Hu. His Nevuah was a unique Nevuah and superior to all other Neviim. This is what we have as one of the Yesodos of Emunah taught to us in the Parsha of Miriam at the end of this week's Parsha.

Where do we talk about this article of faith, where do we have this Yesod Emunah in our Davening? It is interesting, the one place and I think that it is the only place where this Yesod Emunah is mentioned in Davening is Shabbos morning in our Davening when we say in Shemoneh Esrei (ישמח משה במתנת חלקו. כי עבד נאמן קראת לו). There we mention this praise from this week's Parsha of Moshe Rabbeinu (כי עבד נאמן קראת לו). The one place we mention it is by Shabbos Shacharis. Halo Davar Hu! There must be some sort of an explanation. Why is it placed in Shabbos Shacharis in particular?

Rav Hutner in the Mamarei Pesach, Maimar Lamed Hei, has a wonderful insight. We know that the Tur says that there are three Shabbosos that we remember. We remember Shabbos Kodosh on three levels. One is of course is Zeicher L'ma'asei Beraishis which is the original Shabbos, the Shabbos of the seventh day of creation. The second Shabbos is the Shabbos of Mattan Torah. The Gemara says (IN Maseches Shabbos) that (ודכולי עלמא בשבת ניתנה תורה לישראל) that the Torah was given on Shabbos. That is the second aspect of Shabbos. The third of course is the Yom Shekulo Shabbos, the Shabbos L'asid Lavo, the day of rest for the whole Bri'ya when Moshiach will come. These three Shabbosos explains the Tur are mentioned one in each of the three Shabbos Tefillos, the Shabbos Shemoneh Esrei. On Friday night, on Leil Shabbos (אתה קדשת) referring to HKB"YH creating Kedushas Shabbos at the Maiseh Beraishis, at creation. The second is Shabbos Shacharis when we say (ישמח משה במתנת חלקו. כי עבד נאמן קראת לו. כליל תפארת בראשו נתת. בעמדו לפניך על הר סיני.) (ושני לוחות אבנים הוריד בידו. וכתוב בהם שמירת שבת). So that, the Shabbos of Mattan Torah. Of course the Shabbos of Mincha is (אתה אחד ושמה אחד ומי פעמך ישראל גוי אחד בארץ) is referring to the Shabbos of L'asid Lavo when the Achdus Hashem, the uniqueness of Klal Yisrael will be recognized with the (מנוחה שלמה שאתה רוצה בה). These are the three Shabbosos.

Question – On the Shabbos of Mattan Torah we say (בעמדו לפניך על הר סיני. ושני לוחות אבנים הוריד) (בנידו) two Luchos of stone. The (ושני לוחות אבנים) were broken, they were shattered. Moshe Rabbeinu broke the two Luchos. The two Luchos that replaced them were given on Yom Kippur not on Shabbos. Why do we mention the broken Luchos in our Davening?

The answer is that we are Muvtach, we feel certain that the day will come when the energy, the potential of the Luchos Rishonos will return. When the Luchos that were broken will come back. That level of serving Hashem will return. Why do we have such a Havtacha?

Moshe Rabbeinu broke the Luchos. Hashem did not tell him to. (עשה משה מדעתו). Moshe broke the Luchos. Could it be that we lost forever the Luchos because Moshe Rabbeinu chose to break them? The answer is (עבד נאמן קראת לו). We have a faith that Moshe Rabbeinu was totally given over to HKB”H. Whatever he did was done with the full and correct understanding that HKB”H even if he did not command that it be done, would want that it be done. Therefore, when we remember the Shabbos of Har Sinai and we have a Kasha as the Luchos were broken we mention as an article of faith and Emunah that what Moshe Rabbeinu did was good. What Moshe Rabbeinu did didn’t prevent the eternity of Klal Yisrael from having Luchos Rishonos. Therefore, we have a right to celebrate the (שני לחות) that came down.

Incidentally, I want to mention something else. As you know the Choilam is pronounced Oy by most Ashkenazim who Daven Nusach Sfar and is pronounced as Oh by most of the Ashkenazim who Daven Nusach Ashkenaz. Oy or Oh. So that we say when we are Davening, Moideh Ani or Modeh Ani depending on how you express it.

As you know, (ישמח משה במתנת חלקו) is a poem. It rhymes. Every sentence fragment rhymes with the next one. (ישמח משה במתנת חלקו. כי עבד נאמן קראת לו). (כליל תפארת בראשו נתת לו. בעמדו לפניך על הר סיני). This seems to indicate that the one who wrote this pronounced Oy as Nusach Sfar does and not Oh as Nusach Ashkenaz does. Because you see if you say it as Nusach Ashkenaz you say (ישמח משה במתנת חלקו. כי עבד נאמן קראת לו. כליל תפארת בראשו נתת לו, בעמדו לפניך על הר סיני). How does Sinai rhyme with Oh. Now if you say (כליל תפארת בראשו נתת לו, בעמדו לפניך על הר סיני במתנת חלקו, כי עבד נאמן קראת לו). Sinai and Oy are similar. It would seem to be an indication that at least the one who wrote this Nusach pronounced it Oy.

2 – Topic – A Thought for Weddings and Sheva Berachos

I would like to move on and share with you a totally separate Vort something that has absolutely no direct connection to this Parsha but this is the season B’ezras Hashem Yisbarach of weddings, of Sheva Berachos and I would like to share with you an absolutely wonderful thought I heard from a good friend who is Boruch Hashem celebrating the engagement of his daughter and shared with me the following thought. (Please forgive me as I don’t remember in whose name it was said).

When a couple gets engaged and married we wish them that they should have a Keshel Shel Kayama. It is interesting that even in other languages we say they tie a knot. We use a Lashon of Keshel, of a knot. Why a language of a knot? There are two ways to connect different threads. One way is through Oreg, through weaving. Another way is through tying. Keshel. On Shabbos there is a Melacha of weaving, there is a Melacha of Koisher, of tying. Keshel Shel Kayama, tying things together permanently.

A person might think that when a couple gets married they become woven together into a single fabric. That is a beautiful expression. But it is really not that way. Even after a couple gets married

they remain separate people. It is not healthy and not even possible for them to actually be one. They are not one. Each one is its own unique human being.

I remember a dear friend in Shul Alex Gross Alav Hashalom, made a 50th Anniversary Seuda. He said then that for 49 years I tried to change my wife, tonight I decide let her be the way she is and I will be the way I am and we will live happily ever after. There is a lesson in that. Couples try to change each other. It is a mistake. Each individual is an individual. It is okay. Different people can do things differently. Even people who are married can do things differently. That is perfectly all right. We wish them a Keshel Shel Kayama. A Keshel, each string remains independent. But they are permanently connected. Not an Ariga Shel Kayama because we don't become one, it is a Keshel Shel Kayama.

Now with that understanding we understand why we have during Sheva Berachos one Bracha that ends Sameach Chosson V'Kallah and one that ends Sameach Chosson Im HaKallah. Why? Simple. Because Chosson V'Kallah is one thing but it is Chosson Im HaKallah. They stay separate people. They remain individuals and that is the way a person is Zoche to his Hatzlacha.

The Chasam Sofer says this in Parshas Chayei Sarah. When the Shidduch of Rivka was proposed, and Lavan was asked by Eliezer, Nu what do you say? Lavan said as it says in Beraishis 24:50 (לֹא נוּכַל דְּבַר אֱלֹהִים, רַע אִו-טוֹב). I can't tell you it is no good, I can't tell you it is good. What? You can't tell me it is good and you can't tell me it is no good? Tell me, are you for it then say it is good if you are against it say it is no good. Speak your mind. No!

Zagt the Chasam Sofer (לֹא נוּכַל דְּבַר אֱלֹהִים, רַע אִו-טוֹב). Why? Because in Shidduchim people are looking for others that are similar to them. Oy, what a mistake. Now of course it is natural to look for people that are similar, but it doesn't add anything to the marriage. If you have two identical people and they get married, so what do you have more than you had before? No! (לֹא נוּכַל דְּבַר אֱלֹהִים, רַע אִו-טוֹב). When you are looking for a Shidduch and you are looking for similarities it is neither good nor bad. No! (לֹא נוּכַל דְּבַר אֱלֹהִים, רַע אִו-טוֹב). Because he gives an example.

If a couple gets married and one likes to spend money and one doesn't like to spend money. It is a very good Shidduch when they both don't do the same thing. You know why? Because if they both like to spend money there would be no money in the house. If they both like to save money and not spend there will be plenty of money in the bank but the house would be a tense place. So G-d in his infinite mercy gave every couple a situation where the two of them, the husband and wife have different opinions on how much money to spend. I will not say which one wants to spend and which one doesn't want to spend. It varies, it might vary or may not vary. But that is not the point. The point is that they are different for a constructive reason.

Therefore, we use the expression Keshel Shel Kayama. Sameach Chosson Im HaKallah. Because the joy of a Chosson is to realize and it shouldn't take 49 years, it should happen a little sooner than that. The realization that people don't have to be identical to be happy. As a matter of fact they are better off not being exactly identical. B'ezras Hashem if each accepts the other, not only that if each one compensates for the faults of the other, in such a case there will Taka be a Keshel Shel Kayama.

So this is not only a wonderful thought and a nice Vort but a tremendous point of foundation for all relationships, for all married couples, the foundation is the idea that you are not looking for a clone of yourself, you are looking for someone who brings other benefits to the marriage, to the home, other talents to the home and with the two talents G-d willing it will work as long as you respect each other. With that absolutely wonderful thought I want to wish one and all an absolutely extraordinary Shabbos Kodesh!

Rabbi Reisman - Parshas Behaloscha 5781

1 – Topic – A Vort from Rav Schorr on Lama Ni'gara

As we prepare for Shabbos Parshas Behaloscha. During the lockdown when people were not permitted to go to Shul, there were many who had an attitude and said we are supposed to do Ratzon Hashem and if Hashem's Ratzon is that we go to Shul then we go to Shul and if Hashem's Ratzon is that we stay home we stay home. Our job is Ratzon Hashem. It is important to know that that attitude is correct, and that attitude is incorrect.

I want to explain because it is in this week's Parsha. In this week's Parsha the Tamei'a L'nefesh Adam, the people who were Tamei came to Moshe Rabbeinu and said as is found in 9:7 (לָמָּה נִגְרַע). Why should we be any worse? Why can't we bring a Korban Pesach? They complained. Why didn't they just say that if it is Ratzon Hashem to bring a Korban Pesach then we bring it and if it is Ratzon Hashem that we don't then we don't. The rule is if you are Tahor you bring a Korban Pesach and if you are not Tahor then you don't bring a Korban Pesach. Why didn't they just say look, if it is Ratzon Hashem that we bring it then we bring it. If we are Tamei and we are not supposed to bring it then we will not bring it. It is all the same. It is Ratzon Hashem. They didn't say that. The question is why didn't they say it as it seems to be correct.

Rav Druk (in his Sefer Darash Mordechai on page 115) brings quoting Rav Gedlaya Schorr a Maimar Chazal. (דההוא ינוקא דלא בעא למקרבא לגבייהו דרבי יצחק ורבי יהודה). (דההוא ינוקא) There was a child (דלא בעא למקרבא לגבייהו דרבי יצחק ורבי יהודה) he refused to walk up to these two great people Rav Yitzchok and Rav Yehuda. (משום דלא קרו קריאת שמע בעונותיה) It seems the child was a holy child and he sensed (דלא קרו קריאת שמע בעונותיה) that they didn't read Krias Shema in the proper time. They missed the Zman Krias Shema that day. He wouldn't walk over to them.

So they asked Rav Yitzchok what happened? (אמר ודאי הכי) It is true that we missed Zman Krias Shema but I have a reason. (דא אשתדלנא בהדי חתן וכלה) We were busy taking care of a Chosson and a Kallah. We were Osek B'mitzvah Patur Min Hamitzvah. Now, I am sure Rav Yitzchok is right they were Osek B'mitzvah Patur Min Hamitzvah.

Says Rav Druk, why didn't this child say there is nothing wrong with them. When they are supposed to read Krias Shema they read Krias Shema and when it is not the Ratzon Hashem to read Krias Shema then they don't read Krias Shema. It is all the same. We see from this Chazal that it is not that way. That even if the Halacha is that you don't have to read Krias Shema because you are Osek B'mitzvah Patur Min Hamitzvah it is still missing, that Kedusha is still missing by the people. This Yenuka who was apparently a holy child and could sense on Rav Yitzchok and

Rav Yehuda that something was missing, something wasn't there. There has to be a sense of mourning, of sadness that a person misses a Mitzvah.

So too, (לְמַה נִגְרַע) they said it is true we are Tamei and the Halacha is that we don't bring a Korban Pesach but (לְמַה נִגְרַע) why should we be inferior, we are missing in order to bring a Korban Pesach.

Rav Druk brings an incident with a Bochur in one of the Yeshivas HaKedoshos in Europe who asked his Mashgiach a question before Rosh Hashana. He said in my hometown they sent me a message that there is no Tokea, there is no one who can blow Shofar. I am the only one in town who knows how to blow. Should I go home for Rosh Hashana, I want to be in Yeshiva?

The Mashgiach told him it is Vadai that you have to go, there is no question. When he returned, the Mashgiach treated him a bit coldly. He said Rabbi why aren't you warm to me, what did I do wrong? I wasn't in Yeshiva for Davening but that was what I was told is the right thing to do.

The Mashgiach responded to him, it is true, but I don't see the sense that you have that you missed something. That there was something lacking. You didn't have a Yeshiva Davening on Rosh Hashana. It should be missing by you. There should be a sense that something was missing. Even though it was B'heter.

That is the way it should be by a person. A person sometimes is in a situation where he is not obligated to do a Mitzvah. Sometimes it happens that way. A person should feel that he is missing. It is not enough to say that it is Ratzon Hashem. I Davened with a Minyan or I didn't Daven with a Minyan, I am happy either way. It is correct, it is Ratzon Hashem either way, that is what you do. However, there has to be a sense that something is missing.

If I may dare say and Rav Druk said this often, I heard it from him. He said when a Chosson walks in and you don't say Tachanun everyone says Halelukah! It is a wonderful day! It is a Yom Tov! No! Of course it is correct that you don't say Tachanun, but you are missing Tachanun. It is a day on which you are missing. Tachanun is significant. Tachanun is a M'ain Shemoneh Esrei, it is another Davening. What a beautiful lesson.

Rav Druk ends by telling us that (גדול תלמוד תורה יותר מהצלח נפשות). Mordechai didn't learn because he went to save Klal Yisrael. Did he do the right thing? Yes. He had to save Klal Yisrael. But the Chachamim Pirshu Mi'nai. L'mayseh he was not learning as much as he would normally be learning. His level of scholarship went down. They didn't say well when Hashem says to him learn then that is Ratzon Hashem and when Hashem says save Klal Yisrael that is Ratzon Hashem. What is the difference? They didn't say that. They said he is missing in his learning, something is missing. Something is not there. That should be a sense in attitude that we have when we think back about the lockdown we should have that sense that there was a time when we were missing a level of Rachamei Shamayim of Davening with Minyan. We were missing something, something wasn't there that should have been there.

2 - Topic – A Vort from Rav Schorr on Tenufas Haleviim

Let's move on to something in the Ohr Gedalyahu from Rav Schorr. One of the most beautiful pieces in the Ohr Gedalyahu on page Kuf Yud Daled – Kuf Tes Zayin. He explains the Tenufas Haleviim. As you know, the Leviim were lifted up to be Mekadeish them. As a matter of fact, according to most Rishonim they were physically raised, physically lifted. It seems that way from the Gemara. Why go through physically lifting the Leviim, it needs some kind of an explanation. The appreciation of the fact that every adult Levi got picked up physically. For what?

Rav Schorr brings a Diyuk of the Netziv. The Rambam says at the end of Sefer Zeraim (Hilchos Shemittah V'yovel 13:13) that (ולא שבט לוי בלבד) it is not only the Leviim that could be on the special level. (אשר נדבה רוחו אותו) Every human being (אלא כל איש ואיש מכל באי העולם) whose spirit has told him (להבדל) to separate himself (לעמוד לפני) Hashem, (לשרתו ולעובדו) to serve G-d, (לדעה את) Hashem, to know G-d, (הרי זה נתקדש קדש קדשים) he is holy, he is the holiest of holy, Ve'hi Hashem (חלקו ונחלתו לעולם ולעולמי עולמים) and G-d will be will him. This is not only Leviim, this is everybody. The Diyuk is from the language of the Rambam (אשר נדבה רוחו אותו). The spirit told him separate from the world. Zagt the Netziv that separation, that Hachana to Kedusha, that lifts him up.

Zagt Rav Schorr, when Aharon Hakohen picked up a Levi and lifted him up, he said I am not just picking up your body, your personality, your essence, your spirit has to be lifted. You have to be a Hechera Mentch, to be a higher person, a different person. The Tenufa was symbolic of it. Aharon Hakohen picked me up. He lifted me up and said that I am separated from Klal Yisrael to be on a higher level of Kedusha. A Hechera Mentch. That is the goal in life.

Sometimes it is hard to have a goal to be the world's biggest Talmid Chochom. Sometimes it is hard to have a goal to be the world's best Davener. But to be a Hechera Mentch, to be a person with a higher level of Teshuka, a higher level of desires and wishes, a higher level of dreams, that a person can do. That is the Tenufa of the Leviim. Zagt the Rambam (ולא שבט לוי בלבד) to be a Hechera Mentch

I once heard from Rav Elya Svei when he spoke at Torah Vodaath at the Shloshim of Rav Yaakov. Rav Elya Svei said about Rav Yaakov, that Rav Yaakov once saw a boy who came from Russia who had become a Ben Torah and Rav Yaakov said to Rav Elya, he said when this Bochor came I gave him a kiss and Rav Yaakov said who knows maybe from that kiss he became a Ben Torah. I don't know exactly what Rav Yaakov meant, but Rav Yaakov gave a young boy from Russia a kiss who came to America, came to a new land and Rav Yaakov's kiss was a Tenufa. He gave him a kiss. A Gadol B'Yisroel kissed me. He lifted him up. He gave him the ambition to be a Hechera Mentch. That is the lifting of Aharon Hakohen.

3 – Topic – Question of the week

We say about the Leviim that the Levi doesn't get a portion in Eretz Yisrael. Ain Lo Nachalo. Why? Hashem Hu Nachalaso. We read the Pesukim and it says that he has to work in the Beis Hamikdash and since he has to work in the Beis Hamikdash he has no Cheilek in Eretz Yisrael.

I don't get it. I am a Levi. Moshiach will come soon and I will be one of the 24 Mishmaros. It will be the week of my Mishmar and that week the days of the week will be divided among the families in my Mishmar, The Batei Av. One of those days of that week will be my day. I will do the Avodah. 24 weeks later it will happen again. I guess two days a year. I don't understand. Hashem Hu Nachalaso so you don't get a Cheilek. Why are you busy being a Levi? For two days a year you don't give me a Cheilek in Eretz Yisrael? What is going on? What is Pshat?

I might add that the Levi understands that it is his job to be a Hechera Mentch, you can't do that just two days. You need 24 weeks to prepare for that day, to make it to that day, to get there that you need 24 weeks. Gevaldig! What a Parsha. A beautiful Parsha. Wishing one and all a Gutten Shabbos!

Rabbi Reisman - Parshas Behaloscha 5780

1 - Topic - A thought for the time that we are living in.

As we prepare for Shabbos Parshas Behaloscha here in Chutz La'aretz, in Eretz Yisroel their holding by Parshas Shlach. Moshiach should come soon and we'll have a big Shailah what to do with our missing Parsha, Bekarov and Eliyahu will Pasken for us.

Right now as we look in Parshas Behaloscha we see something of a parallel to our current insecure Matzav. (על-פי ירדן יחגנו, ועל-פי ירדן יסעו). It says that when they traveled in the Midbar they never knew where, when, and how they were on their way out. The Pasuk says sometimes they stayed somewhere for a day, sometimes Chodesh Yamim, sometimes a Shana, sometimes more than a year. They stayed and they never knew, are they moving tomorrow or not moving tomorrow. Imagine, all the ladies had to be packed up all the time. The whole staying was all Al Pi Hashem Yachanu. At any moment they are going to move, at any moment they are going to go, who knows? The whole Olam Hazeh was so temporary. Any moment they may move.

The world situation is such today, we don't know if we are crawling out of a period of isolation or we are crawling G-d forbid into a time of insecurity. (על-פי ירדן יחגנו, ועל-פי ירדן יסעו). We say that it is very hard, however, in the Midbar they said it is very wonderful. Wherever we go, wherever we move it is everything (על-פי ירדן יחגנו, ועל-פי ירדן יסעו). They didn't say it was hard they said it was wonderful. Look at that.

The Shla Hakadosh says the Minhag to say B'ezras Hashem in every place you go, and every place you come, that the Mekor is this Posuk. (על-פי ירדן יחגנו, ועל-פי ירדן יסעו). That whatever you do, you go or you come is all Al Pi Hashem and that is what we have to take. We have to know (על-פי ירדן יסעו) and it is wonderful that way, it is good that way. We would like it to be easy. We Daven to the Ribbono Shel Olam that it should be that way.

It says and we say on Yom Kippur, Yom Tov Haya Oseh Kohen Gadol B'tzeisi B'shalom Min Hakodesh. On Motzoei Yom Kippur he made a Yom Tov that he came out B'shalom from the Kodosh Hakodashim. He made a Yom Tov. The Lashon of Chazal is L'chol Ohavov. From then many people have a Minhag to make a Seudah on Motzoei Yom Kippur.

Pashtus why did the Kohen Gadol make a Seudah when he got out? Because he didn't die in the Kodesh Hakadashim. We know that many did. Rav Issac Sher in Leket Sichos Mussar says that is a Ta'us, that is a mistake. It is an error, it is not so, it is not Emes. A Kohen Gadol who knew he is not a Tzedoki, he knew that he was straight, he knew that it is not going to happen that he is not going to die in the Kodesh Hakadashim. It was much more elevated than that.

It was that when he came out of the Kodesh Hakadashim he was a Dehobena person, he was an uplifted person. He was a person on a different Darga, on a different Madreiga, on a different level. Yom Tov Haya Oseh Kohen Gadol B'tzeisi B'shalom Min Hakodesh. He went through such an experience and came out B'shalom, Yom Tov Haya Oseh Kohen Gadol. It was a wonderful experience for him. Yom Tov Haya Oseh Kohen Gadol B'tzeisi B'shalom Min Hakodesh.

We have to hope as we come out from our period of difficulty, we should be holding by Yom Tov Haya Oseh Kohen Gadol B'tzeisi B'shalom. The feeling that we come out as Dehobena people, more connected to the Ribbono Shel Olam from everything that happened.

In this week's Parsha we have the Tenufas Haleviim, the Leviim are lifted up to make them Kadosh. Rav Gedalya Schorr brings that it is not just a physical lifting up. A Dehobena Mentch. There are people that are on a higher level, on a better level, on a Darga Gevo'a. That Darga Gevo'a, that is what we are looking at. If we come out of this period IY"H Dehobena Mentchin, people on a higher level of Hargasha, higher level of feeling, such a thing would be absolutely wonderful.

11:12 (הָאֲנָכִי הָרִיתִי, אֵת כָּל-הָעָם הַזֶּה--אִם-אֲנָכִי, וְלִדְתִיהוּ: כִּי-תֹאמַר אֵלַי שָׂאֵהוּ בְחִיקָה) Moshe Rabbeinu says to the Ribbono Shel Olam did I give birth to these people. Moshe Rabbeinu who defends Klal Yisrael all the time, finally he seems K'ilu frustrated (we are talking about Moshe Rabbeinu on his Madreiga). He is talking to Klal Yisrael about Ruchnios, he is talking to Klal Yisrael about being elevated Dehobena Yidden, and what is Klal Yisrael asking for? Klal Yisrael is asking for space, they are asking for chicken they are asking for pickles. 11:5 (זָכַרְנוּ, אֶת-הַדְּגָה, אֲשֶׁר-נֹאכַל בְּמִצְרַיִם, חֲנָם;) (אֵת הַקִּשְׁאִים, וְאֵת הָאֲבֹטְחִים, וְאֵת-הַחֲצִיר וְאֵת-הַבְּצָלִים, וְאֵת-הַשּׁוּמִים). In Mitzrayim we had pickles and the Man can't taste like pickles. I am talking to you about Ruchnios and you are talking to me about pickles? K'ilu Moshe Rabbeinu says finally Shoin Kenukt (אֵת כָּל-הָעָם הַזֶּה) (הָאֲנָכִי הָרִיתִי, אֵת כָּל-הָעָם הַזֶּה). He talks to the Ribbono Shel Olam in such a way that can I do it? Incredibly.

The Gemara says in Sanhedrin 8a (26 lines from the top) (אמר רבי שמלאי אוהרה לדיין שיסבול את) (הצ'יבור). A person who is involved in the Tzibbur, he has to be Sovel, he has to be able to endure the ingratitude and the difficulties of dealing with a Tzibbur.

The Gemara says (עד כמה)? How far? To the Darga of (כאשר ישא האומן את היונק). As a mother carries the baby. The mother carries the baby says the Netziv and then there is filth. What does the mother do? She doesn't throw down the baby. The mother washes the baby, the mother makes the baby feel better. The mother soothes the baby. That is the Darga of (כאשר ישא) (כִּי-תֹאמַר אֵלַי שָׂאֵהוּ בְחִיקָה, כְּאֲשֶׁר יֵשֵׂא) (הָאֲמֵן אֶת-הַיּוֹנֵק). The way a mother carries the baby. That is the way a person has to be Sovel.

I saw an incredible Lashon. It says that the Bais Hamikdash is built not on the highest part of Har Hamoriah but a little less. It is done like the shoulders. We say in the Berachos of the Shevatim that the shoulders of a Shor is the Makom Hamikdash. What are the shoulders of a Shor?

Chazal say an incredible Lashon. Ain Lecha Na B'shor, there is nothing as beautiful as a donkey as the shoulders of the donkey. Why? Because it is Sovel. The shoulders of a donkey they carry, they are Sovel the Ol, they are Sovel the yoke. Ain Lecha Na B'shor. There is nothing as beautiful as the Shichmo of the Shor. Being able to be Sovel, being able to carry.

The Bais Hamikdash, the Makom of Sanhedrin, the Makom of the Kohen Gadol, the Makom of Kedusha. Being able to be Sovel when someone does something that you are not happy with. To be Sovel Klal Yisrael. That is the wonderful Madreiga of being Sovel.

2 - Topic - A Kasha on the Parsha

It says in 8:4 (וְנֹהַם מִעֲשֵׂה הַמִּנְרָה). Rashi says that Moshe Rabbeinu was Niskashe with the making of the Menorah so HKB"H showed him a Menorah Shel Aish. Then Rashi brings more. (כִּן עֲשֵׂה, אֶת-). (הַמִּנְרָה). He brings from the Medrash that (נְעִשִׂית מֵאֵלֶיהָ). The Menorah was made by itself. It was so difficult that even with the Tzura that HKB"H Kavayochel showed Moshe, Moshe Rabbeinu still had it made by itself. Wonderful! The Menorah was Takeh very complicated.

In Parshas Terumah Rashi said Kein Ta'asu L'doros. There is a Mitzvas Asei to make all of the Keilim of the Bais Hamikdash L'doros the same way that they were made by Moshe Rabbeinu in the Mishkan.

The Ramban there argues and says that it is not so because we find by the Mizbai'ach Hanechoshes by Shlomo Hamelech that it was a different size then the Mizbaiach of the Mishkan. Rashi doesn't hold that way and states that maybe the Menorah to the Mizbaiach is different. Rashi holds that Kein Ta'asu L'doros, that all the Keilim needed to be made the same.

How is it Shayich that if Moshe Rabbeinu didn't understand how to make it and even when the Ribbono Shel Olam showed him a Menorah Shel Aish, what are we supposed to do by the Bayis Sheini? How are we supposed to make a Menorah by Bayis Shlishi B'karov? How will Kein Ta'asu L'doros, how will we make the same Tzurah. Tzorech Iyun Gadol!

With that Kasha I leave you for this week. IY"H everyone should be Zoche that we should go from difficulty and from challenge to Harvacha. IY"H to be able to be more of a world where the children who need Chinuch should be in an environment where it is stable and controlled and consistent in Avodas Hashem.

We have to Daven. We learn from Davening for the Cholim and we still Daven for the Cholim. Now we need to Daven for the Tinokos Shel Bais Rabban that they should be able to get back into the Mosdos Hatorah in a way that they have Hiskarvus to Tefillah, to Torah and these things which we are so far from over so many months. IY"H should be Zoche to Mechancham B'derech Hatorah and Avodah. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Behaloscha 5779

1 - Topic - A Dikduk Thought.

As we prepare for Shabbos Parshas Behaloscha. I would like to discuss a few aspects of the Parsha of Pesach Sheini which begins at the beginning of Perek Tes after Shlishi. Let me start with a technicality but something you should all know. In 9:2 it says (וַיַּעֲשׂוּ בְנֵי-יִשְׂרָאֵל אֶת-הַפֶּסַח, בְּמוֹעֲדוֹ) V'ya'asu Bnei Yisrael Es HaPosach B'mo'ado. V'ya'asu, okay we can all translate that. In Posuk Hei it is a very similar Posuk (וַיַּעֲשׂוּ אֶת-הַפֶּסַח בְּרִאשׁוֹן בְּאַרְבַּעַת עָשָׂר יוֹם לַחֹדֶשׁ, בֵּין הָעַרְבִּים) Vaya'asu Es HaPosach Barishon B'arba'a Asar Yom Lachodesh, Bein Ha'arbayim. Why in Posuk Beis is the first word in the Posuk V'ya'asu with a Shva under the Vav and in Posuk Hei Vaya'asu with a Patach under the Vav?

I know that we are not on the Madreiga to know all of the nuances of the vowelization of words. The reason why I am pointing out this one is because it is a very basic rule that everybody should be aware of when the Vav which means "and" before a verb is V' which is normal. When it is changed to Va which is abnormal but very common. Usually (וַיְדַבֵּר יְרֵנָה, אֶל-מֹשֶׁה לֵאמֹר). (וַיְהִי בַיָּמִים הָהֵם). When is it V' and when is it Va. A very simple rule.

The word Ya'asu is future tense. Ya'asu, they will do. Everybody knows that. Therefore, in Posuk Bais it makes sense. (וַיְדַבֵּר יְרֵנָה אֶל-מֹשֶׁה). G-d spoke to Moshe and he said (וַיַּעֲשׂוּ בְנֵי-יִשְׂרָאֵל אֶת-הַפֶּסַח, בְּמוֹעֲדוֹ). In the future the children of Israel are commanded to do a Korban Pesach. That is the normal structure of the verb.

However, in Posuk Hei it is past tense. (וַיַּעֲשׂוּ אֶת-הַפֶּסַח בְּרִאשׁוֹן בְּאַרְבַּעַת עָשָׂר יוֹם לַחֹדֶשׁ, בֵּין הָעַרְבִּים). There it is past tense. (וַיַּעֲשׂוּ) is future. When a future verb gets switched to past tense the Vav Hame'hapeich, the Vav which indicates that it is being changed gets a Patach. Vaya'asu. Anytime there is a Patach under the Vav it changes the verb to past tense. A simple rule. So common. (וַיְדַבֵּר יְרֵנָה, אֶל-מֹשֶׁה לֵאמֹר). Yidabeir means he will speak. Everyone knows that.

So why is (וַיְדַבֵּר יְרֵנָה) mean that Hashem spoke in the past tense? The answer is that there is a Patach under the Vav. The Patach under the Vav indicates a Vav Hame'hapeich, a Vav that changes the future tense to the past tense.

So basic that everyone should know this. (וַיְהִי) which means it will be. (וַיְהִי) means and it was. It is a very basic rule. I once spoke about a Vav Hame'hapeich which is past tense to future tense but I don't want to talk about that today. Today I am talking about future tense to the past tense. Va instead of V'. A simple rule that every child should know it and certainly every adult.

2 - Topic - A Machshava from Rav Moshe

Rav Moshe says a Diyuk or an explanation of Rashi. Rashi here in 9:7 by the Korban Pesach when Klal Yisrael requested a Pesach Sheini, Rashi in Posuk Zayin tells us two things. Let's start with the second. Rashi tells us (וראויה היתה פרשה זו להאמר ע"י משה כשאר כל התורה כולה). This Parsha should have been said like the rest of the Torah. (אלא שזכו אלו שתאמר על ידיהן, שמגלגלין זכות ע"י זכאי). Because

they were extraordinary people they didn't want to be out of the Mitzvah, excluded from the Mitzvah so (מגלגלין זכות ע"י זכאי). They have the Zechus that it is said (מגלגלין זכות ע"י זכאי).

Freigt Rav Moshe, we find the same idea by the Bnos Tzelofchod (מגלגלין זכות ע"י זכאי) in that the Parsha of Yerusha was said through them. There I understand it, the Bnos Tzelofchod are mentioned as they are great people, we are told they are great people, they are role models. The names are mentioned (מגלגלין זכות ע"י זכאי). In English we would say give credit where credit is due. So therefore, the Parsha is said by the Bnos Tzelofchod giving them the credit.

But here, we don't know who these people are, they are not named. Who were these individuals that were Tamei L'nefesh Adam and didn't want to lose out on bringing the Korban Pesach? We don't know! What kind of (מגלגלין זכות ע"י זכאי) is it? How is it giving credit where credit is due when you don't tell me who they are? This is Rav Moshe's Kasha.

Rav Moshe answers it is not important who they are. On the contrary, if we learn they were great people then you would say wow they were great people and they did a great thing. The Limud here is something that the Torah wants to teach us as individuals. How there were people in the Midbar who had every legitimate right to stay home and be Patur from bringing a Korban Pesach, doing nothing wrong and they couldn't take it. They said no, why should we be excluded from a Mitzvah even with permission.

Imagine, someone has a job and he gets a day off. He comes back and says why should I have a day off, I want to work! Of course you wouldn't do that. But when the work is Avodas Hashem, then we do it.

The Torah wants to tell us that these are role models and if you are going to tell me their names you should know they were great people and they did it. We wouldn't identify with it. Since they are unnamed people, therefore, it gives us an easier way of identifying with it. The same for ourselves too. If there comes a situation where you can't do a Mitzvah, you should at least have the Cheishek, at least have the feeling, the sense of it.

When a Chosson walks in and you can't say Tachanun there should at least be a sense of regret of (לְמָה נִגְרַע). Why shouldn't we be able to say Tachanun, just because there is a Chosson in Shul? So you are Mekabeil on yourselves the terrible Gezaira that you can't say Tachanun but you should feel that you are missing something. You should understand that you are missing something. So too, every time you miss a Mitzvah with a Heter. The name is not mentioned so that we can all learn from it.

There is another part to the Rashi. Rashi says that they came to Moshe Rabbeinu and they said (לְמָה נִגְרַע). Let's at least be included somehow in the Korban of the Tehorim. Let us be a partner in the Korban of those who are Tahor and are bringing a Korban.

Says Rav Moshe, doing so they would not keep any Mitzvah, they would have no credit for doing the Mitzvah. But Rashi is teaching us that still when a person can't do the Mitzvah, he can't have credit for doing the Mitzvah, he should try to do a little something, do some act that shows his inclusion in the Mitzvah.

They said we can't bring a Korban Pesach, we are not going to be part of the Korban Pesach, no Mitzvah. Let's chip in with the Korban Pesach of the Tehorim, so that we have at least some partial connection to the Mitzvah. That idea is the idea that teaches us L'doros.

Says Rav Moshe, if you have a Yid who is for example unable to eat the Maror on Pesach. The doctors told him he can't eat it. He is totally Patur. It is an Aveira for him to eat the Maror. Says Rav Moshe, nevertheless you should do a little something. He should take a Mashehu of Maror if the doctors allow it. He should do something.

Rav Moshe says if a person can't sit in the Sukkah on Sukkos for whatever reason and he has a total Heter, he should still be involved in building a Sukkah for someone else. This is because he should feel that he wants to have a connection to the Mitzvah. That idea is the lesson of Megalgilin Zechus Al Yedai Zakai. They wanted a connection to the Mitzvah. We should also want a connection to the Mitzvah. They ended up getting more than a connection. They ended getting an ability to doing the Mitzvah. Hopefully we will also. But the underlying theme is that when you are absolved from doing a Mitzvah with good reason, connect to it a little bit. Find some connection to it. What a lesson!

So two thoughts regarding the Korban Pesach. (ויצעו) and (ויצעו). Actually a Dikduk thought. A Megalgilin Zechus, a Limud thought, and more specifically this last thought that you should have a connection to a Mitzvah in any event.

3 - Topic - Why Moshe Rabbeinu tried to convince Yisro to come with Klal Yisrael to the Midbar.

Let me share with you a thought regarding something that happens later in the Parsha when Moshe Rabbeinu tries to convince Yisro to accompany Klal Yisrael into Eretz Yisrael. It is interesting. Moshe Rabbeinu says to Yisro come with us. He says I will not go. So to convince him Moshe Rabbeinu says to Yisro as it says in 10:31 (וְהָיִיתָ לָנוּ, לְעֵינָיִם). (וְדַעְתָּ, חֲנֻתְנוּ בְּמִדְבָּר). I am traveling in the Midbar. (וְהָיִיתָ לָנוּ, לְעֵינָיִם). You will shed light, you will teach us something. Really? He is going to teach us something? Rashi says (כל דבר ודבר שיתעלם מעינינו תהיה מאיר עינינו) whatever we don't know you will be able to teach us. Yisro will be able to teach? It needs an explanation.

The Satmar Rebbe says an interesting and fascinating Pshat in Divrei Yoel. What could Yisro possibly teach that they didn't already know? The answer is, to learn about an Avoda Zorah. The Gemara says that you are allowed to learn to know how to Pasken. The Sanhedrin has to learn in order to know how to Pasken. They have to learn about Avodah Zora. Now you are not supposed to learn Apikursos. But you are allowed to learn if you are doing it for the purpose of L'horos, to know.

Where is Moshe Rabbeinu going to get someone to teach Avodah Zora to the members of the Sanhedrin? You have the world's expert in Avoda Zorah. Yisro learned everything. He did all of the Avoda Zorah's. Moshe Rabbeinu says to Yisro (וְהָיִיתָ לָנוּ, לְעֵינָיִם). We are going to learn Maseches Avoda Zorah and we are not going to know what we are talking about. You are the world's expert. Where are we going to find anybody?

Look what it says in the Posuk. Moshe Rabbeinu says (וְהָיִיתָ לָנוּ, לְעֵינָיִם). You know that we are in the Midbar so you will be able to teach us. What does being in the Midbar have to do with teaching us?

The answer is being in the Midbar where are they going to find an Oved Avoda Zorah to teach them as they are secluded, they are away from everything. So Moshe Rabbeinu says to Yisro, what an opportunity. You take the things that you did wrong and you turn it into something positive. Gevaldig! (וְהָיִיתָ לָנוּ, לְעֵינָיִם). So the Satmar Rebbe says that this was Moshe Rabbeinu's lesson to Yisro. Come and do it for us. Turn something no good into something positive, into something really positive.

So a couple of lessons for Parshas Behaloscha. I want to wish you all a wonderful Shabbos and plans for the upcoming summer which must include plans for Limud. You have more time. All the time that you spend doing homework, you are not going to be doing homework now. Take that time and figure out what it is you are going to learn special for the summer. Something you don't do all the time. What a great idea. Aren't you glad that you called in? Pick something. Take a Perek. IY"H make it a meaningful summer vacation. A Gutten Summer! A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Behaloscha 5778

As we prepare for Shabbos Parshas Behaloscha. A wonderful Shabbos as we transition from the winter to the summer months, the months where hopefully you all have a little more vacation and can undertake more and more time in your Avodas Hashem.

1 - Topic - A Beautiful Diyuk in the way Menorah is spelled in our Parsha from Rav Chaim Kanievsky.

Let's begin with Rav Chaim Kanievsky in Taima Dik'ra (page # 164 on 8:2) on the beginning of this week's Parsha. There is something absolutely incredible about Rav Chaim Kanievsky's Sefer on Chumash. There are many different Divrei Torah on the Parsha, each very short. However, there are certain themes which can be picked up by someone who consistently looks at this Sefer. One of those themes, something I have mentioned on occasion, is that Rav Chaim Kanievsky seems to Darshun, seems to analyze the Chaseir and the Yeseir of words. That is, there are certain words which appear Malei and Choseir. Malei means the "Oi" vowel has a Vav and sometimes it doesn't.

In Parshas Behar (Ed. Note: Parshas Behar 5774 & Parshas Ki Savo 5776 Ayin Sham on page 151 of the Sefer) I mentioned, that the word Yovel appears eight times Yud, Vais, Lamed which is called Choseir and six times Yud, Vav, Vais, Lamed and that is called Malei. Why eight and six, most of us don't even stop to notice. Rav Chaim Kanievsky consistently goes with an approach that when it is Malei it indicates a full of whatever it is and when it is Choseir it indicates a deficient of whatever the word is.

In this week's Parsha he does it again. The word Menorah appears four times in the beginning of the Parsha. Two times Malei, Mem, Nun, Vav, Reish, Hei (מְנוֹרָה) and two times Choseir, Mem,

Nun, Reish, Hei (מְנֹרָה). Why? Zagt Rav Chaim, let's see how many Menorahs there were in our history.

Moshe Rabbeinu created a Menorah in the Mishkan. It was taken to Eretz Yisrael and it was in the Bayis Rishon (as it says in Menachos 98b). At the end of the first Beis Hamikdash the Posuk says in Yirmiyah that at the time of the Churban it was taken to Bavel.

In the beginning of Ezra it says that when Koresh gave permission to rebuild the second Beis Hamikdash he returned the Keilim that had been taken to Bavel which means that the Menorah made it to the beginning of the second Beis Hamikdash. This was still Moshe Rabbeinu's Menorah. And so it lasted until the Yevonim. The story of Chanukah when the Yevonim invalidated it. Making it Tamei would not make it invalid, however, using it for Divrei Chol would.

The Gemara says clearly in Menachos 28b that it could no longer be used and then for the first time there was a new Menorah. That Menorah the Gemara says was made out of spears that were put together to create a Menorah made of tin.

He'eshiru, later when they could afford it, they put that Menorah in Sheimos and created a Menorah made out of silver. Still later they became wealthier and they made a Menorah out of gold and that Menorah lasted until the Churban Bayis Sheini. It turns out that there were four Menorahs. 1) Moshe Rabbeinu's Menorah, 2) the tin Menorah, 3) the silver Menorah and 4) the gold Menorah.

The Halacha is that a Menorah is supposed to be made out of gold. B'dieved, it can be made out of other metals. It turns out that there were four Menorahs, two were complete, the way they should be which is made out of gold and two were Choseir, made out of other metals. And thus, two Menorahs Malei and two Menorahs Choseir.

An incredible insight into the exact precision of the way the words in the Torah are written, the Malei and the Choseir. Absolutely beautiful! It takes your breath away to see the way a Gadol B'yisrael learns the Parsha. How he is able to make these types of Diyukim consistently throughout the Sefer.

2 - Topic - A Vort on More'h Halacha in front of your Rebbi.

Let's move on to a second topic on the Parsha which is a bit of a Halachik topic. Let me begin with a Halacha and then we will go to where my explanation will provide an answer to a Kasha on the Parsha. The Din is that Hamoreh Halacha Lifnei Rabbo Chayov Misah. Someone who Paskens a Halacha in the presence of his Rebbi is Chayuv Misah Bidai Shamayim. It is a very strict punishment for what we think is a rather minor offense. We find this numerous times. In Eiruvim 63a (6th wide line) the Gemara says the Bnei Aharon died because they Paskened Halachos in front of their Rebbi (והא תניא ר"א אומר לא מתו בני אהרן עד שהורו הלכה בפני משה רבן).

We find that in the end of Shmuel Aleph, Perek Aleph that Shmuel as a child Paskened Halachos in front of Eli Hakohen and he likewise was Chayov Misah. We find yet again in Eiruvim 63a (bottom line) regarding this week's Parsha that when Yehoshua said as is found in 11:28 (ויען יהושע בן נון משרת משה מבחוריו ויאמר אדוני משה כללם) he said Moshe Rabbeinu silence them that

Yehoshua was Paskening a Halacha in front of his Rebbi and therefore, was punished, not with Misah but with the fact that he was not able to leave a male descendent. So this is an Aveira we find in a number of places.

Rav Chaim Shmuelevitz in Sichos Mussar, Taf Shin Lamed Aleph under the title More'h Halacha explains. If the Aveira is offending your Rebbi, it wouldn't be Chayuv Misah. The Aveira is not because you offended the Rebbi by Paskening as it is a minor offense at most. Instead, the Aveira is that it disturbs the chain of Mesorah. The chain of our Mesorah is that everything comes from Rebbi to Talmid and then to his Talmid. It is a crucial part of Torah and it makes Torah distinct from the other sciences.

I met Baalei Teshuva who have had experience in the world and then come in to Yiddishkeit, and one of the things they struggle with is the change. In the secular world, we are wise and the previous generations were foolish. They might not use the word foolish, but they were ignorant, they didn't have the knowledge we have. Today we say no, the previous generations were wise, Yeridos Hadoros. We have an allegiance to what it says in the Gemara, what Rishonim say and what earlier Achronim say. Mesorah. Someone who Paskens Halacha Lifnei Rabbo, the Yesod of the Issur is disturbing the Mesorah and that is why it is a great offense.

Now, having said that, let's come to a Kasha on the Parsha. The question is that the Gemara in Sanhedrin 17a discusses what Eldad and Meidad did. Why did Yehoshua want to silence them? Well one Pshat is well-known because Rashi brings it.

But there is another Pshat. That Eldad and Meidad themselves Paskened Halachos in front of Moshe Rabbeinu and that is why Yehoshua said (אָדני מִשָּׁה, קְלָאָם). Moshe Rabbeinu silence them.

In the Sefer Yekar Tiferes, he asks a Kasha. How strange. Yehoshua was upset at Eldad and Meidad because they Paskened Halachos in the presence of their Rebbi, so Yehoshua comes and says Moshe Rabbeinu silence them and Yehoshua too is Paskening a Halacha in front of his Rebbi. Does it make sense that Yehoshua said look at them that they are Paskening a Halacha in front of their Rebbi and therefore, they must be silenced and he himself is doing that at the same moment. Somehow illogical that Yehoshua would stumble in such a way.

Answers the Sefer Yekar Tiferes based on the Yesod of the Sichos Mussar which he says on his own. One is not allowed to be Moreh Halacha Lifnei Rabbo. Yehoshua understood erroneously that that is a Din Kavod Harav, in honoring the Rebbi. If so, that it is a Din in Kavod Harav, then Yehoshua did nothing wrong. He was speaking up for the Kavod of Moshe Rabbeinu. He was saying Moshe Rabbeinu silence them because they are violating your Kavod. To speak up for the Kavod of the Rebbi is Muttar. You can be Moreh Halacha Lifnei Rabbo.

If someone offends your parent's and you speak harshly to them, that is respecting your parent's. Someone who offends your Rebbi and you speak harshly to them, that is respecting your Rebbi. Therefore, Yehoshua made a mistake. He thought Moreh Halacha Lifnei Rabbo is Kavod for the Rebbi and so Eldad and Meidad are wrong but Yehoshua is right.

So Moshe Rabbeinu said, no. Moreh Halacha Lifnei Rabbo is an Issur in disturbing the Mesorah. It is not something given to the honor of a person and therefore, Yehoshua you are wrong. You should not be More'h Halacha in front of me even when it is my Kavod. A beautiful Lomdishe insight. And so, a Vort on Menorah and a Vort on More'h Halacha.

3 - Topic - A Navi Thought.

I would like to end with a Navi related Vort. For many years I have had a Kasha and I have mentioned it to many people regarding a Perek in Yirmiyah, Perek 45. Don't get scared as the whole Perek is five Pesukim. In Perek 45 we find Baruch Ben Neriya who is a disciple of Yirmiyah complaining to his Rebbi. Baruch Ben Neriya says to his Rebbi as is found in 45:3 (יָגַעְתִּי, בָּאֵזָבָהְתִּי, לֹא מָצָאתִי רֵפוּאָה, וּמְנוּחָה, לֹא מָצָאתִי). I have grown tired from my pain, from my groaning and I have found no rest. Zagt Rashi, he complained. Baruch Ben Neriya said that every Talmid of a Navi became a Navi. Yehoshua was a Talmid of Moshe and he got Nevua. Elisha was a Talmid of Eliyahu and he got Nevua. Baruch Ben Neriya had a tremendous desire to be a Navi but he did not attain Nevua. (וּמְנוּחָה, לֹא מָצָאתִי). He complained to his Rebbi Yirmiyah.

HKB"H came to Yirmiyah with an answer as is found in 45:4 (כֹּה תֹאמַר אֱלֹהֵי, כֹּה אָמַר יְרֵמְיָהוּ). His response as explained by Rashi, is that there are Neviim based on the merit of the generation, on the people of the Dor. Your Dor is not Rau'i to have another Navi, and therefore, you are not a Navi. If you learn Nach you know, Baruch Ben Neriya was not a Navi.

I have two Kashas on this. My long time Kasha dates back to learning Megillah 14b where Rashi counts the 48 Neviim and Rashi mentions Baruch Ben Neriya as a Navi. How can Rashi mention Baruch Ben Neriya as a Navi if he wasn't a Navi. I know that Rashi learned Yirmiyah Perek 45 as he wrote a Pirush on it. So Rashi in Yirmiyah 45 says he was not a Navi and Rashi in Megillah 14b says he was a Navi. Tzorech Iyun.

A second question. HKB"H tells Baruch Ben Neriya you are not getting Nevua, not because you are not worthy but because your generation is not worthy. Okay. Why was Yechezkel a Navi? Yechezkel Ben Buzi, who the Radak says about that Yechezkel was the same generation as Baruch Ben Neriya. Why did Yechezkel get Nevua and not Baruch Ben Neriya? You might say that the generation deserved one and Yechezkel was greater. But he wasn't greater. The Rambam in his chain of Mesorah lists Baruch Ben Neriya as the leader of the generation, not Yechezkel. These are two difficult questions on Nach.

I discovered a Vort from Rav Tzaddok Hakohen in Pri Tzaddik, the volume on Devarim, which has at the back of the Sefer a section on Chag Hasukkos, Os Yid Ches there, he explains beautifully. He doesn't ask any of these questions. But he does explain the uniqueness of Yechezkel. He says that Yechezkel was a Navi for Bavel. Everybody else went to Bavel with sadness. Zagt Rav Tzaddok as only he could write it, Kulam Holchim L'bavel Morai Nefesh, they all went to Bavel bitter, Yechezkel Halach B'simcha Rabbah. Yechezkel realized that Bavel would be a renaissance of Frumkeit and of Torah scholarship. He went optimistically and when he got to Bavel that is what it was. A beautiful place unfortunately in Galus. A place where Torah flourished. Yechezkel was the Navi of Bavel.

This answers our Kasha. The Navi said to Baruch Ben Neriya the Jews of Eretz Yisrael are not deserving of a Navi of no more Neviim. But the Jews of Bavel were deserving. They were deserving and Yechezkel was a Navi of Bavel. It is a Machlokes in the Gemara if it is possible for someone to become a Navi in Chutz L'aretz. One Man D'omar says yes and one Man D'omar says no. Yechezkel had his initial Nevuah when he left Eretz Yisrael. Be that as it may, Yechezkel was a Navi for Bavel.

We find that Baruch Ben Neriya after the Churban went to Bavel as well. As a matter of fact, he was the Rebbi of Ezra, and therefore, it is no surprise that Baruch Ben Neriya ultimately got Nevuah. He wanted it and during the time of the Beis Hamikdash in Eretz Yisrael Klal Yisrael was not worthy. Later when he went to Bavel and there was a Klal Yisrael worthy of Nevuah, Yechezkel got Nevuah and so did Baruch Ben Neriya. That answers both questions because it is a Nach insight to a period that you may not have been familiar with.

And with that thought which gives me great Simcha to understand, I want to wish everybody a wonderful Shabbos, a meaningful Shabbos, Hatzlacha in your Avodas Hashem, in your Toras Hashem, in your Yir'as Hashem and your Ahavas Hashem. May this be a meaningful and wonderful Shabbos! Good Shabbos to all!

Rabbi Reisman - Parshas Behaloscha 5777

1 - Topic - Can a Levi do the Avoda in the Bais Hamikdash after the age of 50

This is the third consecutive Parsha in which Sheivet Levi is addressed specifically. The Leviim's attention is drawn to Parshas Behaloscha. Therefore, I would like to start with talking a bit about Leviim. It is a little disheartening for a Levi like me to read in this week's Parsha the Posuk which tells us quite clearly 8:25 (וּמִבֶּן חֲמִשִּׁים שָׁנָה, יָשׁוּב מִצִּבְיָה הָעֵבֶרֶתָהּ). It says in the Posuk that the work of the Leviim starts at age 30, actually to practice from age 25 and work from 30 to 50. Since I have Boruch Hashem passed my 50th birthday, this seems to be a disheartening idea.

Boruch Hashem I have a response to those who might be unhappy with this prospect as there are Leviim who would be happy doing the Avodah. That is something which is actually brought by Rashi in the end of Perek Ches. That the end of Avoda at age 50 refers specifically to Avoda Bakoseif, to the carrying of the Klei Hamikdash and more specifically brought in the Rambam in Hilchos Klei Hamikdash 3:8 as follows (זֶה שְׁנֵאמַר בְּתוֹרָה בְּלוּיִם וּמִבֶּן חֲמִשִּׁים שָׁנָה יָשׁוּב מִצִּבְיָה הָעֵבֶרֶתָהּ). This idea that a Levi has to stop by age 50 (אֵינוֹ אֵלָּא בְּזִמְנָן שֶׁהָיוּ נוֹשְׂאִין הַמִּקְדָּשׁ מִמְּקוֹם לְמִקְוֶה) it is only when they used to carry things (וְאֵינוֹ מִצְוָה נוֹהֶגֶת לְדוֹרוֹת) and this Din of 50 years old is not something that applies for generations (אֲבָל לְדוֹרוֹת) for future generations (אֵין הַלּוֹי נִפְסָל בְּשָׁנִים) a Levi is not Posul because of his age (וְלֹא בְּמוֹמִין) and not even because of a blemish (אֵלָּא בְּקוֹל) (שִׁיתְקַלְקַל קוֹלוֹ מְרֹב הַזְּקֵנָה) when his voice starts to show age then he is Posul for Avodah. You can hear my voice Boruch Hashem and I look forward to doing the Avodah in the Bais Hamikdash with the coming of Moshiach.

However, there is another problem. The Posuk says that you need 5 years of preparation before a Levi can do Avodah. Rav Chaim Kanievsky has his Mishna Brura of sorts that is called Derech Chochmo which is a Peirush on Hilchos Klei Hamikdash and he writes there quite clearly that the

Din of 5 years of preparation is not related to Avoda Bakoseif, and that will continue. If so, we have a little bit of a problem. When Moshiach comes how will any Leviim do the Avodah since we need 5 years of preparation to do the Avodah? At this point I am not sure how it will be resolved. Moshiach will come and will hopefully help us resolve it. The question becomes why 5 years of preparation.

Rav Chaim Kanievsky again in Derech Chochmo here in his Biur Halacha in Hilchos Klei Hamikdash 3:7 addresses the question of why 5 years. He quotes and it is not clear to me who he is quoting. It says B'sheim Reish Mem and it doesn't mean the Rambam, that the Din of the 5 years is to learn music.

If that is the reason for 5 years then Boruch Hashem we have Frum musicians and I assume that some of them are Leviim and they have already studied Chochmas music, for them it would be proper to come and do the Avodah. I have to add that Rav Chaim explains that in the Bais Hamikdash there is no harmony. The idea of singing together is to sing together as one voice. The idea of two singers singing different keys, or different tones or different words in order to create a delightful listening experience, does not apply in the Bais Hamikdash. The Avodah in the Bais Hamikdash is B'kol Echad, that the many should sound as one. But we do have Leviim who have learned this and presumably having 5 years' of experience would give them the opportunity, those few who have practiced for many years, will give them the opportunity to do the Avodah.

Then Rav Chaim says something incredible. He says that the singing of the Leviim in the Bais Hamikdash is not with a Niggun. Halacha doesn't require that you sing it with any Niggun. As Rav Chaim points out, when we read Shiras Hayam or Shiras Devora we don't sing it, we read it with a Trop. The Trop, the Tamei Hamikra that is the way it has to be said in the Bais Hamikdash. Interesting, a pleasant singing of the Shira with the Trop, that is the way they did it in the Bais Hamikdash. Rav Chaim concedes that it is Muttar to add a Niggun to it but all within the Trop. Ad Kan are the words of Rav Chaim Kanievsky in Derech Chochmo.

Let me turn to a dispute between Baalei Dikduk, Rav Zalman Henna was against the special Trop, the special Niggunim for the Aseres Hadibros, for the Shiras Hayam. He says that there is no source for it. The Gemara doesn't say anything about it and therefore, the Trop of Shiras Hayam and the Trop of the Aseres Hadibros which we call Tam Elyon has no real Mekor, have no real source.

In Eretz Yisrael there are many communities where they are Noheig like Rav Zalman Henna and they Lain the Aseres Hadibros with the regular Trop. As a matter of fact, I remember Davening by Rav Elyashiv on Shabbos Parshas Vaeschanan many times and the Aseres Hadibros are read with the regular Trop and not with Tam Elyon as we do here. Some places in Eretz Yisrael on Shavuos Lain Tam Elyon but not when they read the Parsha.

To answer this question from where does it come to Lain Tam Elyon. I go back to this piece from Rav Chaim Kanievsky when he said that the Shira in the Bais Hamikdash is read with the Trop. Ai there were musical instruments? Zagt Rav Chaim, you are allowed to add Niggun to it, you are allowed to embellish it with song, but the Halacha requires just the Trop.

We know that in the Bais Hamikdash that they did have musical instruments which means that they were Mehadeir to sing the Shira beyond what Halacha requires Trop but with Niggun as well. Perhaps this would answer where the custom came to add Niggun to Shiras Hayam and it is not required and Rav Zalman Henna is right that there is no Mekor to require it, but if it is a Hiddur to do the Shira in the Mikdash it might be a Hiddur here as well. And so, a little bit of Yedios for the Leviim among us and actually it is Torah for everybody and especially for the Leviim among us.

2 - Topic - Tachanun

Let me turn to another topic. We know that when Klal Yisrael left Har Sinai after being there for about a year they were criticized for leaving K'tinuk Haborai'ach Mibais Hasefer. That is what Tosafos says in Shabbos 116a (כתינוק היוצא מבית הספר שבורח לו והולך לו) and that is the Pur'onios of the Hefsek in our Parsha as is found in 10:33 (וַיִּסְעוּ מִהַר יְרֵדָה). That they left K'tinuk Haborai'ach Mibais Hasefer, like a child who runs away from the Bais Hasefer.

Many have already pointed out that they left Har Sinai (עַל-פִּי יְרֵדָה יִחַנּוּ, וְעַל-פִּי יְרֵדָה יִסְעוּ) Al Pi Hashem Yachanu Al Pi Hashem Yisa'u. They did not leave a moment earlier than HKB"H commanded them. They stayed at Har Sinai until the Ananei Hakavod signaled that they leave. So what does it mean K'tinuk Haborai'ach Mibais Hasefer?

Many of the Baalei Hamachshava explain and I will quote the language of Leket Sichos Mussar from Rav Isaac Sher on Parshas Behaloscha. He says the Aveiros of the Dor Hamidbar were sins not of action but sins of Kavana of Omeik Haleiv. It was a great generation. To think that those who stood at Har Sinai saw the Shechina and that while still at Har Sinai donated to a Mishkan and put up a Mishkan and saw the Shechina come down upon the Mishkan and after all that they are running away from the Bais Hasefer?

Zagt Rav Isaac Sher if that is the case what chance do we have, we didn't see Har Sinai we didn't build a Mishkan. Zagt Rav Isaac Sher it is a Klal in Limud Hamikra. The Aveiros of the Gedolim are Aveiros in Kavana of Omeik Haleiv. They didn't run away from Har Sinai, but when they left Har Sinai it should have been with more of a Gaguim. They should have been sorry to leave. They were missing the Kasha Alai Pri'daschem, the feeling that when it is time to leave from a place in which such astounding things occurred, it should be hard for me to leave and that was lacking. That was lacking perhaps because Klal Yisrael was eager to get to Eretz Yisrael. Still there should have been a feeling of reluctance. Kasha Alai Pri'daschem.

Rav Druk (in his Sefer Darash Mordechai page # 108 second paragraph) brings this idea here at the beginning of this week's Parsha and he says the same thing regarding Tachanun. He says our attitude regarding Tachanun is when there is a Chosson or a Bris Milah or a day on which we don't say Tachanun. Wonderful to people is a year on which Tu Bishvat falls on a Monday or Thursday. No Tachanun. There is a certain joy in missing Tachanun. Zagt Rav Druk, Rau'i Lid'og Al Hefsed Hatachanun, it is appropriate to worry about not having said Tachanun. Who knows how many difficulties or calamities were averted by the saying of Tachanun. It is true, the Shulchan Aruch says don't say Tachanun on such a such day, however, there should be Gaguin, there should be Kasha Alai Pri'daschem on missing Tachanun.

I want to quote to you from Rav Shimon Schwab in his Peirush on Sefer Yeshayahu on Perek 43 on page # 473 in the Artscroll Sefer on Yeshayahu. "Contrary to the unfortunately common practice - in which "the long והוא רחום" on Monday and Thursday is rattled off quickly and the days on which it is omitted are looked forward to - this Tefillah should be said carefully and with great concentration. This Tefillah and others like it are Galus prayers that have helped keep the Jewish people alive and to give them hope during the long years of Galus. Reciting such Tefillos hurriedly and without concentration is severely criticized by our Chachamim in an interpretation of אדם כרם זלות לבני אדם (Tehillim 12:9). As follows: אלו דברים שעומדים ברומו של עולם ובני אדם מזלזלין בהן. These prayers are among the things that stand at the heights of the world, but people neglect them (Berachos 6b). It would therefore behoove us all to say "the long והוא רחום" with great Kavana, concentration, and feeling."

The idea that Tachanun is something to be neglected is a very childish thought. The value of Tachanun, of Nefilas Apaim is something I have discussed in the past. It is sad to miss such an opportunity for Tefilla. Our attitude to Tachanun has to change.

What I do in Shul on Monday and Thursday and I don't say that I have adequate Kavana, but I start והוא רחום and I try to say it slowly and as far as I get I get and when the Chazzan gets to Kaddish I stop. (Perhaps I should say the rest later). But the Shulchan Aruch says, Tov M'at B'kavana Mai'harbei Shelo B'kavana regarding Tachanunim. I try to do M'at B'kavana. When you do M'at B'kavana it is a beautiful Tefilla. Kasha Alai Pri'daschem.

Rav Pam added a Nekuda. Rav Pam said HKB"H created a nature in people that Mi She'yeish Lo Mai'a Ratzah Ma'sayim, if you have 100 you want 200. This Midda should be used for Ruchnios. When Klal Yisrael left Har Sinai they should have had the attitude of Yeish Lanu Mai'a Ratzah Ma'sayim. We had such a wonderful experience at Har Sinai we want more. Because they were lacking that they were criticized. Again, an Onesh on Kavana and Omeik Haleiv.

Rav Isaac Sher calls this idea a Klal for all of Torah She'bichsav that we have to teach our children. The Aveiros of great people, of the Dor Hamidbar, of Tzaddikim Yesodei Olam were Aveiros in Kavana in Omeik Haleiv not in Maiseh.

And with these two thoughts, one for the Leviim and one for the Tachanun neglecters I wish everybody an absolutely wonderful Shabbos. Let me add, someone asked and I don't know the answer, how did they bring the Korban Pesach in Parshas Behaloscha as there were only 3 Kohanim. How could they spray the Zerikas Hadam for so many Korbanos. A Gevaldige Kasha. With that I wish everyone an absolutely wonderful Shabbos Kodesh!

Rabbi Reisman - Parshas Behaloscha 5776

1. This week's Shabbos is significant because although most people don't realize it, it contains the Posuk which is used according to the Ramban as the source for Davening for Bakashas Tzerachim. Most people are aware that the Rambam holds in Sefer Hamitzvos Mitzvah Hei and elsewhere, that the source for the Mitzvah of Davening is (וּלְעֵבֶדְךָ, בְּכֹל-לְבַבְךָ) which is of course in Kriyas

Shema in Parshas Eikev 11:13. The Rambam says (אִיזוֹ הִיא עֲבוּדָה שְׁבִלְב, זוֹ הִיא תְּפִלָּה). That is the source for the Mitzvah of Davening according to the Rambam.

However, the Ramban has a Posuk in this week's Parsha 10:9. The Posuk says (וְכִי-תִבְאוּ מִלְחָמָה (בְּאֶרְצְכֶם וְהִרְעַתְּם, בְּהִצְצֹרֶת). You should call out a blowing of the trumpets. The Ramban understands that this is the source for the Mitzvah of Davening Bish'as Tzarah. When you go out to battle and you see a Tzarah or if you see Lo Aleinu any type of Tzarah, the response to the Tzarah should be (וְהִרְעַתְּם, בְּהִצְצֹרֶת) with a call to the Ribbono Shel Olam. According to the Ramban this is the source for the Mitzvah of Davening.

We spoke about this on other occasions, probably in the summer Parshios, however, today I would like to make the impression upon you first of all that there is a very basic difference in the Mitzvah itself, of the Lomdus of the Mitzvah. According to the Ramban it is a Mitzvah to Daven Bish'as Tzarah. (כִּי-תֵצֵא לְמִלְחָמָה) when someone goes out to battle. According to the Rambam it has nothing to do with a Shas Tzarah, it has to do with a daily obligation. Just like the Korban Tamid is every day, so too there is a Mitzvah to Daven every single day. So it is really a fundamental Machlokes in the Mitzvah D'oraissa of Davening. The Drabanan of Davening - according to everyone there is a Mitzvah to Daven three times a day. But the D'oraissa of Davening, that there is a fundamental difference between the two.

Here, it comes out to be a Machlokes why we ask for everything every single day. Why in every Shemoneh Esrei do we ask for everything. I would think that if you go to a king and you have to be Mevakeish Tzerachav, you have to ask for something, you don't pile on all the Tzerachim. The normal way to ask for things is to ask for things in a very sensible way by taking what you need the most and asking for that. Halo Davar Hu, isn't it a strange thing that Chazal were Mechayeiv us to Daven a Shemoneh Esrei which includes requests Mamash for every single thing.

Well, according to the Ramban this is a good Kasha. Bakashas Tzerachim, Davening and asking for stuff you shouldn't ask for everything. According to the Rambam though, that it is an Avodah it is understood that we ask for everything. This is because (וְלִעֲבֹדוֹ, בְּכָל-לִבְבְּכֶם) is not asking for stuff. It is recognizing that it comes from HKB"H. What about according to the Ramban? According to the Ramban it is a Bakashas Tzerachav, so if the whole thing is that we are asking for stuff why do we ask for everything?

I saw an incredible Vort in the Divrei Yoel from the Satmar Rebbe. I think that it is in Parshas Chayah Sarah perhaps (I don't remember). He says something absolutely beautiful. The Gemara says in the beginning of Maseches Megillah that the order of Davening of the 12 middle Berachos is something that had been forgotten. Chazal came and set it up again. An obvious question is how could it be that Klal Yisrael forgot the order of the middle Berachos of Shemoneh Esrei and we Daven Shemoneh Esrei every single day. One person can forget it, two people, but how can it be forgotten?

The Satmar Rebbe said beautifully, Shemoneh Esrei which is Bakashas Tzerachav doesn't require that you say everything, you don't have to say all of the Berachos. Why do we say all of it? Because after the Churban Bais Hamikdash we don't have Avodah in the Bais Hamikdash and therefore,

we turn to Avodah as part of Shemoneh Esrei and Shemoneh Esrei is the Amud Ho'avodah. As far as Avodah is concerned we have to ask for everything.

So the Satmar Rebbe said during the time of the Binyan Bayis Sheini when the Bais Hamikdash stood it reverted back to the Ramban's version of the Mitzvah D'oraissa which is just Bakashas Tzerachav and in that Tekufah people did not say the whole middle of Shemoneh Esrei. The middle of Shemoneh Esrei is 13 Berachos but V'lamalshinim was added later. It was then 12 Berachos, 6 Berachos for personal needs and 6 Berachos for Klal Yisrael needs. So that when the Bais Hamikdash stood you chose which of the middle 12 Berachos you wanted to say. Therefore, it was forgotten. If someone wants to say all 12 what is the order. Since people didn't do it it was forgotten. Dafka after the Churban Bayis Sheini when the Avodah was no longer in the Bais Hamikdash and therefore, Avodah was pushed back into Shemoneh Esrei like the Rambam Min Hatorah and the Ramban M'drabanan. At that time they had to set up again the order of the middle Berachos.

What we are saying essentially is this, the reason we Daven all of the middle Berachos is a form of Avodah not just asking for things. It is our nature that we have the most Kavana in the one of the middle Berachos that we need the most. Parnasa, Bareich Aleinu, people have Kavana. Lo Aleinu if someone has a Choleh he has Kavana in Refaeinu. That is Bakashas Tzerachim. But the element of Shemoneh Esrei which is the Avodah is just the opposite. It is what you have that you have to recognize that it comes from HKB"H. It is what you feel certain that you have, there you turn to HKB"H and say all of it comes from you. A beautiful thought, a beautiful understanding of the two aspects of Shemoneh Esrei. Something we have to remind ourselves on a very regular basis to be able to have Kavana in Shemoneh Esrei is something elusive. You get it, you lose it. It is something that you have to be Mechazeik yourself again.

2. In Derech Sicha the first volume, on this week's Parsha, there is a beautiful thought from Rav Chaim Kanievsky and it has to be understood properly. When Klal Yisrael complains to the Ribbono Shel Olam there is a thought that when someone is a complainer he really has no connection to the reality when he finds things to complain about. He brings an explanation of a Posuk in Tehillim 106:16 (וַיִּקְנְאוּ לַמֶּלֶךְ, בַּמִּתְנָה; לְאַהֲרֹן, קְדוֹשׁ יְדִוּד). It talks about Klal Yisrael complaining to Moshe and Aharon. B'derech Drush, Rav Chaim Kanievsky says (וַיִּקְנְאוּ לַמֶּלֶךְ, בַּמִּתְנָה) when you want to complain you find a complaint. Moshe Rabbeinu, what is he doing going off to Shamayim? Why are you busy in the Ohel Moed? (וַיִּקְנְאוּ לַמֶּלֶךְ, בַּמִּתְנָה) you are a leader of Klal Yisrael, we need you among the people. Why are you busy going to Shamayim, going to the Mishkan? (לְאַהֲרֹן, קְדוֹשׁ יְדִוּד) Aharon was a leader of Klal Yisrael who dealt with Shalom among people amongst other things. Aharon was B'machaneh. To Aharon they complained why aren't you going up to Shamayim, why aren't you busy with holy things. The point that is being made is the point that when a person wants to complain he will find complaints. You have to be smart enough to know when to filter it out.

Rav Chaim Kanievsky there brings a beautiful Mashal. He says a father and son were traveling and they had a donkey. The father was sitting on the donkey and the son was walking. A complainer said to them look at them, the father has no Rachmanus on the son, the father rides on the donkey and the son has to walk. The father heard it so he reversed. The son was on the donkey and the father was walking.

A little while later the complainer says look at them, no Kibbud Av V'aim. The son rides on the donkey and lets his father walk. They heard that so the two of them got on the donkey. So now they are both riding the donkey. The complainer looks at them and says they have no Rachmanus on the donkey, two people on the donkey. So they listened again and they get down. So now, the donkey, father, and the son are all walking.

The complainer looks at them and says look at that 3 donkeys walking on the road, why doesn't one ride on the other. Sof Davar, the father and son picked up the donkey and carried the donkey. Says Rav Chaim this is the ending for somebody who is all worried about complainers who complain with no reason.

The person has to take this Mussar from the Torah, from his Rabbeim, not from the society around him. In society we have plenty people carrying and burdened by their donkeys. Plenty of people who see the needs of society around them, the fanciness, the expenses and the extraordinary needs. They are busy carrying donkeys. Why? Because the people around them make fun, if not verbally but by attitude of people who live simpler lives. Stop carrying the donkeys. Put them down. Live a life where you are comfortable with yourselves, where you don't have to go out and do things because of people around you. Vayislonenu, when they want to find something to complain about they will find something to complain about. And so, these are two thoughts on the Parsha, one a more involved Halachik thought and one a Mussar which I hope people will be smart enough to take.

3. Now turning to the challenges of the upcoming summer. The summer is a challenging time particularly for Bnei Torah because suddenly we have more time. There is more time on your hands, you are not doing homework. Many people take off Fridays in the summer. You have to look at the summer as a time of opportunity. For those of you who are driving up on Thursday nights, every Thursday night when you drive up say to the Ribbono Shel Olam, I see I can stay up on Thursday night so when I get back to the city I will stay up for Mishmar. Much more comfortable than sitting in a car for hours. Say it every week from this Thursday to the Thursday before Labor Day and IY"H you will be Mekayeim it. You will turn your ride up to the country into a Mussar Seder. Something from which you will take Mussar for the time to come.

Friday morning for those of you who up in the country there should be a time where you go to Shul and stay there until noon at least. It should be a Friday first Seder. A time where you undertake a Limud which you don't always have. Certainly if you are in the city there are so many Yetzer Horas here. Ways to waste your time. I am not talking Chas V'shalom to people who go to bars, they are not listening to phone calls in middle of work. If you are listening here, you are someone who has a She'ifa to learning. Plan, without planning, zero, nothing at all happens. Find a Chavrusa here in the city. Not someone who goes to the country like you because he is going to end up going there for a week and you will end up going there for a week and you are going to end up losing your Chavrusa. Find someone who is in the city, someone who will be here, someone who will be available to you. Get a Chavrusa, undertake learning, undertake Limud. Do what you have to do. As a Ben Torah when situations change you have to use them for Torah, Avodah, and Yiras Shamayim.

A new season is beginning, every beginning is a time for an opportunity or Chas V'shalom a time of Yeridah. It is what you make of it. Make something of it. With that I wish one and all an absolutely wonderful, delightful, meaningful summer of growth and IY"H I hope you continue to join us here on our Thursday Seder. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Behaloscha 5775

1. We find in numerous places in the Chumash as explained by Rashi that there is a concept of Kefitzas Haderech. Kefitzas Haderech means that HKB"H allows a person to travel a great distance in a short period of time. My question is how does that work? How do you understand that? Let's say for example to travel from Brooklyn to Liberty takes two and a half hours. Let us say it is a 100 miles. Someone sets out and has Kefitzas Haderech. What exactly happens? Does the time slow down or does the space get shorter? In other words, there are two ways to do Kefitzas Haderech, it could be a person travels 100 miles and when he gets there he finds that the Ribbono Shel Olam made for that time to travel to be briefer, be shorter in that he arrives two and half minutes later instead of two and a half hours later. Or it could be that HKB"H doesn't change the time he changes the space. He traveled 100 miles in what normally takes two and a half hours. HKB"H causes the space from Brooklyn to Liberty to become two miles as opposed to 100 miles. So the person travels normally as far as time is concerned but it is the space that changes.

You might be thinking what is the difference? Why is he asking this question? Let me tell you. In this week's Parsha in Parshas Behaloscha we have an apparent contradiction between two Rashi's that are close to each other in the Chumash and that is that in 11:1 by the Parsha of the Misoninim, the complainers, Rashi says the following words. Rashi says (אמרו אוי לנו) Woe to us (כמה לבטנו) (בדרך הזה שלשה ימים, שלא נחנו מענוי הדרך) what a difficult trip. We had the difficulty of traveling a 3 day trip without a rest stop. (לא נחנו מענוי הדרך). What a tough trip. 3 days travelling without a pause. That is what Rashi says in 11:1 is saying. But if you look a few Pesukim earlier in 10:33 (דרך שלשת ימים) they travelled for 3 days. Rashi says (מהלך שלשת ימים הלכו ביום אחד) they travelled a 3 day trip in one day. (שהיה הקב"ה חפץ להכניסם לארץ מיד) Rashi there says that they had Kefitzas Haderech they travelled a 3 day trip in one day. This seems to contradict the Rashi that says the people complained we travelled 3 days without a rest. Seems to be a major problem in two consecutive Rashi's both based on a Sifri, V'tzorech Iyun Gadol.

Well if we understand Kefitzas Haderech, meaning that they did travel 3 days' worth of traveling. In other words it was a Tircha of 3 days' worth of travel. The miracle was that it took only one day to do it. But if the Tircha, the effort was the same and it was time that slowed down that the people had to be Matriach as much to travel then the contradiction between the two Rashi's would be answered. However, it doesn't seem that way to most of us. Why would HKB"H do that, the gift of Kefitzas Haderech should involve less difficulty, less Tircha not more by having traveled all that many miles in one day. Therefore, this is a Tzorech Iyun Gadol which we should find an answer to. It seems to be a contradiction in two Rashi's that are close to each other here in Parshas Behaloscha. That is my short thought.

2. Let's move to something more significant. We have in this week's Parsha also in these same Pesukim the Pesukim of (וַיְהִי בְנֹסַע הָאָרֶץ). At the end of Perek 10 in 10:35 (וַיֵּאמֶר מֹשֶׁה).

As you know, we say this when we open the Aron when we take out the Sefer Torah. I get the feeling that many people think that (וַיְהִי בְּנִסְעֵ הָאָרֶן) means when the Aron is open and the Torah is taken out. As you know, that is not what it means. (וַיְהִי בְּנִסְעֵ הָאָרֶן, וַיֵּאמֶר מֹשֶׁה) is referring to traveling in the Midbar. Therefore, the question as to why are we saying (וַיְהִי בְּנִסְעֵ הָאָרֶן, וַיֵּאמֶר מֹשֶׁה) when we take out the Sefer Torah is something which begs an explanation.

I would like to tell you two Divrei Torah one on the Parsha and then follow it by an answer to this question. On the Parsha (וַיְהִי בְּנִסְעֵ הָאָרֶן, וַיֵּאמֶר מֹשֶׁה) Rashi asks why are these Pesukim here? So Rashi tells us (ולמה נכתב כאן, כדי להפסיק בין פורענות לפורענות) (שאינן זה מקומו) it didn't belong here. To interrupt between two sad events. What are the two sad events? Well prior to the (וַיְהִי בְּנִסְעֵ הָאָרֶן) we have Klal Yisrael leaving Har Sinai (כתיוונק היוצא מבית הספר שבורה) (Ed. Note - as brought in Maseches Shabbos 116a top Tosafos) K'tinok Haboraiach Mibais Hasefer, the Jews leaving Har Sinai. After that we have the story of the Misoninim, the complainers. To give a Hefsek, a break between two difficult episodes we have (וַיְהִי בְּנִסְעֵ הָאָרֶן).

Two questions. # 1 why (וַיְהִי בְּנִסְעֵ הָאָרֶן, וַיֵּאמֶר מֹשֶׁה)? If you are interrupting between two difficult Parshios, two Pir'anus, stick in a praise of Klal Yisrael, stick in something that has to do with the events that are taking place before and after these Pesukim. It is technical information. We are sticking in between these two Pir'anus Pesukim that tell us the technicalities of how the Jews traveled in the Midbar. Why does that belong?

Question # 2 what is the Pir'anus of leaving Har Sinai? The Jews did not decide when to leave? The Ananei Hakavod decided for them. They stayed at Har Sinai for a long period of time, many months. When the Ananei Hakavod said leave that is when they left. They didn't leave a moment earlier. It is very difficult. What is going on with this Pir'anus of leaving Har Sinai?

The answer is that it is true. When they left Har Sinai it was based on the Ananei Hakavod. However, when they left they didn't leave with the attitude of oh the Ananaei Hakavod said to leave so it's time to go. They left with the attitude of K'tinok Haboraiach Mibais Hasefer.

I guess it is something akin to people Davening Shacharis and they get up to Tachanun and they find out that there is a Chosson in Shul so they skip Tachanun. Why are they skipping Tachanun? One would say that they are skipping it because the Shulchan Aruch demands it of them. Others would say that they are skipping Tachanun K'tinok Haboraiach Mibais Hasefer. It is true they are not saying it because the Shulchan Aruch says don't say it. But there is a glee in the not saying it. I think we can identify with that.

The same thing with leaving Har Sinai. They left Har Sinai because the Ananei Hakavod told them to leave but they left gleefully. They left Har Sinai K'tinok Haboraiach Mibais Hasefer. The problem was not in what happened. The problem was in the attitude, the way that they chose to leave. That answers the question. The question is why is (וַיְהִי בְּנִסְעֵ הָאָרֶן) in between the two Parshios. The answer is that they left Har Sinai K'tinok Haboraiach Mibais Hasefer. The Chumash tells us that is not a way to leave. (וַיְהִי בְּנִסְעֵ הָאָרֶן). You should be leaving because the Aron left. (קומה יָרוּר, וַיִּפְצוּ אֶבְיָדָה, וַיִּגְסוּ מִשְׁנָאִידָה, מִפְּגִידָה) (וַיֵּאמֶר מֹשֶׁה) Moshe directed you (וַיִּבְגְּזוּהָ,) (וַיֵּאמֶר). When the Yidden came to a rest it was when the Ananei Hakavod and the Aron came to a

rest (שׁוֹבָה יְרוּרָה, רַבּוּת אֶלְפֵי יִשְׂרָאֵל). These two Pesukim have directly something to do with what happened before. It is a directive. Klal Yisrael you are leaving K'tinok Haboraiach Mibais Hasefer? No! (וַיְהִי בְּנֹסַע הָאָרֶן) and (וַיִּבְגְּדוּהָ, יֹאמֶר). And so, that explains these Pesukim. This is the first of these two Divrei Torah.

3. We move on to a second Dvar Torah. (וַיְהִי בְּנֹסַע הָאָרֶן). It happened once upon a time in the Midbar. Wrong! It happens all the time. Every time you travel, every time you leave, every time you settle somewhere, every time you come to a city in which you will live, every time you come to a job that you have, or home that you purchase, everything is (הַמְכִּין מִצְעָדֵי גֵבֶר). HKB"H is guiding you. In the Midbar they saw it with their own eyes. The clouds lifted, the Anan travelled, the Aron travelled and they followed. Today we don't see it, but it is exactly the same thing. Wherever we go we are following the Aron, we are following the Ananei Hakavod.

The source for saying Tefillas Haderech when you travel is a Gemara in Masseches Berachos 29b (6 lines from the bottom). Eliyahu Hanavi instructed (הַמֶּלֶךְ בְּקוֹנֵן וְצֵא) ask Hashem and then travel. From there we say Tefillas Haderech. The Nusach of Tefillas Haderech is a request, Hashem let us have a safe trip. But it is (הַמֶּלֶךְ בְּקוֹנֵן וְצֵא) a statement in Emunah of faith that we are traveling under the guidance of HKB"H's Shechina. (וַיְהִי בְּנֹסַע הָאָרֶן) is today as well. Wherever we go, wherever we travel we need to recognize that we are traveling because HKB"H takes us. When we open the Aron Hakodesh in Shul and we take out the Sefer Torah it is a statement of Emunah. We don't pray to any statues, to any idols, we don't even pray to a Sefer Torah. We Daven to the Ribbono Shel Olam who is Ro'eh V'aino Nir'eh. The only physical manifestation of our devotion is the taking out of the Sefer Torah. Taking the Sefer Torah from what we call the Aron like there was an Aron in the Midbar and if the Sefer Torah travels it is the closest thing we have to the Aron traveling and we say (וַיְהִי בְּנֹסַע הָאָרֶן). When we travel we travel under the guidance of HKB"H, of the Ananim, of the Aron wherever we go. Wherever we go, wherever life take us it is important to remember that. It is an important thing to say (וַיְהִי בְּנֹסַע הָאָרֶן, וַיֹּאמֶר מֹשֶׁה). Whenever the Jews traveled they traveled with the Tefilla. What did Moshe Rabbeinu say, it is like Tefillas Haderech. (קוּמָה יְרוּרָה, וַיִּפְצוּ אֵיבָרֵיהֶם, וַיִּגְסוּ מִשְׁנָאֵיהֶם, מִפְּנֵיהֶם). Let us travel and let the enemies on the road fall by the wayside. (הַמֶּלֶךְ בְּקוֹנֵן וְצֵא). We put so much effort into our plans wherever it is we go, wherever it is we live, but once we get there we have to realize that we are there because (הַמְכִּין מִצְעָדֵי גֵבֶר) Hashem guides the steps of man. Wherever we go we have opportunity to do it with the attitude that we are HKB"H's Sheluchim and that is why we are doing it.

I once read that someone wrote about a trip he was taking from the west coast to the east coast as he wanted to be with his Rebbe here on the east coast for Rosh Hashono. On Erev Rosh Hashono he took a flight which was diverted to a city in Texas due to engine problems. He realized that he would not be able to take a flight to the east coast and he was stuck there in that little town in Texas for Rosh Hashono. Fortunately he had a Shofar and he had time to buy some food and he also had time to call his Rebbe. He said to the Rebbe I am stuck in Texas for Rosh Hashono. To that the Rebbe replied, that is how a Frum person talks? You are stuck in Texas? You were sent to Texas. HKB"H delivered you there and what his plan is we don't know but you are never stuck you are there with a plan. Make the most of it. (וַיְהִי בְּנֹסַע הָאָרֶן, וַיֹּאמֶר מֹשֶׁה: קוּמָה יְרוּרָה). Wherever we travel we should remember that we are traveling under the Shechina. We are following an Aron and we should understand that wherever we go HKB"H has sent us. It is a most beautiful thought for Parshas Behaloscha. With that I wish one an all an absolutely wonderful Shabbos!

Rabbi Reisman - Parshas Behaloscha 5773

1. This week I would like to do something different. As part of Parshas Behaloscha I would like to go back and answer some of the questions that we had asked in previous weeks which are answered in connection with this week's Parsha.

Let me start with one of the most difficult Kashas that I have ever presented and that was on Parshas Vayechi (but was asked in Parshas Shelach 5772). There we learned that Yaakov Avinu commands that he be buried in Eretz Yisrael and not in Mitzrayim. As Rashi explains there in 47:29, this command is based on three considerations. (אל נא תקברני במצרים: סופה להיות עפרה כנים. (ומרחשין תחת גופי) ושאין מתי חוצה לארץ חיים אלא בצער גלגול מחילות, ושלא יעשוני מצרים עבודה זרה). 1) The Makka of Kinnim (lice) shouldn't affect the body of Yaakov Avinu, 2) that he should not need to suffer the indignity of having to travel to Eretz Yisrael at Techias Hamaisim, and 3) for fear that the Mitzrim would render him an Avoda Zorah. At that time we asked a Kasha. The Kasha is that there is another reason to be buried in Eretz Yisrael, the reason mentioned in the Yerushalmi and the reason mentioned in Poskim - as it says in Devarim 32:43 (וְכַפֵּר אֶדְמָתוֹ עִמּוֹ). That there is a special Kaparah of being buried in Eretz Yisrael. There are some Tzaddikim who command to be buried in Eretz Yisrael today despite the fact that those considerations of Kinnim and Avoda Zora do not apply today. Why didn't Yaakov Avinu mention the consideration of (וְכַפֵּר אֶדְמָתוֹ עִמּוֹ)?

Turning now to Parshas Behaloscha, we learn in this week's Parsha in 9:23 that (על-פי ירוור יקנו, ועל-) (פי ירוור יסעו). The Posuk that the Jews traveled and rested in their journey in the Midbar Al Pi Hashem. The Arvei Nachal writes that there is a difficulty here. We know that the Melacha of Bone V'soseir (building and destroying) on Shabbos requires that when something is taken apart it must be taken apart in order for rebuilding to happen in the same spot. Soseir Al M'nas Livne Bimkomo. However, in the Midbar this didn't happen. We learn the Milachos of the Mishkan out of the Midbar and in the Midbar when they took things apart they reconstructed them elsewhere. This is a Kasha regarding Meleches Shabbos that is found in the Gemara in Shabbos 31b (11 lines from the bottom) (א"ל רבה מכדי כל מלאכות ילפינן להו ממשכן והתם סותר ע"מ לבנות שלא במקומו הוא א"ל) (שאני התם כיון דכתיב על פי ה' יהנו כסותר ע"מ לבנות במקומו דמי).

In order to answer this Kasha the Arvei Nachal (on page # Taf Reish Lamed Ches) says a Yesod. He says that wherever Klal Yisrael rested in the Midbar (wherever they stopped in the Midbar), they were in a Cheilek that had Kedushas Eretz Yisrael. So that (על-פי ירוור יקנו), HKB"H gave Kedushas Eretz Yisrael to any spot in which Klal Yisrael resided. Once Klal Yisrael came to Eretz Yisrael only Eretz Yisrael had Kedushas Eretz Yisrael. Prior to that, wherever Yidden were HKB"H gave it Kedushas Eretz Yisrael.

With this he answers 3 Kashas. 1. The Kasha I just mentioned. It turns out that when Klal Yisrael took apart the Mishkan in order to rebuild it wherever they went they were rebuilding it in the same spot. A spot of Kedushas Eretz Yisrael which followed them. 2. In Parshas Shelach we find the Meraglim were unimpressed with the visit to Eretz Yisrael. The Arvei Nachal explains, they expected to come to Eretz Yisrael and feel the surge of Kedusha. They didn't feel it and it puzzled them. Little did they know that wherever Yidden travel in the Midbar they always had that sense of Kedushas Eretz Yisrael. That is why Eretz Yisrael itself could not give them an extra level of a sense of Kedusha.

Finally, he answers our Kasha regarding Yaakov Avinu as well. When the Yidden were in Goshen, Goshen had Kedushas Eretz Yisrael. After all, they brought a Korban Pesach there. You can't bring a Korban Pesach in Chutz L'aretz. Wherever the Yidden resided had Kedushas Eretz Yisrael and therefore, our question is answered. The (וְכִפֶּר אֶדְמָתוֹ עִמּוֹ) would have applied to someone buried in Goshen as well. That is why Yaakov did not mention this Cheshbon. A beautiful Teretz on something many Parshios are aware.

2. Let us move on to #2 a Kasha we dealt with in Parshas Toldos. In Parshas Toldos I mentioned that we once had a Shabbos guest who was a Baal Teshuva and on Shabbos Parshas Toldos at our Shabbos table he asked the following question. He said that he has an older brother. His older brother is not Frum and knows nothing of Yiddishkeit. Would it make sense for him to purchase the Bechora from his older brother? After all Yaakov did it and it appeared to have worked. Why shouldn't he as well purchase the Bechora from his brother?

Again, I turn to this week's Parsha where there is a Maharal Gur Aryeh. In this week's Parsha we learn that the Leviim were given their Kedusha in a very elaborate and long ceremony. The ceremony included Giluach, the Leviim were shaved like a Metzora is shaved. There was a Tinufa, they were lifted up as a Korban is lifted up. There was S'micha, the Klal Yisrael rested their hands on the Leviim as one does to a Korban. Rashi explains that the Leviim were Michapeir for Klal Yisrael. The Maharal is bothered. The Leviim were only a Kappara for the Bechorim (first born) of Klal Yisrael. They replaced the first born. Why does Rashi say and the Posuk intimate that they were a Kappara for all of Klal Yisrael? This bothers the Maharal.

To answer this Kasha the Maharal says the following Yesod. He says that there is a fundamental difference between the Kedushas Leviim and Kedushas Bechor. The Kedusha of Sheivet Levi comes from the Ribbono Shel Olam. The Kedusha of the Bechorim which existed initially, came from Klal Yisrael. This is because it was always the practice of Klal Yisrael to give respect to the firstborn, to give a higher level of Kedusha to the firstborn. Therefore, the Kedushas Bechor (which is the firstborn), this is why the Bechorim sinned at the Eigel. Says the Maharal, at the sin of the Eigel, Klal Yisrael gave the Bechorim the honor so to speak of leading the way. So it was not only a sin of the Bechorim but it was all of Klal Yisrael who imbued the Bechorim with Kedusha. Says that Maharal and this is in the footnotes in the Maharal here in Behaloscha referring back to the Maharal elsewhere that based on this he understands that the Bechora can be sold. Kedusha which Hashem puts on someone cannot be sold. A Kohen can't sell his Kehunah to someone else. However, the Bechora was something that was given by Klal Yisrael. Yidden gave Kedusha. The world honored the Bechor. Even in the days of Avraham, Yitzchok, and Yaakov there was a special Kavod, special honor, and a special Kadima which was given to the Bechorim based on practice of siblings. Therefore, says the Maharal, Eisav was able to sell the Bechora to Yaakov because it was not a Kedusha that came from HKB"H it is a Kedusha that came from society at large. Mimeila, it turns out says the Maharal, that that Bechira was a one-time deal when Bechora was something which was special because it came from society. Later, Klal Yisrael needed a Kappara. All of Klal Yisrael needed a Kappara. They were the ones who used the Bechora as their representatives. They had their Kappara through the Leviim. The Kedusha came from the Ribbono Shel Olam himself. From then on, no Kedusha could be sold. So we covered a thought from Parshas Vayechi a thought from Parshas Toldos.

3. Let me move on to something which is a little more personal. I have mentioned on numerous occasions that Leviim are divided between Meshorerim and Mishoarim. Leviim who sing in the Bais Hamikdash and Leviim who are gate keepers, who take care of the gates and the traffic in the Bais Hamikdash. I don't know if my family is a family of gatekeepers or of singers. But I often mention tongue in cheek that if my family is a family of singers everybody is in trouble because my abilities in that particular area are rather limited. But one of my good friends responded to me as follows. He said you are over 50 years old, you will not do anything in the Bais Hamikdash. We learn in this week's Parsha that the Leviim worked from age 30 - 50. You are not singing no matter what. This is an old discussion.

Let me turn to Rashi and to the Ramban in this week's Parsha. Rashi says clearly in 8:25 (ולא יעבוד) (עוד: עבודת משא בכתף, אבל חוזר הוא לנעילת שערים ולשיר ולטעון עגלות, וזהו ושרת את אחיו עם אחוהי, כתרגומו) that from the age of 30 - 50 Leviim worked. They worked in regards to the carrying of the objects of the Mishkan. However, after age 50 they could still sing, they can still be the gate keepers in the Bais Hamikdash. There was no age limit to what the Leviim can do. Their limitation is only in the limitation of carrying.

The Ramban asks (וכן נראה, שאם כדברי הרב למה לא היו ממנין אותם בני עשרים לשיר ולנעילת שערים ולטעון) (ולמה היה מנינם מבן שלשים ועד המישים אלא במשא בלבד) if that is so then why weren't the Leviim counted over the age of 50. The Posuk says only ages 30 - 50 were counted. If they were the only ones eligible to do the work we understand that. However, it is a minor limitation just in carrying, then the Ramban asks why were the Leviim only counted from 30 - 50?

The R'aim (Mizrachi) answers and says from the ages of 30 - 50 a Levi is obligated to do jobs as they are assigned in the Bais Hamikdash or in this case in the Mishkan in the Midbar. Says the R'aim, after age 50 Leviim are free agents. Leviim are not limited in being Meshorerim and Mishoarim. They are not even obligated to take part in their Mishmar (their weekly work). However, they are free to do so. It is a Mitzvah K'yumis that they can do voluntarily. This is what the R'aim says to answer the Ramban's Kasha. The standing army was counted from age 30 - 50. Leviim were obligated to do Melacha. Post age 50 (listen to the Chiddush), they were not obligated, they were not assigned jobs however, they were allowed to come and do as they pleased. This Yedia is an important one. On the one hand it means that I have hope. When Hashem willing Moshiach will come, I don't have a job to do in the Bais Hamikdash. However, you need not despair. Even if my family is a family of singers, the R'aim says that after age 50 a Levi is free to choose which group he wants to be part of. Rest assured I will not choose to be part of the Meshorerim. Thus, we have a tremendous insight into the Seder Haleviim in Parshas Behaloscha.

4. So these are three thoughts which date back to previous Parshios and I will leave with a fourth Yesod which we discussed on numerous occasions. I had discussed with you a fourth Yesod. An idea that the Bechorim lost their opportunity to do the Avodah and were replaced by the Leviim. However, that is only true regarding the work of the Leviim. Regarding work of Kohanim, Aharon and his children would have been Kohanim anyway. Aharon was Zoche to the Kehunah when he came to see Moshe Rabbeinu after the Sneh as Rashi says there in Shemos 4:14 (וראך ושמח בלבב:) (לא כשאתה סבור שיהא מקפיד עליך שאתה עולה לגדולה. ומשמם זכה אהרן לעדי החשן הנתון על הלב). I mentioned at that time that it is only the Avodah of Leviim that would have been the work of the Bechorim

and the Ohr Hachaim Hakadosh says in this week's Parsha that when Moshiach comes Bechorim will return to their jobs. That means only that Bechorim will be given jobs of Leviim. Those of you who are Kohanim will retain your Kehuna jobs. This idea is certainly a Chiddush. I would like to point out that this too is something we mentioned on earlier occasions and has a clear Mekor in this week's Parsha.

When the Leviim are consecrated, when they are given their Kedusha the Posuk says in 8:13 (וְהַעֲמַדְתָּ, אֶת-הַלְוִיִּם, לְפָנַי אֶהְרֹן, וְלִפְנֵי בְנָיו; וְהִנַּפְתָּ אֹתָם תְּנוּפָה, לִירֵרֹן) Separate the Leviim and put them by Aharon and his children (וְהִנַּפְתָּ אֹתָם תְּנוּפָה, לִירֵרֹן). It is clear in the Posuk that the children that were children of Aharon were not included in the ceremony in this week's Parsha. Which indicates that the Kohanim were Kohanim anyway and it was only the Leviim who switched places with the Bechorim and it was only the work of the Bechor which was replaced by the work of the Leviim. Again, this is the Yesod we touched on at other occasions and I am sure we will return to in the future.

Rabbi Reisman - Parshas Behaloscha 5772

This week I would like to share with you a Vort on the beginning of the Parsha, a Vort on the end of the Parsha and something in between.

For the beginning of the Parsha of course the lighting of the Menorah, I would like to learn with you a Rav Chaim in the GRA"CH Al Harambam. This Rav Chaim is at the end of Hilchos Bias Mikdash and as a matter of fact I would like to give you homework. If you want to have real Oneg Shabbos learn the Rav Chaim inside. It is a very Geshmake Rav Chaim and you do not have to be holding in middle of the Sugya to understand it. I will share with you Tamtuz D'varav in the next few minutes.

The Rambam in Hilchos Bi'as Hamikdash 9:7 (which is in the Avodah section) says (וכן הדלקת) (הנרות כשירה בזרים לפיכך אם הטיב הכהן את הנרות והוציאן לחוץ מותר לזר להדליקן) that if a Zar (a non Kohen) lights the Menorah that it is Kosher. This is based on a Gemara in Maseches Yoma 24b (15 lines from the top) that says that (הדלקה לאו עבודה היא) lighting the Menorah is not an Avodah of the Bais Hamikdash. So the Rambam says therefore, it is Kosher B'zar. The Raavad argues with the Rambam. He says it says in our Parsha 8:2 (וְהִנַּפְתָּ אֹתָם תְּנוּפָה, לִירֵרֹן, וְלִפְנֵי אֶהְרֹן, וְלִפְנֵי בְנָיו) (המנוחה, יאירו שבועת הנרות). The Posuk states that the Kohen must light the Menorah. While it might be true that B'dieved (post facto) the lighting of a Yisrael is Kosher but certainly to say L'chatchila as the Rambam says that anybody is allowed to light the Menorah, the Raavad disagrees with this concept.

Rav Chaim is coming to explain the source of the Rambam's Chiddush that even L'chatchila a non Kohen is permitted to do the lighting of the Menorah. To do that I have to be Makdim with a different Machlokes.

(בְּהַעֲלֹתָהּ, אֶת-הַנֵּרוֹת) the lighting of the Menorah. When is it a Mitzvah to light the Menorah? The Ramban holds that every day the Menorah was lit and whenever it went out it went out. You light the Menorah and it burned for a period of time and then at the appropriate time the next day again

according to the Seder Hayom there was a lighting of the Menorah. This is the way the Ramban learns and I think this is the way most understand it.

According to the Ramban the obligation of (לִפְנֵי יְרוּרָה, תְּמִיד) which is brought down in Vayikra 24:4, that there has to be a Menorah lit in the Bais Hamikdash permanently, it means every single day.

The Rambam in Hilchos Temidim Umusafin 3:12 (which is also in the Avodah section) disagrees. The Rambam learns (מהו דישון המנורה. כל נר שכבה מסיר הפתילה וכל השמן שבנר ומקנחו ונותן בו פתילה) אחרת ושמן אחר במידה והוא חצי לוג. וזה שהסיר משליכו במקום הדשן אצל המזבח עם דישון המזבח הפנימי והחיצון (ומדליק נר שכבה. והדלקת הנרות היא הטבתם. ונר שמצאו שלא כבה מתקנו) that the Menorah in the Bais Hamikdash has to be lit Tamid Mamush. The flames have to be burning on a constant basis. Not just the Ner Hamaravi but every single flame had to be burning constantly. If and when one of the flames would become extinguished the Kohen would have a Mitzvah at that moment to go and relight it. So that at least in theory it was possible to light the Menorah many times a day. If for whatever reason a flame became extinguished it was a Mitzvah to light it. (לִפְנֵי יְרוּרָה, תְּמִיד). It has to be lit at all times.

Rav Chaim explains the Machlokes between the Ramban and Rambam. The Ramban holds that the Mitzvah is to light the Menorah. (בְּהֶעֱלֶתָּהּ, אֶת-הַנֵּרוֹת) Since the Mitzvah is to light the Menorah so it is a defined Mitzvah. When do you light it? Once every single day. The Rambam on the other hand understands that the Mitzvah is not the act of lighting the Menorah. There is a Mitzvah that the Menorah should be lit in the Bais Hamikdash. The Mitzvah is the Toeles, the outcome of the lighting. The act of lighting is only a Hechsher Mitzvah (a preparation for the Mitzvah). The Mitzvah is the outcome. So the Ramban holds that the Maiseh Hadlaka is the Mitzvah and the Rambam holds that the Mitzvah is the outcome. Once it is lit the outcome is the Mitzvah. Of course the Rambam will learn that that is the Pshat in the Gemara. The Gemara in Maseches Yoma 24b that says that (הדלקה לאו עבודה היא) lighting the Menorah is not an Avodah, why is it not an Avodah? The reason is because there is no obligation to light the Menorah per se, the obligation is to have a lit Menorah in the Bais Hamikdash. The obligation is to make sure that it is lit. Therefore, the Rambam holds that the flame has to be burning on a constant basis.

Says Rav Chaim, this explains why the Rambam holds that the lighting of the Menorah is Kosher B'zor, it can be done by a non Kohen and not only that but it is Kosher B'chutz. If the Menorah was lit outside the Mishkan and then it gets carried in and it gets placed in the Mishkan that is Kosher. That is why the lighting of the Menorah according to the Rambam has no set time. Whenever you light it is ok.

The Rambam in short holds that the lighting is not a Mayseh HaMitzvah and therefore, it can be done at any time and at any place by any person. The Mitzvah is only that it be lit at the place where it is. Ad Kan Divrei Rav Chaim.

Of course Rav Chaim is saying a tremendous Chiddush because on Chanukah we say Hadlakah Oseh Mitzvah. That the act of lighting is the Mitzvah. Whenever it becomes extinguished is irrelevant. We are saying here according to the Rambam, imagine that the original Menorah in the Bais Hamikdash there Ain Hadlakah Oseh Mitzvah. Hanacha Oseh Mitzvah, the fact that it is there

is the Mitzvah. It is a Pliyadika Shittas Harambam but a beautiful Rav Chaim in tying together the different Nikudos of the Rambam's Shitta regarding the lighting of the Menorah.

Let's move on to later in the Parsha. In 11:20 we find at the end of the incident of the Slav (those who cried for better food), (a Minhag that Yeshiva Bochurim have till today, at least those who dorm) the Posuk states that HKB"H punished them (כי-מאסתם את-ירור אֶשֶׁר בְּקִרְבְּכֶם) because you have rejected HKB"H who is among you.

Rashi there says a tremendous Chiddush. Rashi is coming to explain the words of the Posuk that says (אֶשֶׁר בְּקִרְבְּכֶם). Because the Posuk could read (כי-מאסתם את-ירור) you have rejected Hashem. Why does it say (כי-מאסתם את-ירור אֶשֶׁר בְּקִרְבְּכֶם) you have rejected Hashem who is among you? Says Rashi, the point of the Posuk is because he is among you. Says Rashi (את ר' אשר בקרבכם: אם) (לא שנטעתי שכינתי ביניכם, לא גבה לבבכם ליכנס לכל הדברים הללו). Were it not for the fact that the Shechina resides among Klal Yisrael they would not have desired or cried for this better food.

What is Pshat in Rashi because the Shechina was there therefore they were more desiring of better food? That is impossible to understand. Why should one thing be tied to another? If anything the reverse should be true. Where the Shechina is there should be less desire for better food.

Rav Schwab says (in Mayan Beis Hashoeva pg # 317) a beautiful explanation. Rav Schwab talks about the Yesod that is brought down in Maseches Sukkah 52a (bottom line) of (כל הגדול מחבירו) (יצרו גדול הימנו). Whoever is greater than his friend has a greater Yeitzer Hora. He explains that this is based on the Yesod (concept) that every human being in this world has to have Bechira (free will) or else there is no purpose of existence. The whole purpose is to be tested and G-d willing to pass your test. Therefore if someone is greater he has to have a greater Yeitzer Hora. Because if he would be greater at Yiras Shamayim with the same old Yeitzer Hora there would be no free will. Of course he would serve G-d.

Rav Schwab brings that someone once visited the GRA and they said to the Vilna Gaon, Oi I wish I had your Yeitzer Tov and your Yeitzer Hora. By you the Yeitzer Tov says learn 23 hours a day and your Yeitzer Hora says rest a few minutes a day. Said this man by me my Yeitzer Hora says sleep 23 hours a day and my Yeitzer Tov says learn a few minutes a day. I wish we could trade.

The GRA is said to have sighed and responded that G-d should guard you from my Yeitzer Hora. G-d forbid that someone should have my Yeitzer Hora. What did the GRA mean? We don't know precisely, but he is saying (כל הגדול מחבירו יצרו גדול הימנו). That there is a greater Yeitzer Hora when someone achieves greatness.

Turning to our Pesukim says Rav Schwab, the same thing is here as well. The Dor Hamidbar achieved great heights. We don't see it from the Posuk because they cried for water, they are crying for meat, they are crying for food. They are remembering the pickles that they had in Mitzrayim. The incident of Korach and the Meraglim, we don't see it. The Yesod Hadavar says Rav Schwab is (כל הגדול מחבירו יצרו גדול הימנו). There is a stronger Yeitzer Hora to someone who is greater and although we don't understand the sins of the Rishonim certainly not the sins of the Dor Hamidbar nevertheless the Yesod is that their Yeitzer Hora was greater. Says Rav Schwab that is Pshat in Rashi. (אם לא שנטעתי שכינתי ביניכם, לא גבה לבבכם). Because my Shechina is among you and you

achieved such great heights that is why you have the Yeitzer Hora to complain in the Midbar. Such a gifted beautiful trip in the Midbar with the Ananei Hakavod, the B'air Miriam, and Man. You are crying for chicken, you are crying for poultry? That can only happen because the Shechina was there. Klal Yisrael faced unusual Nisyonos. This is an understanding of all of the Nisyonos of the Dor Hamidbar. An understanding that we don't understand. That great people too have a Yeitzer Hora.

The Netziv brings a Vort on the end of the Parsha. Moshe Rabbeinu Davened as it says in 12:13 (קל, נָא רַפֵּא נָא לָהּ). When Miriam was afflicted with Tzora'as Moshe Rabbeinu's prayer was (קל, נָא רַפֵּא נָא לָהּ). Hashem please heal her now. A very short Tefilla. We know that when one Davens a Tefilla one is obligated to say praise of Hashem first and then make a request. Where was the praise of HKB"H in this prayer? This is something which interestingly enough the Netziv in his Sefer on Chumash Hameik Davar often points out and often comes to answer. Here he says it in the name of Rabbeinu Bachya that the word Keil was praise. Keil, the Hashem who is capable, I beseech you please heal her. So that there was Shvach beforehand and (רַפֵּא נָא לָהּ) prayer afterwards.

My question is Rashi. Rashi says (רפא נא לה: מפני מה לא האריך משה בתפלה, שלא יהיו ישראל אומרים) אבל אחותו נתונה בצרה והוא עומד ומרבה בתפלה [דבר אחר שלא יאמרו ישראל בשביל אחותו הוא מאריך בתפלה, אבל (בשבילנו אינו מאריך בתפלה)]. Why didn't Moshe Rabbeinu Daven a long prayer? So that the people should not say his sister is in difficulty and he is Davening a long Shemoneh Esrei. All right I understand that.

Rashi says a second Pshat. (דבר אחר שלא יאמרו ישראל בשביל אחותו הוא מאריך בתפלה, אבל בשבילנו אינו) (מאריך בתפלה). Nobody should think that Moshe Rabbeinu Davens more for his sister than he Davens for anybody else. Therefore, Moshe Rabbeinu chose to Daven a short Tefilla for his sister.

I don't understand this. The Halacha is Hakorov Koreiv Kodem, one is obligated to help a person closest to him first. You may know many people who have an illness, if Chalila your sibling has an illness you are obligated to do more for her more than for strangers. Kol Hakorov Koreiv Kodem, whoever is closest is first to receiving Chesed. Therefore, Moshe Rabbeinu should have Davened a longer Shemoneh Esrei to teach Klal Yisrael that for your relatives we have to Daven more. Here Moshe Rabbeinu did the opposite he Davened a shorter Tefilla. Tzorech Iyun Gadol!

The second question of the week is: this is actually a question on Shittas Harambam which is the Shitta that we started out the Shiur with. The Rambam holds that the Menorah is constantly lit without a break.

In the beginning of Shmuel 3:3 we find (וְנֵר אֶלְרִים טָרָם יִכָּה, וְשִׁמוּאֵל שָׁכַב, בְּהִיכַל יְרוּר, אֲשֶׁר-שָׁם אָרוֹן) (אֶלְרִים). This is the incident where Shmuel is in the Bais Hamikdash in the evening and he gets Nevua for the first time. The Posuk describes that it was at a time at night that the Neir Elokim (the Menorah) had not yet gone out. This is a Pele. The Menorah had not yet gone out?

According to the Ramban I understand it because the Menorah is only burning until it goes out. According to the Rambam that it is burning constantly what does it mean (וְנֵר אֶלְרִים טָרָם יִכָּה) that the flame of Hashem before it goes out. What is this Posuk? What do you mean before it was

extinguished? The Neir Elokim burned constantly and even if one of them went out it was immediately relit. So there were always some Neiros burning. Tzorech Iyun!

Rabbi Reisman - Parshas Behaloscha 5770

ז וַיֹּאמְרוּ הָאֲנָשִׁים הַהֵמָּה, אֵלָיו, אֲנַחְנוּ טְמֵאִים, לְנֶפֶשׁ אָדָם; לָמָּה נִגְרַע, לְבִלְתִּי הַקָּרִיב אֶת-קֶרְבֶּן יִרְרָר בְּמַעֲדוֹ, בְּתוֹךְ, 9:7 One of the Parshiyos is Pesach Sheini, where the individuals who were Tamei at the time of the Korban Pesach came forward to ask why should we not be eligible to bring a Korban Pesach?

Rashi asks who were these people that were Tamei? Different Pshatim are offered, either they were involved with Atzmos Yosef or Nadav and Avihu or Mesei Mitzvah. The Gemara asks what is this question of Rashi, who were these people. People die, when people die others go to the Levaya and they became Tamei. It's strange that the Gemara should ask who are these people. As if to assume no one died in the Midbar particularly, if one of the answers are that there were Mesei Mitzvah. The Tzlach on Maseches Sukkah 25b says, the counting of Klal Yisroel, in Shmos and in Bamidbar are exactly identical in the amount of Yidden that were counted. Rashi in Shmos tells us between that Parsha and this no one died, apparently the people were counted between the ages of 20-60 to the year of their birthday. The first counting was Yom Kippur the second was Rosh Chodesh Iyar, and no one died in between. If this is the case, who were the temayim at the time of the Korban Pesach? Now all three answers fit well.

Either the Temayim were those busy with Atzmos Yosef who didn't die this year or Elazar and Isamar who were busy with their brothers, Nadav and Avihu - Sheivet Levi, who were not part of this counting, and Mesei Mitzvah, someone who died with no relatives could only be the Geirim. Geirim were also not part of the counting.

11:28 כַּלְאִם: הַטַּל עֲלֵיהֶם צָרָכִי Eldad and Meidad are saying a מִשְׁרַת מִשָּׁה מִבְּחָרָיו--וַיֹּאמֶר: אֲדֹנָי מִשָּׁה, כָּלְאִם The question is someone who hides a prophecy is Chayuv Misah. So how could Yehoshua ask Moshe to silence them?

The Rambam writes in Hilchos Yesoidei Hatorah that anyone who follows certain guidelines can become a Navi. Why is it that once you attain this amount of Kedusha by following the guidelines do you suddenly become a Navi. Maybe Hashem won't have a message the minute that one fulfills all the criteria of becoming a Navi? The Teretz is that there are two types of Nevua. When a message has to be sent it could be that the Navi will not be worthy. We see that Lavan received Nevua. Obviously Lavan wasn't worthy, however, the message had to be sent. There is another type of Nevua that is given to a person who reaches a certain level of Kedusha.

Eldad and Meidad didn't have a message to give over, they received Nevua because of the level of Kedusha that they achieved. Therefore, there was no Din of someone who silences the Nevua is Chayuv Misah.

This explains why sometimes in Tanach we find examples of Nevua that don't fit the general rules of Nevua. An example of this is found in Sefer Shmuel 1 in the third Perek. ג וַיִּבְרַח אֶלְרִים טָרָם יִכְבֶּה, וְשָׁמוּאֵל שָׁכַב, בְּהִיכַל יְרֵד, אֲשֶׁר-שָׁם אָרוֹן אֱלֹהִים ד וַיִּקְרָא יְרֵד אֶל-שָׁמוּאֵל, וַיֹּאמֶר הַגִּבּוֹר הַזֶּה וַיִּבְרַח אֶל-עָלִי, וַיֹּאמֶר הַגִּבּוֹר הַזֶּה לִּי, וַיֹּאמֶר לֹא-קָרָאתִי, שׁוֹב שָׁכַב; וַיִּלְכֵד, וַיִּשְׁפֹּב ו וַיִּסָּף יְרֵד, קָרָא עוֹד שָׁמוּאֵל, וַיִּקָּם שָׁמוּאֵל וַיִּלְכֵד אֶל-עָלִי, וַיֹּאמֶר הַגִּבּוֹר הַזֶּה לִּי, וַיֹּאמֶר לֹא-קָרָאתִי בְנִי, שׁוֹב שָׁכַב ז וְשָׁמוּאֵל, טָרָם יָדַע אֶת-יְרֵד; וְטָרָם יִגְלֶה אֵלָיו, דָּבָר-יְרֵד ח וַיִּסָּף We see that Hashem is calling to Shmuel repeatedly and Shmuel thinks that it is Eli Hakohen who is calling him, until the third time this happens Eli explained to Shmuel that it was Hashem speaking. It is puzzling that Shmuel would think that it was Eli calling him? The answer is that it was a Nevua because Shmuel had achieved a certain level of Kedusha and he didn't realize it.

There is a proof to this because later in Posuk 17 Eli asks Shmuel to tell him everything that Hashem told him and warns him that if he doesn't share everything than the curse that might have been part of the Nevua will fall upon Shmuel's children, יז וַיֹּאמֶר, מָה הַדְּבָר אֲשֶׁר דָּבַר אֱלֹהֵי--אֵל-נָא תִכְחַד, מִמֶּנִּי: פֹּה יַעֲשֶׂה-לָּךְ אֱלֹהִים, וְכֹה יוֹסִיף, אִם-תִּכְחַד מִמֶּנִּי דָּבָר, מִכָּל-הַדְּבָר אֲשֶׁר-דָּבַר אֱלֹהֵי יח וַיִּגְדֹּל-לוֹ שָׁמוּאֵל אֶת-כָּל-מִמְנוֹ: Why did Eli have to warn Shmuel, why wasn't there the prohibition that if Shmuel didn't say over the Nevua he would be Chayuv Misah? The answer is that the rules of Nevua don't apply for this type of Nevua where Shmuel had achieved this level of Kedusha.

The Margolios Hayam in Maseches Sanhedrin (11a, 22 lines from the bottom) asks, the Gemara says that the Chachamim were sitting in an attic and were judging. A Bas Kol came and everyone put their eyes on Shmuel Hakatan פעם אחת היו מסובין בעליית בית גוריה ביריחו ונתנה עליהם בת קול מן אלא שאין דורו זכאי לכך נתנו חכמים את עיניהם <כמשה רבינו> השמים יש כאן אחד שראוי שתשרה עליו שכינה בהלל הזקן וכשמת אמרו עליו הי חסיד הי עניו תלמידו של עזרא שוב פעם אחת היו מסובין בעליה ביבנה ונתנה עליהם בת קול מן השמים יש כאן אחד שראוי שתשרה עליו שכינה אלא שאין דורו זכאי לכך נתנו חכמים את עיניהם בשמואל Al Pi Pshat, Shmuel Hakatan was called Kattan because he was short. He was also poor. We know that a Navi has to be tall and wealthy. So how could Shmuel Hakatan achieve Nevua while at the same time being short and poor?

According to what we are saying it is beautiful. The Marsha explains why a Navi has to be tall and rich. When Hashem sends a message to people he sends it to someone who the people will be likely to listen to, someone with physical stature and wealth. However, when someone is a Navi because he reached a Madraiga, these rules don't apply.

So too we find regarding Daniel in the beginning of Maseches Megillah. Daniel was greater than Chananya, Mishoel, and Azariya and yet they had Nevua while Daniel did not. So why if Daniel was greater did he not get Nevua?

The answer is that Chananya, Mishoel, and Azariya received a message of Nevua and they were able to receive Nevua the same way that Lavan was able to receive a Nevua. However, in worthiness, Daniel was on a higher Madreiga.

Rashi י וַיִּשְׁמַע מִזְשָׁה אֶת-הַעֵם, בְּכֹה לְמִשְׁפַּחְתּוֹ--אִישׁ, לְפָתַח אֲהֵלוֹ; וַיִּסְר-אֵף יְרֵד מָאֵד, וּבְעֵינָיו מִזְשָׁה רַע 11:10 explains the reason why they were weeping, משפחות משפחות נאספים ובוכים לפרסם, על עריות הנאסרות להם That they were prohibited

from marrying members of their families. Until Chazal abolished the Yeitzer Hora of Aroyois there was a Taiva to get married or have relations with a sister or close relative. They were weeping because this became prohibited to them.

The Maharal in Parshas Vayigash asks a Kasha. Matan Torah was a Geirus. A Ger is considered like a new individual without relatives. So they should not have been prohibited from their close relatives because they were all Geirim?

The Maharal answers that the rule of Ger Shenis'gairu K'koton Hanoiled Dami is only when someone voluntarily converts. However, here where Klal Yisrael was forcibly converted with Kafar Aleihem Har K'gigis, the rule would not apply. It is hard to understand why this rule would not apply when someone is forcibly converted.

The Chidushei Hagarnat in Maseches Kesubos 11 in the Sugya of Ger Kattan we had learned a Rav Naftali. Rav Naftali there discusses Geirus in general. He says that to be a Yid there are two components. 1) Kedushas Yisrael and 2) Yichus Yisrael. Yichus Yisrael is when someone is born and their mother is a Yid. Kedushas Yisrael is someone who has the Kedusha of the Jewish people. Every born Yid has both Kedushas Yisrael and Yichus Yisrael. However Rav Naftali says, prior to Kabbalas Hatoirah Jews had Yichus Yisrael because they were the children of Avraham, Yitzchok, and Yaakov but did not have Kedushas Yisrael until Har Sinai.

Rav Naftali compares this to a pregnant woman who converts. Subsequently when she gives birth the child needs Geirus. Yet if there are twins born, they are considered to be related. Even if there is one child born the child is considered to be related to its mother. Why is that so if a Ger is considered like a new individual without relatives?

Rav Naftali answers that at the time of birth the mother was Jewish so the child has Yichus Yisrael. Relatives and relationships depends on Yichus Yisrael. The child lacks Kedushas Yisrael because at the time of conception the mother was not a Yid. His Geirus happens against his will because once someone has Yichus Yisrael he is obligated to have Kedushas Yisrael.

So this answers the original question of the Maharal of why they were prohibited from close relatives because they had Yichus Yisrael which means that their relatives were relatives.

To explain the Maharal's Teretz of when someone is converting voluntarily that a Ger is considered like a new individual without relatives. However, when it is a forcible conversion than it is not like a Kattan She'noilad. Why?

Someone who has Yichus Yisrael is obligated to accept Kedushas Yisrael. That is the only case of a forced Geirus. In that case since he has Yichus Yisrael the rule of a Ger is considered like a new individual without relatives does not apply.

9:11 יא בהדש השני בארבעה עשר יום, בין הערבים--יעשו אתו: על-מצות ומררים, יאכלהו The question of the week is: We all sit at the Seder on Pesach night and say Zeicher L'mikdash K'hillel... We make a Koirech of Matza and Marror and we say this Posuk על-מצות ומררים, יאכלהו It is very puzzling that

we use this Posuk on the Seder night as this Posuk refers to Pesach Sheini and not to the Seder night. Why is this Posuk mentioned in connection to Pesach Rishoin by Koirech?

Rabbi Reisman - Parshas Behaloscha 5769

Towards the end of the Parsha in Perek Yud Beis, we see Miriam became a Metzaira because she spoke Lashon Hora against Moshe Rabbeinu. There is a Mitzva Asei to remember the Maiseh with Miriam in order for us to remember what Lashon Hora does and that Lashon Hora brings Tzora'as. There is a major problem with this. We have a Yesoid and we are all trained from when we are young, that Lashon Hora is when you speak bad about someone and it is true. If it is not true then it is Moitzi Shem Ra. Which would mean, that what Miriam said, would have to be a true Taina on Moshe. What was her complaint on Moshe? That he separated from his wife. However, as Rashi points out, she didn't know that Moshe's Nivuah was different than everyone else. For that reason, Moshe always had to be Poiresh from his wife, because it would be impossible for Moshe to receive Nivuah if he was Tamei at the time from being a Bal Keri. The question is, actually Miriam made a mistake. When she was talking about Moshe, it was because she didn't know something. Her Taina was not a true Taina and therefore, technically it wasn't Lashon Hora. Certainly it shouldn't be the example of Lashon Hora!

In Rav Elchanan's Koivetz Mamarim (in the skinny volumes it is on page Nun and Nun Aleph in a piece that starts Haflaga Bishvach Chaveiroi), he quotes the Chofetz Chaim who says something different than what we thought all along. The Issur of Lashon Hora is only when the information is not totally true. Are we trained that even if it is true that it is Lashon Hora? He explains, when you speak about someone that he did something, even if the action is true, but in fact what you are saying is not a true estimation of the person, for example you say "He stole." You may know he stole, however, you are not giving over the fact that he stole because he had no food with which to feed his children. It is still an Aveira, however, you are not giving this information over totally B'Emes. It is almost impossible to give over something totally accurately. So it comes out that the information is not totally true even if the Maiseh is true. The Yesoid of Lashon Hora is, that it doesn't Shatz up the person properly. So even though the story is true but nevertheless the G'nai (the fact that you are putting down the person because of that) is not true. That is the story of Miriam. Miriam said something that was true, that Moshe had separated, however, she didn't know the whole story and therefore, it is Lashon Hora. The Mussar that we can take away from this is, that every time we speak about someone it is the same thing, that we don't give over the information totally accurately and therefore, it is Lashon Hora. Agav, we can use this concept to explain why the Torah can speak Lashon Hora. Rav Yaakov asks in Parshas Vayeishev, how can the Torah tell us that the brothers sold Yosef, it is Lashon Hora because the Torah is telling us bad things about Tzadikim. According to this Rav Elchonon it is very good. The Torah can give over the Maiseh accurately. Therefore, when the Torah gives it over correctly there is no problem. We human beings can't see things totally correctly.

In Perek 12:12 it says, אֶל-נָא תְהִי, כַּמֶּת, אֲשֶׁר בְּצִאתוֹ מִרְחֹם אִמּוֹ, וַיֵּאכֶל חֶצִי בְשָׂרוֹ. This is Aron talking to Moshe and saying, let Miriam not be like a Meis. Rashi in the Davar Acher (אשר בצאתו: מאחר שיצא) זה מרחם אמו של זה שיש כח בידו לעזור ואינו עוזרו, הרי נאכל חצי בשרו, שאחיו בשרו הוא. דבר אחר אל נא תהי כמת, אם אינך רופאה בתפלה, מי מסגירה ומי מטהרה, אני אי אפשר לראותה, שאני קרוב ואין קרוב רואה את הנגעים,

(וכהן אחר אין בעולם, וזהו אשר בצאתו מרחם אמו) says a Pshat that Aron was saying, you know that a person doesn't become Tahor from Tzaras except for with a Kohen. Without a Kohen, the person remains Tamei forever. Aron is saying we have a problem. I can't be Metaheir her because she is a relative. There are no other Kohanim in the world. Who will be Metaheir her? She will be K'meis. The Kasha is, it should be just the opposite. Just like a Metzaira can only be Metaheir through the mouth of a Kohein, a Metzaira can also only become Tamei through the mouth of a Kohein. So the whole Taina of Aron is not a true Taina, because he can't be Metamei her as well?

The Sifri has a Pirush of the Netziv underneath, who says the following Teretz based on a Yesoid. Tzaras is a disease that is painful and effects the way a person looks. The Refuah of Tzaras is the punishment of Tzaras. When a person is locked up that is the Refuah and it goes away. Aron was saying, Miriam has no way out of this, she is like a Meis. She will never be deemed Tamei which means she will never be deemed Tahor and the Tzaras will remain with her forever. So Farkert, that is the problem. She has no Refua and therefore, no way out. That is Takeh Rashi's Lashon, מי מטרהה meaning, who will confine her, and who will purify her.

In Perek 10:35 & 36 we have 2 very famous Pesukim. וַיְהִי בְּנִסְעֵ הָאָרֶץ, וַיֵּאמֶר מֹשֶׁה They are famous because of the upside down Nuns that surround them right after Shishi. These P'sukim don't belong here because it was earlier that it spoke about the Machaneh traveling. Rashi on Posuk Lamed Hei explains the reason why these P'sukim are here, כְּדֵי לְהַפְסִיק בֵּין פּוֹרְעָנוֹת לְפּוֹרְעָנוֹת וְכוּ What were the 2 Pironious?

Before Vayehi Binsoi'a, it says Klal Yisrael left Har Sinai. Rashi mentions that Klal Yisrael left Har Sinai like school children who run away from school to rapidly. The Pironus that happened after was the people who asked for Basar to eat. Rav Pam explained the connection between these 2 Parshiois. Hakadoish Baruch Hu created in the human being a nature of אֱהָבָה לְאֵלֹהֵי שֶׁבַע אֱהָבָה which can be found in Koheles 5:9. A person who likes money never has enough. Or in the words of Chazal, a person who has \$100 wants \$200. It is not a Middah that applies exclusively to money. It applies to all things that are important to him. Why does this Middah exist? Rav Pam says that it exists mainly for Limud Hatoirah. A person who is into his learning or Chesed does more. It is easier to get someone who gave Tzedakah to an organization to give again than to get someone new to give. The Shla Hakadoish held that counting the Shiva Niki'im is a Mitzvah just like counting Sefira. A person should say Hayoim Yoim Rishoin L'shivah Niki'im as so on. The Noida B'Yehuda wrote that this is not so L'halocha, and he wrote about the Shla, Oheiv Mitzvois Loi Yisba Mitzvois. Meaning someone who loves Mitzvois is trying to create new Mitzvois. This shows us that the same Middah can be used for more Mitzvois as is seen by money. A person who uses this Middah for Toirah and Avoida, who gets a Geshmak from getting up on time for davening, or his learning, and uses this Middah for Toirah and Avoida, will not have the problem of Oihev Kesef Loi Yisba Kesef. The other things will be secondary. This is what the Toirah wants to teach us. How could it be, Klal Yisrael in the Midbar is so into their meat and remembering all the foods they ate in Mitzrayim. It is a Davar Pele. The truth is, here we find something that we barely find. Here where they say in Perek Yud Alepf about all the different foods, Moshe gets very upset in Posuk Yud that (וַיִּבְעַיְנִי מִשֶּׁהָ רָע) Uv'einei Moshe Ra. It was a tremendous Yerida of Klal Yisrael that they were into the food that they had in Mitzrayim. How did this happen? This only happened because of the previous Parsha, because they left Har Sinai too quickly. Those who didn't have the desire for Toirah and Mitzvois Mimeila the Oihev Kesef

Loi Yisbah Kesef came out in the foods that they were eating. So a person who finds that he has Taivas for things of Oilam Hazeh should realize that the Avoida really is to work on connecting yourself to learning and Mimeila, the other things will become less. The Gra in his famous letter writes, a person who has natural Taivois has no Refuah except for Toirah.

It is also Geshmak that it says all this next to the Parsha of Pesach Sheini. Pesach Sheini was a Hishtoikakus by Yidden for more Mitzvois. They were Anusim who were Pattur, they had a good excuse and wouldn't have been punished for missing the Korban Pesach, however, they had an Ahavah for Toirah and Mitzvois and Mimeila it came out that way. That is the lesson and connection of these 2 Parshois. Rebbi ended off by saying that those whose families will be in the mountains for the summer, should use the extra time during the week that they are home by themselves to create additional set times for learning in the Bais Medrash.