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B'S'D'

visual proof - and even so, he waited for visual proof.

INTERNET PARSHA SHEET
ON B'HAALOSCHA - 5761

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EXCERPT FROM DARASH MOSHE II, BY RABBI MOSHE FEINSTEIN, ZT"L

Parashas Behaalosecha

When you kindle the lamps (Numbers 8:2).

The word beha'aloscha here means "when you kindle." But this word, from the root aloh, also means raising, or lifting. Rashi uses this derivation to add two meanings. One is that the Kohen must hold the fire to the wick until the newly kindled flame is strong enough to rise up by itself. The other is that there were steps in front of the Menorah upon which the Kohen would stand when cleaning and filling the lamps.

In truth, the two explanations are closely related. The Menorah represents the enlightenment which comes from the study of Torah. Aharon and his sons are particularly delegated to learn and teach the Torah, as the verse states: They will teach Your laws to Yaakov and Your Torah to Israel (Devarim 33:10). When they teach, they must see to it that their teaching should "rise of itself" in their students - that is, that their understanding must grow to the point that they understand not only what they were told, but clearly understand all its applications and ramifications. We see this from the word beha'aloscha: Any mitzvah to light the Menorah would obviously demand that we see to it that the lamp remains lit, and that we may not stop lighting until we are sure it will stay lit. Beha'aloscha tells us more - that we cannot rely on our evaluations, and that we may assume nothing. We must know with absolute certainty that the flame is strong and increasing in strength. Exactly so is our responsibility when making halachic decisions and teaching and influencing others. We must keep our hand in the matter until it is absolutely clear that they understand and are growing in Torah and good deeds.

The same may be learned from the cleansing procedure. The cleaning could have been done without recourse to a set of steps, because the Menorah was only eighteen tefachim (approximately five and one-quarter feet) high. If we could rely on presumptions and evaluations, a cleaning done from ground level would allow us to confidently say the Menorah is perfectly clean and ready. But we may not rely on anything, and we must know absolutely, by looking downwards into the lamps, that they perfectly clean and ready. Similarly, when we teach others to avoid sin and develop good character traits, we must do so fastidiously and with perfectionism.

Rashi explains the verse Aharon did so (8:3) to mean that Aharon did not alter from his instruction. This means that although we know that if Aharon was confident this would mean complete certainty, he did not rely on his confidence or his evaluations, and waited until he actually saw that the lamps were clean and that the flame grew. This is, indeed, a novel and thought-provoking explanation, because Aharon's certainty based on his confidence in his evaluation may be no less reliable than

From: listmaster@shemayisrael.com] Subject: PENINIM ON THE TORAH BY RABBI A. LEIB SCHEINBAUM

Parshas Behaloscha

Miriam and Aharon spoke about Moshe regarding the Cushite woman he had taken. Now the man Moshe was exceedingly humble. Why did you not fear to speak about My servant, about Moshe? (12:1,3,8)

In Hilchos De'os the Rambam defines a "holech rochil" talebearer, a baal lashon hora, slanderer, as one who maliciously spreads disparaging information about an individual. This applies even if the tale he bears is true. He adds that one who speaks lashon hora as a joke, to poke fun innocuously without malice, is still viewed as "touching" on lashon hora. It is considered avak lashon hora, "dust" of lashon hora. It seems clear from the Rambam, however, that unless one speaks lashon hora maliciously, out of hatred for his victim, he does not transgress the Biblical injunction against lashon hora. This is supported by the fact that the Chafetz Chaim considers avak lashon hora as being an issur midRabbanan, a Rabbinic prohibition.

Let us focus on Miriam's "speaking" against Moshe. In Hilchos Tumaas Tzaraas the Rambam perceives the incident of Miriam's lashon hora against Moshe as paradigmatic of the lashon hora whose offender is visited with tzaraas, a spiritually induced form of leprosy. Indeed, he cites Miriam's speaking about Moshe as serving as a lesson for us all regarding the effect of slanderous speech. If we were to analyze what occurred with Miriam, her behavior would not coincide with the severity of the punishment. Miriam spoke about her younger brother, whom she revered and admired. She risked her life to save him from certain death when he was placed in the river. She did not intend to hurt him in any way. Actually, her error was only in comparing him to other prophets and not realizing that he was in a class all by himself. Moshe himself certainly did not harbor any complaints whatsoever against his sister. Yet, she still suffered with tzaraas. How much more so should we be concerned when we speak lashon hora, when we maliciously slander innocent people.

In other words, Miriam's lashon hora should serve as a strong deterrent, a penetrating lesson for those who would dare to speak inappropriately of others. Now that we have established that Miriam's lashon hora was innocuous and without malice, why was she so harshly punished? Why is her slander regarded as a standard for evil speech?

Horav Shmuel Truvitz, zl, finds the root of the sin in Hashem's reprimand to Aharon and Miriam. "Why did you not fear to speak about My servant, about Moshe?" These glaring words bespeak the depth of their sin. They did not fear speaking about Moshe! Did they not realize who Moshe was, what he represented; his exalted position, unparalleled virtue and piety; and unusual relationship with Hashem? How did they dare to speak about Moshe as if he were just another human being? They did not properly appreciate his preeminence. They placed him on the same pedestal as other neviim, prophets. This in itself is a grave error, indicating their inaccurate perception of Moshe's greatness.

This is the essence of lashon hora: We neither fully realize, nor appreciate, an individual's true value. Aharon and Miriam underestimated Moshe; we, likewise, frequently do not judge people in their full context. We do not ascribe to them their proper prestige and recognition. A failure to hold an individual in his proper esteem is the seed from which lashon hora germinates.

This idea applies to all forms of lashon hora. The specific prohibition concerns actual speech, articulating slander against someone. The origin of the transgression, however, lies in one's blatant disregard, his lack of cognizance of his fellowman's value. The meraglim, spies, who returned from their mission with disparaging comments about Eretz Yisrael,

catalyzed Klal Yisrael's mournful response and consequent rebellion against their leadership, to the extent that they impugned Hashem's "ability" to bring the nation into the Promised Land. The punishment for the lashon hora and its tragic results was forty years of wandering in the desert, parallel to the forty days of the spy mission. What connects the lashon hora which they spoke and their forty days of surveillance? Horav Chaim Shmuelevitz, zl, explains that it was the forty days of looking with "closed eyes", their myopic vision in not correctly perceiving Hashem's precious gift to them, that instigated their slanderous speech. The sin was slander - the cause was a lack of true perception, a flawed outlook, an inappreciation of the sacredness and uniqueness of Eretz Yisrael. While it was the spies that slandered, the people's response, their unwarranted weeping and complaining, indicated their affinity with the spies and agreement with their slander.

It is sad to say that people have not changed very much. We still speak lashon hora, and the origin of our disparaging comments has not changed - we disregard people. This is especially true in regard to the respect and admiration we should have for the Torah scholar, the educator, the one who devotes his life to Torah endeavor. Whether it is a lack of perception on our part, a failure to appreciate the positive and vital role they play in sustaining the spiritual fibre of the Jewish community, or just plain envy, some of us go out of their way to seek out the negative, to exploit a shortcoming, to accentuate any failing that might exist. Perhaps if we work on the origins, the results might be different.

Not so in my servant Moshe; in My entire house he is trusted. (12:7)

The Torah emphasizes the fact that Moshe Rabbeinu's nevuah, prophesy, is unlike that of other prophets, such as, Aharon and Miriam. Once Horav Simcha Zelig Reiger, zl, the Av Bais Din of Brisk asked Horav Chaim Soloveitchik, zl, the significance of the term, "b'chol baisi neeman hu," "in My entire house he is trusted," in regard to Moshe's level of prophesy. Indeed, in his Hilchos Yesodei HaTorah in which he enumerates the various differences between Moshe's nevuah and that of other prophets, the Rambam does not mention the concept of "in My entire house he is trusted."

Rav Chaim explained that when each of the neviim, prophets, conveyed his prophesy, he prefaced his message with the words, "ko amar Hashem," "so says Hashem," identifying the source of his prophesy. He was indicating that he was following Hashem's directive in his communique. Indeed, if the individual did not dwell on the fact that it was Hashem Who commanded him to deliver this message, it was not considered to be a prophesy from Hashem. Thus, Klal Yisrael was not obligated to accept this message. On the other hand, because of Moshe's unusual status as a ben-bayis, member of Hashem's household, he did not need to preface his message with these words. It was understood that every nevuah that Moshe expressed was from Hashem's mouth. Moshe Rabbeinu's word was considered synonymous with Hashem's word. It was a given that what he said originated from the Almighty.

Rav Chaim explained this phenomenon in the following manner. The neviim did not limit their speech to prophesy. They had other conversations that, although spiritual in nature and oriented towards a more sublime goal, did not constitute prophesy. Consequently, when they were conveying Hashem's message, it was necessary for them to differentiate this speech from the others. Moshe Rabbeinu spoke only nevuas Hashem. Because everything that exited his mouth was Torah, it was not necessary to cite the source. Everyone knew that whatever Moshe uttered was transmitted from the Almighty.

What an incredible statement: Moshe embodied the highest form of nevuah, the closest relationship with Hashem. Nothing mundane existed in his sphere. His word was kulo Torah, all Torah. He represented it; he embodied it; he lived it. We may suggest that this is the idea behind Daas

Torah, the wisdom that results from total immersion in Torah. One who has Daas Torah is an individual whose Torah values are integrated into his personality, with his understanding of Torah as the frame of reference for all of his rulings for Klal Yisrael, encompassing the community and the individual. As Moshe Rabbeinu was integral to Hashem's household, to the point that every word he spoke was the word of Hashem, so, too, does the Torah personality form a unified entity with the Torah, his life comprising a repository of its tradition.

This towering personality does not emerge overnight. It is the product of endless hours of study and thought, a brilliant mind coupled with an intensity of concentration. Furthermore, as the Maharal explains, one who studies Torah lishmah, for its own sake, becomes one entity with the Torah, with the power of the Torah becoming his power. Conversely, one who studies Torah for ulterior motives, for intellectual purposes or simply to become erudite in the fascinating and mind-developing sea of Torah knowledge, remains detached from the Torah. Thus, he does not benefit from any of the characteristics endemic to Torah proficiency. The authority that ensues with Daas Torah is the reward, the product of years of dedication, determination and diligence, studying Torah lishmah, coupled with yiraas Shomayim, fear of Heaven. The power of authority is never the goal, since this would undermine the entire process.

Horav Mordechai Gifter, zl, explains that Daas Torah is measured not as much by one's knowledge as by one's striving and yearning to acquire, to uncover, to plumb the depths of Torah. Daas Torah in stagnation is not Daas Torah. It must emanate from vibrancy and perpetual renewal of one's Torah knowledge.

Many people have become accomplished Torah scholars, but not gedolim. To achieve the distinction of gadlus baTorah one must become integrated with the Torah, his character traits and personality perfected by its lessons.

There is yet one other aspect that complements this individual's scholarship and erudition; a special gift. This gift from the Almighty to those who fear and cling to Him is "Sod Hashem L'yiraiav," the Divine secrets that Hashem imparts to those who fear Him. This is a critical component of the constitution of a gadol baTorah, Torah leader, guiding him in ways that cannot be limited to scholarship alone. The Torah authority who expounds Daas Torah is uniquely equipped to address the various problems from all facets of the entire spectrum of life. He is Divinely inspired, because he is Divinely connected.

Yet, there are people who refuse to accept or respect Daas Torah, claiming that acceding to the authority invested in individuals detracts from one's intellectual ability to question and to challenge. They view deferring to the wisdom and Torah perspective of gedolei Yisrael as an affront to their own intelligence. The hostility towards accepting Daas Torah stems from an almost childlike resistance to authority. The resentment among those who challenge Daas Torah is pernicious and, at times, bizarre. This is not a new phenomenon. Indeed, it dates back to Dasan and Aviram who were Moshe Rabbeinu's nemeses in Egypt and the wilderness. As Moshe triumphed then, so, too, will Daas Torah prevail over its antagonists. As our link to eternal truth, Daas Torah is our assurance that the Torah as given to us on Har Sinai will remain unsullied and that the chain of Torah transmission will continue uninterrupted. It represents our bond with the past, providing a measure of tranquility when we face the challenges and vicissitudes of the present. Indeed, Daas Torah is our only hope for the future.

Sponsored in loving memory of our dear mother and grandmother
Mr. and Mrs. Herbert Schabes and Family

From: RABBI YISSOCHER FRAND ryfrand@torah.org
"RavFrاند" List - Rabbi Frand on Parshas Beha'aloscha -
Dedicated This Year Le'eluy Nishmas Chaya Bracha Bas R.

Yissocher Dov - In memory of Mrs. Adele Frand

Miriam's Act of Patience: Payback Time Comes Years Later

When Miriam the prophetess was afflicted with Tza'raas [a spiritual 'Leprosy-like' disease], she was required to remain outside the camp, per the proscribed procedure. During the time, the nation did not proceed on their journey. Picture the scene... There were some 2 million people anxious to travel, but they were told that they could not go. They had to wait until Miriam was healed.

Rashi [Bamidbar 12:15] explains that this was the reward that G-d gave to Miriam for waiting a brief moment to ensure the welfare of her brother Moshe when he was floating in a basket as an infant on the Nile River. This was her payback for standing in the reeds to see what would happen to Moshe. Now the entire Jewish Nation would stand and wait for her.

Why did Miriam receive this reward now? Why was this the appropriate time for the Jews to show their appreciation to Miriam? This was the proper time to show appreciation to Miriam, because this was the time when they were finally able to retroactively understand what her "small" action accomplished. In this week's parsha, the Torah elaborates about Moshe Rabbeinu. "With him I speak face to face, in a vision not containing allegory, so that he sees a true picture of G-d..." [Bamidbar 12:8]. Moshe's relationship with G-d was different than the relationship that any other prophet had with G-d.

As a result of this insight regarding Moshe, we have a new appreciation of that which Miriam accomplished. She may have waited for a little baby floating in the Nile. At the time, everyone considered it to be a 'nice act'. But at the time it seemed like a very small and seemingly inconsequential act. It was only many years later - over 80 years later, that they could understand and truly appreciate that act of patience. Therefore, this was payback time.

We can extrapolate from this incident in the Torah to life in general. While certain events in life are occurring, we often do not have an appreciation of their import and significance. However, often we can look back decades later and say, "That is when it all began" or "That is when it all ended". Years later, we can point back to a date and a time in history and say, "That is it! That is the red letter date!"

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These divrei Torah were adapted from the hashkafa portion of Rabbi Yissocher Frand's Commuter Chavrusah Tapes on the weekly portion: Tape # 286, Standing For A Sefer Torah. Tapes or a complete catalogue can be ordered from the Yad Yechiel Institute, PO Box 511, Owings Mills MD 21117-0511. Call (410) 358-0416 or e-mail tapes@yadyechiel.org or visit <http://www.yadyechiel.org/> for further information. RavFrand, Copyright © 2001 by Rabbi Yissocher Frand and Torah.org. Torah.org depends upon your support. Please visit <http://torah.org/support/> or write to dedications@torah.org or donations@torah.org. Thank you! Torah.org: The Judaism Site <http://www.torah.org/> 17 Warren Road, Suite 2B learn@torah.org Baltimore, MD 21208

From: SHLOMO KATZ skatz@torah.org Subject: HaMaayan / The Torah Spring - Parshat Behaalotecha Edited by Shlomo Katz Today's Learning: Sotah 6:3-4 Orach Chaim 452:3-5 Daf Yomi (Bavli): Kiddushin 33

We read in this week's parashah that Moshe was commanded to make trumpets which were to be blown on various occasions. These included: holidays, when it was time to assemble, and when the nation went out to war. When the Torah speaks of blowing the trumpets in war time, the Torah mentions only the sound called teruah, i.e., the broken sound that represents crying. However, the gemara (Rosh

Hashanah 34a) teaches that any time a teruah is blown, it must be preceded and followed by a tekiah, a long sound. R' Mordechai Rogov z"l (1900-1969; rosh yeshiva in Chicago) explains: Teruah is the sound of a groan and a wail, while tekiah is the sound of triumph and happiness. This is the power of the Jewish people - our teruot are always accompanied by tekiot. Even when the sounds of wailing and groaning are heard in the camp of Yisrael, there is never total despair. At the same time, the tekiot are heard - the sounds of hope and trust. This is what the Torah is teaching us. When the oppressors come to our gates, we should sound the teruot together with tekiot. It is in this merit that we will be delivered from our enemies [as verse 10:9 suggests]. (Ateret Mordechai)

"There were men who were tamei from a human corpse and could not make the Pesach-offering on that day . . ." (9:6) "Moshe said to them, 'Stand and I will see what Hashem will command you.'" (9:8) "Speak to Bnei Yisrael, saying, 'If any man will become tamei through a human corpse . . .'" (9:10) R' Pinchas Halevi Horowitz z"l (1730-1805; rabbi of Frankfurt, Germany; author of the Talmud commentaries Hafla'ah and Hamakneh) contrasts these verses with another instance in which Moshe had to approach Hashem to seek an answer to a halachic question that certain individuals had asked. In Bemidbar, chapter 27, the daughters of Tzelofchad asked that daughters be allowed to inherit the property of a man who died with no sons. Moshe asked Hashem, and Hashem responded, "The daughters of Tzelofchad speak properly . . ." Hashem specifically acknowledged the daughter of Tzelofchad in His answer. Here, in contrast, Hashem's answer did not refer to the men who asked the question; instead He responded, "If any man will become tamei . . ." R' Horowitz explains: The gemara tells us that the men who asked this question were the pallbearers of Yosef's coffin. The halachah is that one who carries a coffin does not become tamei if he is not carrying most of the weight. Thus, these people did not know for certain that any of them were tamei; perhaps the weight was distributed in such a way that no one had become tamei. Hashem, of course, knew which, if any, of them were tamei. Thus, He could not address His answer to them directly because for some, or all, of them, it was not pertinent. Therefore He said, "If any man . . ." R' Horowitz adds: The rule is that when a situation of doubtful tuma'ah arises in a public place, one is considered to be tahor. If so, why couldn't these men bring a Korban Pesach? He answers: Had each person come alone to ask, Moshe could have told each person, "We will presume that you are tahor and your colleague is tamei." However, since they came together, Moshe was not permitted to give this answer. (Although in certain cases of doubt, a rabbi may issue contradictory rulings, he may not issue contradictory rulings simultaneously.) (Panim Yafot)

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From: Young Israel Divrei Torah[SMTp:yitorah-owner@listbot.com]
Parshat Beha'alotcha Young Israel Divrei Torah -
<http://www.youngisrael.org> 18 Sivan 5761 June 9, 2001 Daf Yomi:
Kiddushin 33

Guest Rabbi: RABBI EVAN SHORE Young Israel Shaarei Torah, Syracuse, NY

The mitzva of Pesach Sheni is a very difficult one to understand. Why was the mitzva of Korban Pesach singled out from all other mitzvot associated with Pesach for a second chance, if not performed in its appropriate time?

The Rambam in Hilchot Korban Pesach 5:1 tells us: "One who is impure at the time of the slaughtering of the Korban Pesach may not slaughter it. If one is on a distant journey or is prevented in any other way or was unable to offer (in the month of Nisan), this individual may bring the Korban Pesach on the 14th day of the second month (Iyar)."

There are other Biblical commandments associated with Pesach. What are the ramifications if one was not able to buy matza or was unable due to health reasons to eat matza on the night of the 15th of Nisan. In addition, when we offer the Korban Pesach the mitzva of maror is Biblical. Accordingly, if we had no maror for Pesach is there any mechanism in place to make up this mitzva if not performed at its proper time?

The Torah tells us (Bamidbar 9:6): "There were men who had been contaminated by a human corpse and could not make the Pesach Offering on that day..." The Sifrei offers many explanations as to why these individuals were impure and unable to offer the Korban Pesach at its correct time in Nisan. Rabbi Akiva maintains that these men were Mishael and Elzaphan, Aaron's cousins. They were impure through coming in contact with the corpses of Nadav and Avihu. They felt it was unfair to lose the chance to perform the mitzva of the Korban Pesach because of their impurity especially when it was contracted through the performance of a mitzva. The Malbim tells us that since the death of Nadav and Avihu occurred on the 8th of Nisan, Mishael and Elzaphan would still be impure on the 15th of Nisan due to their contact with dead bodies. As a result they were prevented from offering the Korban Pesach on the 14th of Nisan. Rabbi Yishmael feels that these men were given the task of carrying the remains of Yosef. As a result, they were not able to offer the Korban Pesach at its appointed time. Lastly, Rabbi Yitzchok teaches us that there was an occasion of a Meit Mitzva, (the burying of a dead person, when no one else is around to bury that person.) The individuals who observed this tremendous mitzva were prevented from offering the Korban Pesach in their contaminated state.

Regardless of the individuals or circumstances, there were men who went to Moshe and Aaron saying, (Bamidbar 9:7): "We are impure through a human corpse. Why should we lose out by not offering a Korban L'HaShem in its appointed time among Bnei Yisrael?" The answer to this question gave birth to the mitzva of Pesach Sheni. In effect, it gives those who are tamei in Nisan a second chance in Iyar a month later. But why is Korban Pesach different or more important than matza or maror? Rabbi Ben Zion Firer in Hegyona Shel Torah writes that the Korban Pesach is the key and cornerstone of Judaism. Contained in the mitzva of the Korban Pesach is remembering the Exodus from Egypt, splitting of the Sea of Reeds, the man and declaring that HaShem is the Manhig Ha'Olam.

Yet, if one would eat matza and not offer the Korban Pesach would we not accomplish the same as if the Korban Pesach were offered? Doesn't matza in some way remind us of everything HaShem did for us when we left Egypt? In addition, the holiday of Sukkot also reminds us of the Exodus from Egypt. In fact we should celebrate Sukkot on the 15th of Nisan. Just imagine eating the Korban Pesach with matza and maror in a Sukka! (However, in order to answer those who might say that we are eating in the Sukka for its shade from the heat of the sun and not as a command from G-d, HaShem pushed off the mitzva of Sukka until Tishrei.) If one was exempt from eating in the Sukka why not give us another chance in Cheshvan to eat in the Sukka to make up for the lost mitzva?

The answer to this entire dilemma is very simple. Eating matza and the mitzva of Sukka mark events that took place after the exodus from Egypt. We eat matza to remind us how the dough of Bnei Yisrael did not

have time to rise since we were in haste while leaving Egypt. We eat in the Sukka to remind us how HaShem protected us in the midbar after we left Egypt. The Korban Pesach was preparation for the Geula, the redemption from Egypt. Without the Korban Pesach there could be no redemption.

Shmot Raba 20 tells us "In the merit of Yosef, Pesach Sheni is offered." I think the connection is very clear. Yosef lived outside Eretz Yisrael from age 17. Yet he remained steadfastly loyal to HaKadosh Baruch Hu in every way. He was always preparing for his ultimate geula, being reunited with Yaakov his father, and once again being part of the Sons of Israel.

There were many times in the history of the Jewish people that it seemed like the Geula was about to occur but somehow it slipped through our fingers. Do not worry, HaShem is giving us yet another chance. Just like the Korban Pesach was a preparation for Geula from Egypt, the life of Yosef in all of its righteousness should motivate us to prepare for the Geula Shleima, not only through words but by deeds. Rid ourselves of the tuma in our lives and emulate the righteous life of Yosef HaTzadik and then we can begin our preparation for the the Geula and then please G-d, we will merit the arrival of Moshiach speedily in our days!

From: chrysler[SMTP:rachrysl@netvision.net.il] Subject: MIDEI SHABBOS BY RABBI ELIEZER CHRYSLER

This issue is sponsored l'iluy Nishmas Reb Yehudah ben he'Chaver Chayim Katzenshtein z.l. whose 15th Yohrzeit is on the 23 Adar. Parshas Beha'aloscho

Eldad and Meidad

Rashi explains that, in order to pick seventy elders from the twelve tribes, Moshe initially picked seventy-two, six from each tribe, though inevitably, two of these men would not be chosen, leaving two of the tribes with only five representatives, whilst the other ten tribes would each have six. So what did Moshe do? He took seventy-two ballot papers; on seventy he wrote 'Zokein', and two he left blank. Then he intended to ask each of the seventy-two men to take a ballot paper, leaving the ultimate choice as to which two to eliminate, to G-d.

The Or ha'Chayim suggests that Moshe actually carried out his original plan. The lots were drawn and Eldad and Meidad were the two who drew the blank papers. However, so embarrassed were they, that whereas everyone else in the camp went to the Ohel Mo'ed to witness the conclusion of the episode, they remained in the camp. And it was to compensate them for their embarrassment that Hashem conferred upon them a level of prophecy that was even higher than that of their colleagues.

That is not however, the explanation of Rashi and most other commentaries. According to them, Moshe never actually needed to draw lots, because "they remained in the camp" means that Eldad and Meidad never left it in the first place, withdrawing of their own accord from the ballot, on the grounds that they were unworthy of the honor. This is truly reminiscent of Moshe Rabeinu himself, who tried to withdraw from being chosen as G-d's representative at the Burning Bush, on the very same grounds. And in keeping with Chazal, who have taught us that honor pursues those who genuinely try to run away from it, Moshe in his time became greater than even he could have imagined. And the same now happened to Eldad and Meidad. According to Rashi then, it was due to their remarkable humility (rather than to compensate them for their embarrassment) that they merited a higher level of prophecy than the chosen elders.

Eldad prophesied that Moshe would die in the desert, and that Yehoshua would lead Yisroel into Eretz Yisrael, says the Targum Yonasan, and Meidad prophesied about the quails that would fall the next day. Whereas both of them prophesied about the battle of Gog and

Mogog that is destined to take place before the coming of Mashi'ach.

The Da'as Zekeinim mi'Ba'alei Tosfos explains that the prophesy of Eldad and Meidad was superior to that of the others in three ways: 1. Whereas the chosen elders prophesied only what would happen on the following day, they were prophesying what would happen many years later ('Moshe Meis Yehoshu'a Machnis'); 2. The other elders are not mentioned by name, they are; 3. The power of prophecy of the other elders ceased (because it stemmed from Moshe), Eldad and Meidad's, which came directly from G-d, remained intact. A fourth distinction, cited by Rabeinu Bachye, is that, whereas the other elders were not destined to enter Eretz Yisrael, Eldad and Meidad were.

Who were Eldad and Meidad? According to Yonasan ben Uziel, they were brothers, sons of Elitzafan bar Parnach, who would later be appointed Nasi of Zevulun in the fortieth year in the Desert, before entering Eretz Yisrael. Strange as it may sound, they were actually half brothers of Moshe and Aharon. When Amram divorced Yocheved, Elitzafan married her, and she bore them before Moshe was born. This is incomprehensible however, both from a halachic and a practical point of view (on the grounds that a) when did Amram remarry her? b) How could he remarry her? and c) When was Moshe then born?). This is particularly astonishing in light of Chazal, who maintain that Amram took Yocheved back almost immediately, and Targum Yonasan himself (Sh'mos 2:1) explains the pasuk there in this way.

It is more likely therefore, that Elitzafan bar Parnach married Yocheved after Amram's death (Rashi in Rosh Hashanah, cited by the Pirush Yonasan).

See also the Da'as Zekeinim mi'Ba'alei Tosfos, in whose opinion Amram divorced Yocheved (his aunt) after Matan Torah, when the halachos of incest were taught and she became forbidden to him. And that was when Elitzafan bar Parnach married her.

A final opinion cited by many commentaries (including the Da'as Zekeinim) is that of the Tanchuma, that Eldad and Meidad were neither brothers, nor were they related to Moshe and Aharon. In fact, Eldad was alias Elidad ben Kislion and Meidad, Kemuel ben Shiftan (future princes of the tribes of Binyamin and Efrayim, respectively).

From: Jeffrey Gross[SMTP:jgross@torah.org] Subject: Weekly Halacha - Parshas Behaloscha- PROPER KAVANAH in KERIAS SHEMA BY RABBI DONIEL NEUSTADT Rav of Young Israel of Cleveland Heights

A discussion of practical Halachic topics. For final rulings, consult your Rav.

PROPER KAVANAH in KERIAS SHEMA WHAT TYPE of KAVANAH is NEEDED?

There are two types of kavanah that are required for Kerias Shema. The first is the kavanah needed to fulfill one's obligation of reciting Kerias Shema: Before beginning to recite Shema, one should have the intention of fulfilling mitzvas Kerias Shema. Although one who recites Shema as part of his daily davening has an "automatic" degree of intention to fulfill his obligation - why is he reciting Shema just now if not because of the mitzvah to recite Kerias Shema? - nevertheless, it is proper to have specific intention to fulfill the mitzvah(1).

The second type of kavanah required is to understand the basic meaning of the words being recited. One who recites Shema but does not understand what he is saying, has not fulfilled the mitzvah.

WHICH PART of KERIAS SHEMA REQUIRES KAVANAH?

L'chatchilah, one should understand the basic meaning of the entire Kerias Shema. As he pronounces each word, he should have in mind the meaning of the words that he is saying. This requires full concentration, and it is the proper and preferred manner in which to perform this mitzvah(2).

If it is difficult to achieve such intense kavanah, one fulfills the

mitzvah b'dieved even if he only had kavanah for [in order of preference]: The first parashah (the parashah of Shema Yisrael... V'ahavta)(3); The first verse of Shema Yisrael and Baruch Shem(4); The verse of Shema Yisrael (5).

WHAT SHOULD BE DONE IF ONE FAILED TO CONCENTRATE DURING THE FIRST VERSE?

One who failed to concentrate during the first verse of Shema Yisrael(6) must repeat Shema. Since it is forbidden to repeat a word(7), or even an entire verse of Shema Yisrael(8), it is advisable to finish the first parashah and then start again from the beginning(9). Other poskim allow repetition during Kerias Shema [when one failed to concentrate] if the following two conditions are met: 1) it is done quietly enough that no one else can hear; and 2) only an entire verse at a time may be repeated; single words may not be repeated(10).

One who remembered - while reciting the second parashah of Kerias Shema (V'hayah im shamo'a) - that he failed to concentrate during the recitation of the first verse of Shema Yisrael, should finish the second parashah, repeat the first verse and the first parashah (V'ahavta), and continue on to the third parashah (Va-yomer).

If, after reciting the second parashah, one remembers that he did not concentrate properly during the first verse of Shema Yisrael, he must repeat the first verse and the first parashah (V'ahavta), but no more than that(11).

WHAT IS THE MINIMUM KAVANAH REQUIRED FOR THE FIRST VERSE OF SHEMA YISRAEL?

The basic meaning of the first verse of Shema Yisrael combines two themes: 1) Hashem is our G-d - a declaration of accepting Hashem's sovereignty over us, and 2) Hashem is one - a proclamation of His status as the exclusive power controlling the entire world. When reciting Kerias Shema, therefore, one must bear in mind the following basic meaning: Hear O Yisrael, Hashem is our G-d and we accept His kingdom, and He is the only G-d - up, down and in all four directions(12). This is the minimum degree of kavanah which is acceptable. If one did not have this idea in mind when reciting Shema Yisrael, his recitation is invalid and must be repeated as outlined above.

In addition to this basic meaning, there is another level of kavanah pertaining to the deeper meaning of the two Names of Hashem mentioned in the first verse. The name "Hashem" has two meanings: The first meaning is based on the way Hashem's Name is pronounced, Ad-onai, which refers to Hashem as Master of all. The other meaning, based on the manner in which Hashem's Name is written, Y-k-v-k, refers to Hashem's essence as the One who was, is, and will always be, timeless and infinite. The name Elokeinu refers to Hashem being the Almighty, Omnipotent and the Master of all powers. The halachah is that one should bear in mind all of these meanings when reciting the Names of Hashem during Kerias Shema(13). B'dieved, however, one who did not do so does not need to repeat Kerias Shema(14).

FOOTNOTES: 1 Mishnah Berurah 60:10 quoting Chayei Adam. 2 Mishnah Berurah 61:1, 4, 5. 3 Igros Moshe O.C. 5:5, to fulfill the view of those (see Berachos 13b) who require this. 4 Mishnah Berurah 63:11 quoting Magen Avraham. According to the view of the Mishnah Berurah, this is the minimum requirement. One who failed to have kavanah during Baruch Shem must repeat the Shema. 5 Aruch ha-Shulchan 61:6;63:6; Igros Moshe O.C. 5:5. If he remembers before beginning to recite V'ahavta, then he is required to repeat Baruch Shem. If he remembers after starting V'ahavta, then he is no longer required to repeat Baruch Shem. He may, however, do so provided that he starts Shema all over again. 6 In addition, one must not think other thoughts during Kerias Shema, even when not actually saying the words. According to some poskim, those thoughts may constitute a hefsek which may invalidate the Kerias Shema - see Mishnah Berurah 63:13 and Beir Halachah 101:1 quoting the Rashba and Igros Moshe O.C. 5:5. 7 Even b'dieved it is possible that one has not fulfilled the mitzvah if he repeated a word of Kerias Shema - see Beir Halachah 61:9 and Igros Moshe O.C. 5:5. 8 O.C. 61:9. 9 Igros Moshe O.C. 5:5. 10 Mishnah Berurah 61:22, 23; 63:14. 11 Based on Mishnah Berurah 63:14. 12 In some siddurim there is a reference to "Hashem being king over the seven heavens." One should not have this intention -

Igros Moshe O.C. 5:5. 13 Mishnah Berurah 5:3. Indeed, these meanings should be thought about not only during Kerias Shema but each time Hashem's name is mentioned. 14 Igros Moshe O.C. 5:5. Weekly-Halacha, Copyright 1 2001 by Rabbi Neustadt, Dr. Jeffrey Gross and Torah.org. The author, Rabbi Neustadt, is the principal of Yavne Teachers' College in Cleveland, Ohio. He is also the Magid Shiur of a daily Mishna Berurah class at Congregation Shomre Shabbos. The Weekly-Halacha Series is distributed L'zchus Doniel Meir ben Hinda. Weekly sponsorships are available - please mail to jgross@torah.org. The series is distributed by the Harbotzas Torah Division of Congregation Shomre Shabbos, 1801 South Taylor Road, Cleveland Heights, Ohio 44118 HaRav Yisroel Grumer, Marah D'Asra. Torah.org depends upon your support. Please visit <http://torah.org/support/> or write to dedications@torah.org or donations@torah.org. Thank you! Torah.org: The Judaism Site <http://www.torah.org/> 17 Warren Road, Suite 2B learn@torah.org Baltimore, MD 21208

From: Ohr Somayach[SMTP:ohr@ohr.edu] Subject: Parsha Q&A - Beha'alotcha * PARSHA Q&A * In-Depth Questions on the Parsha and Rashi's commentary. Parshat Beha'alotcha For the week ending 18 Sivan 5761 / June 9 & 10, 2001

QUESTIONS AND ANSWERS

All references are to the verses and Rashi's commentary, unless otherwise stated

1. Toward which direction did the wicks of the menorah burn, and why? 8:2 - They leaned toward the middle wick so people wouldn't say that the menorah was lit for its light.
2. From what material and in what manner was the menorah made? 8:4 - It was made from one solid piece of hammered gold.
3. Moshe was commanded to cleanse the levi'im by sprinkling on them "mei chatat." What is "mei chatat"? 8:7 - Water containing ashes of the parah aduma.
4. Which three "t'nufot" (wavings) are in the Parsha? 8:11 - The wavings of Kehat, Gershon and Merari.
5. Why did Hashem claim the firstborn of the Jewish People as His possession? 8:17 - Because in Egypt He spared them during makat bechorot.
6. Why are the words "Bnei Yisrael" repeated five times in verse 8:19? 8:19 - To show Hashem's love for them.
7. When a levi reaches age 50, which functions may he still perform? 8:25 - Closing the courtyard gates of the Mishkan and Beit Hamikdash; singing during the avoda; loading the wagons to transport the Mishkan.
8. Why was the mitzvah of Pesach Sheini not commanded directly to Moshe? 9:7 - The people who asked about it were rewarded by being the catalyst for the teaching of this mitzvah.
9. What similarity is there between the menorah and the trumpets? 8:4, 10:2 - They were each made from a single, solid block.
10. What three purposes did trumpet signals serve? 10:2-7 - Announcement of the gathering of Bnei Yisrael, the gathering of the nesi'im, and the beginning of a move of the encampment.
11. How many tribes marched between the Gershon-Merari detachment and that of Kehat? How was the time differential used? 10:17-21 - Three: Reuven, Shimon and Gad. In the meantime Gershon and Merari set up the Mishkan.
12. The tribe of Dan, who traveled last, was called "the gatherer of all the camps." What did they gather? 10:25 - They gathered and returned things lost by the other tribes.
13. When the Jewish People entered the Land, who took temporary possession of Jericho? 10:32 - The children of Yitro.
14. Which aron is referred to in verse 10:33? 10:33 - The aron which held the broken pieces of the first tablets, which was taken to the battlefield.
15. Which two topics are out of chronological order in the Parsha? 9:1, 10:35,36 - The Pesach sacrifice, and the traveling of the aron.
16. Which tastes did the manna not offer, and why not? 11:5 - Cucumbers, melons, leeks, onion and garlic - these are harmful to nursing women.
17. Moshe was commanded to choose 70 elders to help him lead the Jewish People. What happened to the elders who led the Jewish People in Egypt? 11:16 - They were consumed in the fire at Taverah (11:3).
18. Who did Moshe choose as elders? 11:16 - People who were supervisors in Egypt and had pity on Bnei Yisrael at risk to themselves.
19. What was the prophecy of Eldad and Medad? 11:28 - "Moshe will die and Yehoshua will lead the Jewish People into the Land."
20. Why did Miriam merit to have the people wait for her? 12:15 - Because she waited for Moshe when he was cast into the river.

I DID NOT KNOW THAT! The menorah in the Temple had 7 stems, 9

flowers, 11 pomegranates, and 22 cups. Its height was, according to one opinion, 17 handbreadths. These numbers correspond to the number of words in the first verse of each Book of the Torah: The first verse of Bereishet has 7 words; the first verse of Shemot has 11 words; Vayikra 9 words, Bamidbar 17 words; Devarim 22 words. The above idea is hinted in the verse "The beginning of Your words will give light" (Tehillim 119). Vilna Gaon

RECOMMENDED READING LIST

Ramban 8:2 Preview of Chanukah 9:1 Korban Pesach in the Midbar 9:10 Pesach Sheini 9:14 Pesach of the Ger 10:29 Yitro's Choice 10:35 Flight from Sinai 11:1 Sin of Complainers 11:5 Fish and Vegetables in Egypt 11:6 Complaints about Manna 11:16 Significance of Number 70 Sefer Hachinuch 380 Pesach Sheini 384 Significance of Trumpets Sforno 9:1 The Four Merits 11:22 Never Satisfied

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From: RABBI MORDECHAI KORNFELD Kollel Iyun Hadaf[SMTP:kornfeld@netvision.net.il] Subject: Insights to the Daf: Kidushin 28-33 THE YISRAEL SHIMON TURKEL MASECHES KIDUSHIN INSIGHTS INTO THE DAILY DAF brought to you by Kollel Iyun Hadaf of Yerushalayim daf@dafyomi.co.il, <http://www.dafyomi.co.il>

KIDUSHIN 24-30 (9-15 Sivan) - This week's study material has been dedicated by Mrs. Rita Grunberger of Queens, N.Y., in loving memory of her husband, Reb Yitzchok Yakov ben Elyahu Grunberger. Irving Grunberger helped many people quietly in an unassuming manner and is dearly missed by all who knew him. His Yahrzeit is 10 Sivan. *** Please send your D.A.F. contributions to : *** D.A.F., 140-32 69 Ave., Flushing NY 11367, USA

Kidushin 29 A WOMAN'S EXEMPTION FROM CIRCUMCISING HER SON QUESTION: The Gemara cites a verse to teach that a woman is not obligated to circumcise her son. However, the Mishnah teaches that a woman is exempt from all Mitzvos Aseh she'haZman Gerama, and the Gemara in Eruvin (96a) teaches that if Tefilin are worn only during the day and not at night, then it is considered a Mitzvas Aseh she'haZman Gerama. Why, then, do we need a verse to teach that a woman is not obligated to circumcise her son? Milah must be done during the day and cannot be done at night, and thus it is a Mitzvas Aseh she'haZman Gerama from which women are exempt! (TOSFOS DH Oso)

ANSWERS: (a) TOSFOS here and in Yevamos (72b) answers that our Gemara holds like the opinion of Rebbi Elazar bar'Rebbi Shimon (beginning of Yevamos 72b) who maintains that Milah may be performed at night when it is performed after the eighth day. According to this answer, the Gemara in its question already knows that a woman has no obligation to circumcise her son on the eighth day, but it thought that she might be obligated to circumcise her son on a day after the eighth day (in a case of Milah she'Lo b'Zmano) according to Rebbi Elazar bar'Rebbi Shimon, as is evident from the words of Tosfos in Megilah (20a, DH Dich'siv).

(b) TOSFOS in Megilah (20a) suggests another answer. The Gemara initially thought that a woman *is* obligated to perform a Mitzvas Aseh that carries with it a punishment of Kares, even if it is a Mitzvas Aseh she'haZman Gerama. (Even though the punishment of Kares only applies to the son who is left uncircumcised, and not to the mother, it nevertheless makes Milah a more important Mitzvah such that the mother can be obligated as well.)

(c) The RITVA answers that when the father does not circumcise his son, Beis Din is obligated to circumcise him (as the Gemara here says), which means that every person in Klal Yisrael has an obligation to see to it that the son is circumcised. He explains that the Gemara initially thought that the mother is no different than any other person in Klal Yisrael who must see to it that the child becomes circumcised, and thus she is obligated to circumcise the child for the benefit of the child, and not because she has a personal Mitzvah to circumcise her son. The verse therefore teaches that she is still not obligated to circumcise the child.

(d) The TOSFOS RID explains that the Mitzvah of the parent is not to perform the act of removing the son's Orlah, but rather to take the responsibility for having the son become circumcised, which means doing whatever is necessary to ensure that the child becomes circumcised, such as obtaining a Mohel and making the other preparations for the Milah. Hence, the obligation applies not only during the day, but also at night (even though the actual circumcision may be done only during the day).

The SHACH (CM 382:4) infers from the ROSH and RAMBAM that if the

father knows how to do Milah, then he is obligated to circumcise his son on his own. This is also the opinion of the OR ZARU'A cited by the DARCHEI MOSHE (YD 264:1). The Darchei Moshe and TEVU'OS SHOR (cited by the KETZOS HA'CHOSHEN CM 382:2) disagree with the Shach. They write that according to the opinion of the Tosfos Rid, it is clear that there is no Mitzvah for the father to perform the actual Milah, but rather to see to it that the son becomes circumcised.

Kiddushin 32b "ZAKEN" -- ONE WHO HAS ACQUIRED WISDOM AGADAH: Rabbi Yosi ha'Glili argues with the Tana Kama about the translation of the word "Zaken" (Vayikra 19:32). The Tana Kama says that it means an aged sage. Rabbi Yosi ha'Glili says that it refers to "one who has acquired wisdom," and thus included in the Mitzvah of honoring a "Zaken" is even a young sage. RASHI explains that Rabbi Yosi ha'Glili interprets "Zaken" as being an acronym for "*Z*eh she'*K*a*n*ah" Chachmah -- "this one has acquired" wisdom.

The word "Zaken," however, is an acronym only for the words "Zeh she'Kanah" ("this one has acquired"). How does it imply that a Zaken is one who has acquired *wisdom*? Perhaps it refers to one who has acquired wealth!

ANSWER: THE VILNA GA'ON (Kol Eliyahu) and the PNEI YEHOASHUA answer that the Gemara (Nedarim 41a) says regarding wisdom ("De'ah") that "one who does not have De'ah, has nothing; one who does have it, has everything." The verse, when it says "Zaken," means (according to Rabbi Yosi ha'Glili) "this one has acquired." Thus, it must mean that he has acquired wisdom, because anything else he acquired would not be considered a Kinyan unless he had wisdom, and it would not say that he "acquired" it!

(How, though, does the Gemara in Nedarim know that without wisdom, one has nothing? The answer is that the Midrash (Vayikra Rabah 1:6) quotes the statement in Nedarim with the preface, "There is a 'Mashal' that people say," meaning that it is common knowledge. Alternatively, the Vilna Ga'on means to say the opposite: Rabbi Yosi ha'Glili's Derashah proves that the only thing that is considered a Kinyan is wisdom, since the verse says only "Zaken" for "Zeh she'Kanah," and we know that the verse is talking about the respect due to a wise person since it is logical that that is the person who deserves honor (this itself negates the original question).)

The statement of the Gemara in Nedarim might be reflecting the fact that the study of Torah and De'ah, wisdom, brings about Shalom, peace, as the Gemara says (Berachos 64a, Yevamos 122b, Nazir 66b, Tamid 32b, Kerisus 28b), "Talmidei Chachamim Marbim Shalom ba'Olam." The RAMBAM (Perush ha'Mishnayos, Pe'ah 1:1) explains that learning Torah brings about Shalom more than any other thing brings about Shalom.

RASHI (Vayikra 26:6) cites a TORAS KOHANIM which teaches that "even if one has gold and silver..., if one does not have Shalom, one has nothing." Shalom is the most important ingredient in life. Since the wisdom of the Torah -- De'ah -- brings about Shalom, it is appropriate to say about it, too, that "one who does not have De'ah, has nothing; one who does have it, has everything."

As the TOSFOS YOM TOV (end of Uktzin) writes, this is why the six orders of the Mishnah end with the verse, "Hashem Oz l'Amo Yiten, Hashem Yevarech Es Amo va'Shalom" (Tehilim 29:11). "Oz," in this verse, refers to the wisdom of the Torah (Zevachim 116a; see Koheles 7:19, "Wisdom gives strength (Ta'oz) to the wise"). The completion of the Mishnah, the corpus of Torah she'Be'al Peh, brings all-important peace to Hashem's people. May we merit to see Hashem's peace speedily in our days! (M. Kornfeld)

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From: Ohr Somayach [SMTP:ohr@ohr.edu] To: dafyomi@ohr.edu The Weekly Daf #382 Kiddushin 28-34 Issue #382 Parshat Beha'aloscha Week of 13 - 19 Sivan 5761 / June 4 - 10, 2001 BY RABBI MENDEL WEINBACH, Dean, Ohr Somayach Institutions

WHY CELEBRATE A BAR MITZVAH?

Rabbi Yosef was a blind sage; whether he was obligated in the mitzvot he was fulfilling was a matter of dispute between Rabbi Yehuda and the other sages. Rabbi Yehuda's opinion is that a blind man is exempt from mitzvot, while the other sages held that he is as obligated as a seeing man.

At first Rabbi Yosef used to say that if he would be informed that the ruling is according to Rabbi Yehuda, i.e., that he is exempt, he would make a feast of celebration for all of the Torah scholars, because he would then anticipate the great reward due him for fulfilling mitzvot without being obligated. Then he heard what Rabbi Chanina said about the one who is obligated in a mitzvah being considered greater than the one who fulfills it even though he is not obligated. He

thereupon declared that if he is informed that the ruling is according to the other sages, i.e., that he is obligated, he will make that feast.

Tosefot explains that the one who is obligated deserves a greater reward because he has to endure the anxiety over whether he is properly fulfilling his obligation, while the exempt one does not.

Two important lessons are deduced from the first and second statements of Rabbi Yosef. Tosefot cites his first statement as a proof that women may make a blessing on a mitzvah they fulfill although they are exempt. Had Rabbi Yosef been unable to make any blessing on the mitzvot he voluntarily fulfilled, he certainly could not rejoice in his status of exemption. The ruling of Rema is indeed that women can make a blessing on the time-oriented mitzvot from which they are exempt, while the Beit Yosef rules like Rambam that they cannot make such blessings. (See Shulchan Aruch Orach Chaim 17:2.)

Rabbi Yosef's second statement is cited by Rabbi Shlomo Luria in his Yam Shel Shlomo commentary on Mesechta Bava Kama (7th perek p. 37) as a source for celebrating a bar mitzvah with a feast. If Rabbi Yosef, who was already obligated according to the other sages, was ready to celebrate just for learning that he was obligated, how much more reason is there for celebrating when a Jewish boy reaches the age of bar mitzvah and becomes obligated in mitzvot!

* Kiddushin 31a

STANDING FOR TORAH

When the question was posed to Rabbi Chilkiya, Rabbi Simon and Rabbi Elazar whether one is obligated to stand up in honor of a Sefer Torah (since the Torah explicitly orders such respect only in regard to Torah scholars) their response was:

"If we are obligated to stand up as respect for those who study the Torah how much more so must we stand up for the Torah itself!"

This statement seems to be at odds with another gemara (Mesechta Makkot 22b) where the Sage Rava is quoted as saying:

"How foolish are those people who stand up in respect for a Sefer Torah but fail to stand up in respect for a Torah sage. In the Torah it is stated that one who violates a Torah commandment is punished with forty lashes and it is the Sages who interpreted this as meaning only thirty-nine."

Rabbeinu Nisim (Ran) quotes Tosefot as resolving this apparent contradiction in the following way: Since the Torah does not explicitly order standing up for a Sefer Torah and this obligation is only deduced through the logic of the Torah Sages, it makes sense that one must stand up for the Sages themselves!

This approach seems to ignore Rava's mention of the reduction in the number of lashes. But it can perhaps be understood in conjunction with the resolution which Ran himself offers. Rava, he writes, never intended to suggest that Torah Sages are more important than a Sefer Torah; rather, his intent was to point out that without the Sages' guidance the Sefer Torah cannot be properly understood. The proof of this is the number of lashes which appears in the literal text and the true number explained by the Sages. Respect for the Sages is therefore respect for the Torah itself. Tosefot's approach may merely be an extension of this very idea by demonstrating that even the respect required for a Sefer Torah cannot be derived from an explicit text, but rather depends on the interpretation of the Sages.

Maharsha (Mesechta Makkot) offers an entirely different approach. The respect due to the Torah itself is certainly greater than that due to the Sages. Rava's statement was directed to "those people" - the ignoramuses who scorn the Torah Sages by saying that they never innovated anything with their study beyond what is written in the Torah because "they never made a raven kosher nor a dove non-kosher" (Mesechta Sanhedrin 99b). For this reason they stand up for the Torah itself but do not show this respect for the Sages. Rava exposes the folly of their attitude by citing the example of the lashes in which the reduction by the Sages in the number of lashes could have life and death ramifications, and for such a lifesaving interpretation alone they deserve the respect of these foolish people.

* Kiddushin 33b

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