

BS"D

confidence in his evaluation may be no less reliable than visual proof - and even so, he waited for visual proof.



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INTERNET PARSHA SHEET
ON **BEHAALOSCHA** - 5767

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From Darash Moshe A selection of Rabbi Moshe Feinstein's choice comments on the Torah.

By **Rav 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

From: ravfrand-owner@torah.org on behalf of **Rabbi Yissocher Frand** [ryfrand@torah.org] Sent: Friday, June 17, 2005 11:36 AM To: ravfrand@torah.org
RavFrand" List - **Rabbi Frand on Parshas Beha'aloscha**

The Travels In The Wilderness Were A Paradigm For Life

The pattern of the travels of the Jews in the Wilderness was based on the movement of the cloud that surrounded their camp, as we are taught: "When the cloud lingered upon the Mishkan many days, the Children of Israel would maintain the charge of Hashem and would not journey. Sometimes the cloud would be upon the Mishkan for a number of days; according to the word of Hashem would they encamp and according to the word of Hashem would they journey. And sometimes the cloud would remain from evening until morning, and the cloud would be lifted in the morning and they would journey; or for a day and a night, and the cloud would be lifted and they would journey. Or for two days, or a month, or a year, when the cloud would linger over the Mishkan, resting upon it, the Children of Israel would encamp and would not journey, but when it was lifted they would journey. According to the word of Hashem would they encamp, and according to the word of Hashem would they journey, the charge of Hashem would they safeguard, according to the Word of Hashem through Moshe." [Bamidbar 9:19-23]

The Mirrer Masgiach, Rav Yeruchum Levovitz, makes an interesting observation. He is bothered by the fact that the Torah seems to be making a very big deal over a very trivial matter. The expression "es mishmeres Hashem shamaru" [the charge of Hashem they would safeguard] seems like an overly profound evaluation of the fact that their travel patterns were based on the movement of the surrounding clouds. This merely seems like a convenient method for Bnei Yisrael to know when to travel in an otherwise unfriendly wilderness environment. The dramatic statement that "The children of Israel observed the 'charge' of Hashem" seems to imply that something more is involved here.

Rav Yeruchem states that this is, in fact, "a big deal". Imagine a family is going on a trip or vacation. They pack their bags, they pack the cooler, they pack the suitcases and they start traveling. After a bit of traveling they decide - "We'll stop at this motel." Everyone has to unpack - they take out the bags, they take out the cooler, they take out the suitcases, etc.

Now, what if there is a sudden change of mind and someone in the family decides: "We're not stopping here!"

"What do you mean we're not stopping here? We just unloaded the whole car, the whole station wagon!"

"I changed my mind. We're not stopping here. Everybody back in the car. Reload the cooler, reload the suitcases, reload the kids - we're moving again."

Magnify this experience by hundreds of thousands of people and multiply it by forty years of travel.

They could arrive at a place that was beautiful. There was an oasis. It was comfortable. They had been schlepping for a long time. They unpacked. They set up the Mishkan.

The next morning the cloud started moving again. Everybody had to pack up again. The massive mishkan infrastructure had to be taken apart. Millions of people had to start moving again to keep up with the traveling cloud!

This was all at the whim of the Almighty. It may have made no sense to the people.

Then there were situations where the cloud tarried a long time. They might have been stuck in a place where no one wanted to be. Nobody liked the place. Everyone was at each other's throats anxious to move on. But the cloud did not budge -- not the next day, not the next week, not the next

month! "We've had it! What is going on over here? What does G-d want from us?"

But even if the cloud stayed in one place for many days "the Children of Israel observed the 'charge' of Hashem." This was a tremendous test. The pattern did not seem to make any sense. In places that were wonderful, they might have only stayed overnight and in places that were terrible, they may have stayed for two years! It did not make any sense. But nevertheless, they observed the 'charge' of Hashem.

Rav Yeruchem is implicitly saying that this narration is not only dealing with the travels and the encampments. This narration is a paradigm for life. Sometimes we experience a situation that seems just wonderful, but then the situation changes. Then we experience another situation not to our liking and it seems interminable. We want out of the situation but we are stuck and we can't move. We do not understand. What does G-d want from us? Why am I stuck in this situation?

This is the lesson of "observance of the 'charge' of G-d," which sometimes forces us to stay in a position we would rather not stay in and sometimes forces us to move all too quickly away from a place where we would rather linger. This was not merely a lesson for the Generation of the Wilderness. It is a lesson for life. By the Word of G-d we camp and by the Word of G-d we travel through the journey of life.

Whether we realize it or not, we have our own "cloud" that surrounds our travel through life. When the cloud travels, we must travel and when the cloud stays, we must stay. We have to bear in mind that we are observing the 'charge' of the Almighty.

Make for YOURSELF Trumpets

This week's parsha contains the mitzvah of making the 'Chazotzros': "Make for yourself two silver trumpets - make them hammered out, and they shall be yours for the summoning of the assembly and to cause the camps to journey. When they sound a long blast with them, the entire assembly shall assemble to you, to the entrance of the Tent of Meeting..." [Bamidbar 10:2-3]. This is the way Moshe Rabbeinu, the leader of the nation, communicated with the people. This is how he gathered them and this is how he gave them instructions.

Rashi quotes the following Talmudic teaching: "Make for yourself (trumpets) - you alone shall use them." [Menachos 28b] After Moshe died, these trumpets had to be 'retired' and other trumpets were made for subsequent leaders.

Rav Chazkel Abramsky explains the lesson in this requirement. He notes that the Tekiah and Teruah blasts that were used to gather the people in Moshe's time were exactly the same as those used by Yehoshua and subsequent leaders. The procedure did not change - it was an ongoing practice. Why then, he asked, are Moshe's trumpets valid for his use but invalid for use in subsequent generations?

Rav Abramsky explains that the lesson which a leader gives to his generation is a constant message. But the medium of how he delivers the message must change from generation to generation. The Tekio and the Teruah sounds must be the same, but the trumpets must change. Every generation hears the same Torah, the same Chazal, the same Talmud. Rabbonim have been expounding on the same problems and the same points from time immemorial. It is always the same message. But the delivery changes from generation to generation.

Moshe's trumpets were invalidated for use by future generations. The leaders in future generations were mistaken if they thought they could use the same medium as used by leaders of earlier generations. It does not work that way. Every generation has a unique personality. That which worked in one generation is not necessarily going to work in the next generation.

Disperse Those Who Stand In The Way Of The Torah's Forward Movement

Rav Yosef Chaim Sonnenfeld once expounded the following insight at the dedication (Chanukas HaBayis) of a new yeshiva. Rav Sonnefeld observed:

When the Aron HaKodesh traveled, what did Moshe say? "Arise Hashem, let your enemies be dispersed and let those who make You hated flee from Your Presence."

This is not really a positive message. If anything it is a curse! Why of all things is this theme invoked "when the Aron HaKodesh begins to travel?"

Rav Sonnefeld answered, that whenever we try to spread the word of Torah there are always going to be the nay sayers. There are always going to be those who attack, those who say "Torah can't be built; Torah shouldn't be built; This is not the place or the time to build Torah." This is the inevitable challenge of "Vayehi b'nso-ah haAron" [and it was when the Aron HaKodesh traveled].

Therefore, the constant message and prayer must be "Arise Hashem and disperse your enemies." Remove those people and those arguments that stand in the way of the forward movement of Torah.

Transcribed by David Twersky; Seattle, WA DavidATwersky@aol.com
Technical Assistance by Dovid Hoffman; Baltimore, MD dhoffman@torah.org -

This week's write-up is adapted from the hashkafa portion of Rabbi Yissocher Frand's Commuter Chavrusah Torah Tapes on the weekly Torah portion. The complete list of halachic portions for this parsha from the Commuter Chavrusah Series are:

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Rabbi Benjamin Yudin – Not Just Halacha

http://www.torahweb.org/torah/2007/parsha/ryud_bahalos.html

Rabbi Benjamin Yudin Not Just Halacha

Parshas Behaaloscha is a kind of rollercoaster in terms of the historical events of the Jewish people. On the one hand we find Moshe excitedly inviting Yisro to accompany Bnai Yisroel, as "nosim anachnu - we are going" (Bamidbar 10:29) - one can sense the enthusiasm, and even Moshe is planning to enter the promised land. Immediately after the two pesukim bounded by the inverted nuns, Jewish history becomes inverted and a rapid decline begins, with the nation bemoaning and mourning its plight. This is followed by the sending of the spies and the rest is tragic history.

What is especially uncharacteristic is the role of Moshe in the backsliding of the people. Moshe throws his hands up in desperation and frustration and responds to their complaints regarding their unhappiness with the additional laws of morality[1] they were now bound by and their desiring cholent rather than the divine diet of man by saying, "are they my children? Did I give birth to them?" "Help Me", cries Moshe, "if not, please kill me and put

an end to my misery.” In contrast, when the Jewish people worshiped the golden calf, Moshe rose to the occasion and defended their idolatrous backsliding. Moshe reminded Hashem where they were for two hundred and ten years, and despite the open miracles they saw and experienced, their being steeped in Egyptian culture could explain and defend their sin. Moshe had all the necessary patience and tolerance for His people. Yet here, by kivros haTaavah, the same Moshe asks, “Am I their nursemaid?” (Bamidbar 11:12).

The Rav zt”l suggested the following explanation: Moshe saw his role as the nation’s teacher. As such, he understood that he had to respond to the theological issues and questions of the students - the issue of tzaddik v’ra lo (why the seemingly good people suffer - Berachos 7a) is a real issue that he must grapple with and regarding which he must guide the people. Moshe assumed that teaching them how to navigate the written Torah with the Oral Law, adjudicating their quarrels, etc. were integral parts of his job description. However Moshe did not realize that teaching middos, developing their character, and shaping their personality to make them worthy of absorbing and accepting Hashem’s Torah was incumbent upon him as well. Moshe, to his surprise, was in fact now elevated to the position of omain - nursemaid and molder of character to this nation. By proclaiming “did I give birth to this nation?” Moshe was saying, “You, Hashem, created them with the genes implanted within them, and there is nothing I can do to change their nature”, and hence Moshe’s feeling of desperation and total inadequacy. Hashem, however, instructs him otherwise!

Moshe, who had willingly taught them deos - law and theology - now realizes that he also has to be a “middos machine” to them. “Gedola shimusha yoser milimuda - attending and serving one’s teacher is even greater than studying Torah under him” (Berachos 7b), as one learns refinement of character from his teachers every day acts. Moshe now gained an additional understanding of the passuk, “Moshe descended from the mountain to the people and sanctified the people” (Shemos 19:14). Polishing and attending to their middos as well as what, how, when and with whom they eat are all the rebbe’s concern. Moreover, the primary way to learn the golden mean (Rambam Hilchos Deos 1:1) is to observe and emulate a rebbe. How the rebbe eats, sleeps, interacts with others and his calm demeanor are all prerequisites for Torah study and observance.

The Beis Halevi as a child prodigy noted from a challenging Rashi that the Torah itself gives preference to middos over deos. Hashem says, “naaseh adam- let us make man” (Braisish 1:26). Rashi notes that even though the verse could lead to faulty deos by being misunderstood to insinuate that there is more than one God, Hashem still chose to orchestrate the creation of man by accompanying his formulation with a most significant lesson of middos, i.e. that the great should consult and give respect to those lower than themselves.

May we ever be inspired by Moshe Rabbeinu and be cognizant not only of our responsibility to teach deos to those around us, but even more importantly to demonstrate derech erez kadma laTorah.

[1] Whereas in Mitzrayim they were only prohibited from those incestuous relations that are prohibited to all Bnai Noach (all of mankind), now many more familial restrictions were added (Rashi, Yoma 75)

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POINT BY POINT SUMMARY OF THE DAF by Rabbi Ephraim Becker Kollel Iyun Hadaf daf@dafyomi.co.il, <http://www.dafyomi.co.il>

YOMA 75

2) THE TEARS OF THE JEWS OVER THE MANNA IN THE MIDBAR (a) “Zachanu Es ha’Dagah... “ - We fondly recall the fish, or, the permitted (now forbidden) relations (Rav and Shmuel). 1. Fish, since it says “Nochal” (we ate). 2. Arayos, since it says “Chinam”. 3. “Nochal”

could still refer to Arayos, in a dignified way. 4. “Chinam” could still refer to fish, since they came to them from Hefker (Hash-m placed the fish in their water buckets). (b) Question: If they were involved in Arayos, why does Shlomoh praise their chastity (Shir ha’Shirim 4- “Gan Na’ul...”)? (c) Answer: They were chaste regarding the previously forbidden relations (and were crying over the new prohibitions). (d) Question: If they missed the fish, why were they crying “le’Mishpechosav” implying a concern over conjugal relations? (e) Answer: They were crying over both, fish and Arayos.

3) THE MANNA (a) “Es ha’Kishuim... “ - The Manna imparted all flavor except these five, or, it imparted all flavors and became all textures, except these five (R. Ami and R. Asi). (b) “ve’Hu ke’Zera Gad Lavan” (R. Asi) - Its shape was like the Zera Gad (round) and it was white as a pearl. 1. “Gad” - similar to a Pishtan seed be’Givolin (round). 2. “Gad” - likened to Hagadah, (Agad’ta) which draws the hearts (Libo) of its listeners (so did the Manna whet a person’s appetite) 3. “Gad” - It told (Magid) and resolved a doubt regarding the child whose mother remarried prematurely. 4. “Lavan” - It whitened the Aveiros of Yisrael. (c) The Manna, like a Navi, would reveal the secrets of the people (as in revealing which person or servant belongs to which household or whether a woman was still a loyal part of her husband’s household). (d) “u’Ve’redes ha’Tal... “ (implies the Manna fell within the Machaneh) “ve’Yatza ha’Am ve’Laktu... “ (implies that it fell outside) “Shatu ha’Am ve’Laktu... “ (implies a considerable distance). (e) The Tzadikim received it near their homes, Beinonim went out and Resha’im had to go a distance for theirs. (f) “Lechem” (implies it was found in a baked state) “ve’Asu Oso Ugos” (that they had to prepare and bake it) “ve’Tachanu” (implies an even earlier state, requiring milling). (g) Again, Tzadikim, Beinonim and Resha’im. (h) “O Dachu ba’Meduchah... “ - Women’s perfumes (adornments which are pulverized) came down with the Manna. (i) “u’Vishlu ba’Parur... “ - with its spices for the cooked food. (j) “ve’Hemi Heivi’u Od Nedavah ba’Boker ba’Boker” - They brought gems from the daily shower which accompanied the Manna (as “Nesi’im” refers to the clouds which brought the gems). (k) “ve’Hayah Ta’amo ke’Ta’am L’shad Hashemen” - (The Manna had many flavors, like a child experiences in nursing [Shad], alternately like a Sheid (demon) which has many forms, so, too did the Manna change to many flavors).

4) THE REQUESTS FOR BREAD AND MEAT (a) (R. Yehoshua b. Korchah): They requested meat improperly and it was given in an improper fashion, whereas bread was requested properly, and given in kind.

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(b) This instructs a person to eat meat at night. (c) Question: But Abaye taught that a festive meal should be eaten by day!? (d) Answer: He meant by torch-light (*like* daylight). (e) The people used to eat (peck away at) their food all day, until Moshe established meal times.

5) THE SLAV (a) Question: One Pasuk says they died during their first bite and another teaches that they received the S’lav for 30 days!? (b) Answer: Beinonim died right away while the Resha’im lingered in their suffering up to a month. (c) (Resh Lakish): Understand the word “va’Yisht’chu” to imply ‘ve’Yishchatu’, meaning the people were Chayavim on account of their improper request for meat. (d) (R. Yehoshua b. Korchah): “Shato’ach” implies ‘Shachut’; the Manna was accompanied by that which required Shechitah. (e) Question: We surely have other sources for the requirement to perform Shechitah on a bird (as learned in the Beraisa regarding the Simanim of an animal and a bird)!? (f) Answer: Rather, “Shato’ach” refers to the carpet of ‘S’lav’.

6) MANNA (cont’d) (a) Question: How can the same thing be Lechem, Shemen and D’vash? (b) Answer: Lechem for young people, Shemen for the older people and D’vash for the infants.

7) SLAV (cont’d) (a) The word begins with a Shin/Sin and is read with a Samech to indicate Shalvah (for Tzadikim) and Silvin (thorns, for the Resha’im). (b) R. Chanin b. Rava lists four types of S’lav, noting the best and worst of them. (c) It was a small bird which would be stuffed and roasted in an oven, and it would expand from the great quantity of oil

within it such that it would even permeate 13 loaves of bread and the bottom loaf would need diluting in order to be eaten. (d) R. Yehudah was granted such birds between his barrels, R. Chisda found them among his trees and Rava's sharecropper would bring him one each day. 1. One day the Aris did not bring the S'lav, and Rava interpreted the signs (the call of the child and the absence of the S'lav) to know that R. Chisda had passed away. 2. Now that his Rebbi had passed away, Rava felt that he no longer had the merit to eat S'lav.

8) TAL AND MANNA (a) From the seemingly contradictory Pesukim we learn that there was dew above and below the Manna. (b) "Dak Mechuspas..." abbreviates that which melts in the palm of the hand (Resh Lakish), or, that which is retained in 248 body parts (like the numerical value of "Mechuspas" - R. Yochanan). (c) Question: But Mechuspas (254) is greater in number than 248? (d) Answer: It is written without the Vav. (e) "Lechem Abirim..." - The Manna is the food of the Mal'achim (R. Akiva). (f) R. Yishmael indicated that R. Akiva had erred, since Mal'achim do not eat, but, rather, "Abirim" refers to the Eivarim into which the Manna is absorbed. (g) Question: Why, if it was entirely absorbed, was there need for privies (as in the Pasuk)? (h) Answer: It was from the food that the itinerant merchants would sell them. (i) Answer (R. Elazar b. Parta): Even that food was absorbed on account of the Manna. 1. The privy was needed after they committed Aveiros. 2. Hash-m had said that they were to be like Mal'achim, but now they must be troubled with such bodily needs. 3. They had to walk three Parsah to the privy as Rabah bar bar Chanah reported. (j) When they used the privy they went to the rear of the Ananim (since the Ananim never went backwards, so they did not need to worry there that they would suddenly find themselves inside the Machaneh).

YOMA 76

1) AGADIC INTERPRETATIONS (cont'd) (a) "ve'Ata Nafsheinu Yeveishah..." - They were concerned that they would die from the food which they did not excrete. (R. Yishmael's teaching is deleted here by the GRA.) (b) "Lechem Abirim Achal Ish..." - This is Yehoshua for whom Manna fell (Yehoshua is called 'Ish' and is equated with all of Klal Yisrael). 1. Question: Perhaps "Ish" refers to Moshe, about whom it says "ve'ha'Ish"? 2. Answer: It is more reasonable to connect to "Ish". (c) Question (students of R. Shimon b. Yochai): Why didn't the Manna fall once for the whole year? (d) Answer: Mashal to a King (Hash-m)... who established a daily dependant relationship with his son (the large families of Klal Yisrael). (e) Alternate Answers: So that it would be warm and fresh or, to lighten their load. (f) R. Elazar ha'Moda'i stated (before the Chachamim) that the Manna was 60 Amos high. 1. The Chachamim were not, at first, pleased, until R. Elazar justified his innovation based on the Pesukim. 2. He made the calculation based on the four times 15 Amos of water which came down during the Mabul (Midas Pur'aniyos from two Arubos), and inferred the Midah Tovah of the Manna as greater than that disaster (eight Arubos- two Dalsos each with four Arubos). (g) (Isi b. Yehudah): The Manna rose until all the Kingdoms of East and West could see it (as implied by the Pasuk in Tehilim). (h) (Abaye): "Kosi Revayah..." The size of the future cup of David ha'Melech. (i) Question (on R. Elazar ha'Moda'i): But the measure came by the flood in 40 days (960 hours), and here we are speaking of that which fell in one hour!? (j) Further Question: The flood covered the entire world, and here it all fell on the Machaneh Yisrael!? (k) Answer: R. Elazar ha'Moda'i was speaking of the Pesichah (initial opening) of the Arubos.

INSIGHTS INTO THE DAILY DAF

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YOMA 75

1) AGADAH: THE JEWISH PEOPLE COMPLAIN FOR "FISH" QUESTION: When the Jewish people left Har Sinai, where they had been encamped for nearly a year, they complained that they missed the fish

which they ate in Mitzrayim (Bamidbar 11:5). The Gemara says that these "fish" refer to the relationships of Arayos (incestuous relationships) that were permitted until the Torah was given at Har Sinai.

Why did the people start to complain only when they left Har Sinai? The prohibitions of Arayos were given when the Torah was given eleven months earlier (in Sivan)! Why did they wait until they left Har Sinai to complain? (MIZRACHI, Bamidbar 11:10)

ANSWERS: (a) The SIFSEI CHACHAMIM answers that when the Jewish people were encamped at Har Sinai, all of the tribes were grouped together. Only when they started to travel were they separated into different camps. At that time, the only women in their midst were those from their immediate family. Since many of the women of their own family and tribe were forbidden to them because of the prohibitions of Arayos, they felt the restriction at this time more than they felt it when they were encamped at Har Sinai.

(b) The MAHARAL (in GUR ARYEH) explains that when the Jewish people complained that they missed the "fish," they indeed meant the foods that they missed. Now that they became overcome with Ta'avah (lust) for those foods, they added the other things for which they craved, including the Arayos.

Perhaps the Maharal means that throughout the time the Jewish people sojourned at Har Sinai, they constantly experienced the awe of the Shechinah's presence as Hash-m taught Moshe the Mitzvos accompanied by thunder and flame (Rashi to Ta'anis 21a, DH El Mul). They had no Ta'avos at Har Sinai because the awe of Hash-m overcame them. Once they departed from Sinai, however, their Ta'avos overcame them and they complained.

(c) The TOSFOS YOM HA'KIPURIM suggests that when a man and a woman who are closely related are permitted to marry each other, it is easier for each one to find a wife or a husband who will be totally subservient to the will of the other. One can find a close relative who, because of the relationship, will be eager to be subservient. When the Jewish people became limited to marrying non-relatives, the husbands and wives (who would have been subservient had they married relatives) were able to make all sorts of demands upon their spouses. At Har Sinai, living conditions were good (since they were settled down and were not traveling) and their spouses were able to give in to those demands, but once they started to travel their standard of living decreased and they were disturbed by the demands their spouses were making.

(d) The KLI YAKAR cites the Gemara in Bava Kama (83a) which teaches that the Shechinah dwells amidst the Jewish people only when there are at least 22,000 Jews in one place. The Gemara derives this from the verse, "... Shuvah Hash-m Rivevos Alfei Yisrael" (Bamidbar 10:36; see Rashi there), which is part of the description of the Jews' departure from Har Sinai. The fact that the Shechinah dwells only amidst such a large number of Jews emphasizes the importance of increasing the number of Jews, for without large numbers the Shechinah cannot dwell among us.

When the Jews were commanded at Har Sinai to divorce their spouses who were closely related to them, they acquiesced and reasoned that there is no need to be married. However, when they left Har Sinai Hash-m said to them, "... Shuvah Hash-m Rivevos Alfei Yisrael." Hash-m told them that they must increase their numbers in order to have the Shechinah among them. When they realized that Hash-m wanted them to be married, they complained about being commanded to divorce their original wives.

This explains why they complained about their wives in terms of "fish." Fish represent the ability to multiply rapidly, as the verse says, "v'Yidgu la'Rov" (Bereishis 48:16).

The Kli Yakar points out that this explains the presence of the backwards "Nun" at the beginning and end of the verses of "Vayehi Binso'a ha'Aron" (Bamidbar 10:35-36). The word "Nun" means fish. The people complained that they were like "inverted fish" -- they were forced to divorce their wives, while at the same time commanded to multiply.

YOMA 75b

2) THE "SLAV" WHICH FELL WITH THE "MAN" QUESTIONS:

The Gemara discusses the source that Slav descended for the Jewish people in the wilderness. The verse relates that Hash-m gave the Jewish people Slav after they complained, "and it was spread out (Shato'ach) around the encampment" (Bamidbar 11:32). Rabbi Yehoshua ben Korchah says, "Do not read the word 'Shato'ach' but rather 'Shachot.' This teaches that along with the Man (manna) came something which needed Shechitah."

Rebbi argues and says that the source that Slav descended is not from the word "Shachot." Rather, the verse in Tehilim (78:27) states that "it rained down upon them... winged birds." Rebbi adds that the verse, "v'Zavachta... Ka'asher Tzvisicha" (Devarim 12:21), teaches that when Hash-m commanded the laws of Shechitah, He included the law that a bird must be slaughtered by cutting the majority of one of the two Simanim.

(a) Where is the Man mentioned in the verse which Rebbi Yehoshua ben Korchah quotes? The verse discusses the Slav and makes no mention of the Man.

(b) Why does Rebbi Yehoshua ben Korchah need to prove that birds came down with the Man by reversing the letters of the word "Shato'ach," and why does Rebbi need to prove from the verse in Tehilim that birds came down? No proof is necessary, because the verse explicitly states that Slav came down and covered the camp.

(c) When Rebbi asserts that the verse in Tehilim teaches that birds came down, why does the Gemara add that Rebbi maintains that birds need Shechitah? What does this Halachah add to Rebbi's rejection of Rebbi Yehoshua ben Korchah's proof that Slav descended?

If Rebbi Yehoshua ben Korchah's intention is to teach that birds need Shechitah, then why does Rebbi respond with the verse in Tehilim that says that birds came down but makes no mention of Shechitah?

ANSWERS: (a) The NIMUKEI HA'GRIV points out that when RASHI quotes the words of the Gemara, he omits the words "with the Man." Apparently, Rashi's text of the Gemara did not include those words. That Girsas makes sense, because the verse that discusses the Slav makes no mention of the Man.

(According to our text which includes the words "with the Man," perhaps those words mean simply that Slav came down for the Jewish people just as Man came down, but the two indeed are unrelated to each other.)

(b) Apparently, Rebbi Yehoshua ben Korchah was unsure what the Slav were. The verse states that they "came from the sea" (Bamidbar 11:31), and thus he was in doubt whether the Slav were birds or whether they were fish. He derives from the word "Shato'ach" which can be read "Shachot" that the Slav must have been birds, because fish do not require Shechitah.

(c) Why, in his response to Rebbi Yehoshua ben Korchah, does Rebbi need to mention the law that birds need Shechitah in addition to the verse in Tehilim which teaches that birds came down for the Jewish people? Apparently, Rebbi is unsure what Rebbi Yehoshua ben Korchah was trying to prove (that is, Rebbi is unsure about what Rebbi Yehoshua ben Korchah was unsure about). In case Rebbi Yehoshua ben Korchah wanted to prove that birds came down and not fish, Rebbi cites the verse in Tehilim which teaches that the Slav were birds. In case Rebbi Yehoshua ben Korchah knew that the Slav were birds but he wanted to prove that birds need Shechitah, Rebbi shows that there is a different source for the requirement for Shechitah of birds -- the verse "v'Zavachta Ka'asher Tzvisicha." (M. Kornfeld)

3) AGADAH: THE GEMARA'S DISCUSSION OF THE "MAN" QUESTION:

The Gemara continues its lengthy discussion about the Man (manna) and records a dispute about why the Man was called "Lechem Abirim" (Tehilim 78:25). According to Rebbi Akiva, the Man was the food of angels ("Abirim"). According to Rebbi Yishmael, the Man became entirely absorbed into the limbs ("Nivla b'Evarim") of the person who ate it, leaving no waste products.

Why does the Gemara choose to discuss the Man specifically in this chapter of Yoma? In what way is the Man related to the primary topics of discussion?

ANSWER: REBBI TZADOK (in PRI TZADIK, end of Erev Yom Kippur #1) explains that whenever the Gemara discusses a topic of Agadah at length, that topic has some connection to both the name of the Maseches and to the first words of the chapter. For example, the Gemara in Perek ha'Nizakin, the fifth chapter of Gitin, discusses the topic of the destruction of the Beis ha'Mikdash at length. Hashem's expulsion of the Jewish people from Eretz Yisrael at the time of the Churban was similar to a man's divorce of his wife (as the verse says in Yeshayah 50:1). Accordingly, the Gemara's discussion of the Churban there is related to the name of the Maseches, Gitin. Furthermore, the discussion of the Churban is related to Perek "ha'Nizakin" because the destruction of the Beis ha'Mikdash was like damage ("Nezek") done to the Jewish people, as the Gemara in Bava Kama (60b) describes. (The Gemara there says that Hash-m will have to compensate for burning down the Beis ha'Mikdash, as it were, by rebuilding it, just as a Mazik, a person who damages the property of another, is obligated to pay for the damages.)

Rebbi Tzadok explains that in the Gemara here, both Rebbi Akiva and Rebbi Yishmael are correct. The Man was the food of the angels, as Rebbi Akiva says, and yet it was eaten by mortal man. How could mortal man eat the heavenly Man, a spiritual substance? When the spiritual entity of the Man descended to the physical world, it became corporeal itself (like every Neshamah that descends to this world), and thus it could be eaten by man.

The contrasting experiences of feasting on Erev Yom Kippur and fasting on Yom Kippur are comparable to the two forms of the Man, its original spiritual form and its eventual physical form. On Erev Yom Kippur one is commanded to eat and to enjoy the physical pleasure of food (81b). In contrast, on Yom Kippur one attains an elevated level of holiness, a level even greater than the holiness one attains on Shabbos, and his source of pleasure becomes the spiritual pleasure of Olam ha'Ba, where "there is no eating or drinking, but rather the righteous sit with their crowns upon their heads and bask in the pleasure of the Shechinah" (Berachos 17a). The spiritual pleasure which one experiences on Yom Kippur corresponds to the pristine, spiritual Man itself, the food of the angels.

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Covenant & Conversation

Thoughts on the Weekly Parsha from

Sir Jonathan Sacks

Chief Rabbi of the United Hebrew Congregations of the British Commonwealth

[From 2 years ago - currently 5765]

<http://www.chiefrabbi.org/tt-index.html>

Beha'alotecha

The sedra of Beha'alotecha speaks about the silver trumpets - clarions - Moses was commanded to make:

The Lord spoke to Moses, saying, "Make two trumpets of silver; make them of hammered work. They shall serve you to summon the congregation [edah], and cause the camps [mahanot] to journey." (10: 1-2) This apparently simple passage became a springboard for one of the most profound meditations of the late Rabbi Joseph Soloveitchik. It appears in the course of his great essay Kol Dodi Dofek on the Jewish approach to suffering.

There are, says Rabbi Soloveitchik, two ways in which people become a group - a community, a society or a nation. The first is when they face a common enemy. They band together for mutual protection, knowing that only by so doing can they survive. This phenomenon extends far beyond Homo sapiens. Animals too come together in herds or flocks to defend themselves against predators. Such a group is a machaneh - a camp, a defensive formation.

There is a quite different form of association. People can come together because they share a vision, an aspiration, a set of ideals. This is the meaning of edah, a congregation. Edah is related to the word ed, a witness. Edot (as opposed to chukkim and mishpatim) are the commands that testify to Jewish belief - as Shabbat testifies to creation, Pesach to the divine involvement in history; and so on. An edah is not a defensive formation but a creative one. People join to do together what none of them could achieve alone. A society built around a shared project, a vision of the common good, is not a machaneh but an edah - not a camp but a congregation.

These are, says Rabbi Soloveitchik, not just two types of group, but in the most profound sense, two different ways of existing and relating to the world. A camp is brought into being by what happens to it from the outside. A congregation comes into existence by internal decision. The former is reactive, the latter proactive. The first is a response to what has happened to the group in the past. The second represents what the group seeks to achieve in the future. Whereas camps exist even in the animal kingdom, congregations are uniquely human. They flow from the human ability to think, speak, communicate, envision a society different from any that has existed in the past, and to collaborate to bring it about.

Jews are a people in both these two quite different ways. Our ancestors became a machaneh in Egypt, forged together in the crucible of slavery and suffering. They were different. They were not Egyptians. They were Hebrews - a word which probably means "on the other side, an outsider." Ever since, Jews have known that we are thrown together by circumstance. We share a history all too often written in tears. Rabbi Soloveitchik calls this the covenant of fate (brit goral).

This is not a purely negative phenomenon. It gives rise to a powerful sense that we are part of a single story - that what we have in common is stronger than the things that separate us:

Our fate does not distinguish between aristocrats and common folk, between rich and poor, between a prince garbed in the royal purple and the pauper begging from door to door, between the pietist and the assimilationist. Even though we speak a plethora of languages, even though we are inhabitants of different lands . . . we still share the same fate. If the Jew in the hovel is beaten, then the security of the Jew in the palace is endangered. "Do not think that you, of all the Jews, will escape with your life by being in the king's palace" (Esther 4: 13). It leads also to a sense of shared suffering. When we pray for the recovery of a sick person, we do so "among all the sick of Israel." When we comfort a mourner, we do so "among all the other mourners of Zion and Jerusalem." We weep together. We celebrate together. This in turn leads to shared responsibility: "All Israel are sureties for one another." And this leads to collective action in the field of welfare, charity and deeds of loving kindness. As Maimonides puts it:

All Israelites and those who have attached themselves to them are to one another like brothers, as it is said, "You are children of the Lord your G-d" (Deuteronomy 14: 1). If brother shows no compassion to brother, who then will? To whom shall the poor of Israel raise their eyes? To the heathens who hate and persecute them? Their eyes are therefore lifted to their brothers. (Maimonides, Laws of Gifts to the Poor, 10: 2). All these are dimensions of the covenant of fate, born in the experience of slavery in Egypt. But there is an additional element of Jewish identity. Soloveitchik calls this the covenant of destiny (brit ye'ud) - entered into at Mount Sinai. This defines the people Israel not as the object of persecution but the subject of a unique vocation, to become "a kingdom of priests and a holy nation." Under this covenant, the Jewish people is defined not by what others do to it, but by the task it has undertaken, the role it has chosen to play in history. The Israelites did not choose to become slaves in Egypt. That was a fate thrust upon them by someone else. They did, however, choose to become G-d's people at Sinai when they said, "We will do and obey" (Ex. 24: 7). Destiny, call, vocation, purpose, task: these create not a machaneh but an edah, not a camp but a congregation.

No one defined the Jewish destiny more simply or nobly than the prophet Isaiah, who said in the name of G-d:

"You are my witnesses [eday]," declares the Lord, "and my servant whom I have chosen . . . I have revealed and saved and proclaimed- I, and not some foreign god among you. You are my witnesses [eday]," declares the Lord, "that I am G-d." (Isaiah 43: 10-12) The word eday, "my witnesses", is from the same root as edah, "a congregation". Our task as a people of destiny is to bear witness to the presence of G-d - through the way we lead our lives (Torah) and the path we chart as a people across the centuries (history).

The events of the past century - persecution, pogroms, the rise of racial anti-Semitism and the unfolding of the Holocaust, followed by the birth of the State of Israel and the constant fight it has had to undertake to survive against war and terror - have immeasurably deepened the brit goral, the covenant of fate that still continues to unite Jews in the face of the hostility of the outside world. We are, and remain, a machaneh, a camp.

But we are no longer an edah, a congregation. Instead we have fissured and fractured into different edot: orthodox and reform, religious and secular, and the many subdivisions that continue to atomise Jewish life into non-communicating sects and subcultures.

The words of our sedra still contain a challenge: "Make two trumpets of silver; make them of hammered work. They shall serve you to summon the congregation [edah], and cause the camps [machanot] to journey." Our identity as Jews is not just as a camp but also as a congregation. We need to recover our vision of what it is to be G-d's witnesses on earth.

<http://www.anshe.org/parsha.htm#parsha> Parsha Page by **Fred Toczek** - A Service of Anshe Emes Synagogue (Los Angeles)

<http://www.anshe.org/parsha/behaaloscha.htm>

Parsha Page by Fred Toczek A survey of parsha thoughts from Gedolei Yisroel compiled by Fred Toczek. Perfect for printing and use at your Shabbos tisch.

BEHA'ALOSCHA

I. Summary

A. The Menorah/Consecration of the Levi'im. Aharon was entrusted with arranging the outer six lamps of the Menorah so that their lights projected towards the seventh (and central) shaft. The Levites were readied for Mishkon service by purifying themselves through washings and sacrifices. Levi'im between the ages of 30-50 were to take part in such service; those between the ages of 25-30 were to be trained for future service.

B. The First Pesach. The first Pesach after the Exodus was observed on the 14th of Nissan. Those who were impure appealed to Moshe and Aharon to be allowed to participate in the Pesach offerings; a special date (the 14th of Iyar) was set aside for them (and for those who were too far away on the regular day for the Pesach offering) to bring the Korban Pesach offering (the "Pesach Sheni").

C. The Israelite's March. Hashem lifting His cloud from the Mishkon was a signal for the Israelites to continue their journey. Moshe was commanded to make two silver trumpets to be used to announce the march, summon the assembly to the Mishkon, sound an alarm before battle, and proclaim joyous occasions such as Festivals and the New Moon. After almost a year in the Sinai, the Israelites journeyed to the wilderness of Paran; Yisro, Moshe's father-in-law, refused Moshe's invitation to join them, choosing instead to return to his native land of Midian.

D. The Israelites Complain/The 70 Elders. During the journey, the people began murmuring against Hashem's leadership. Hashem became angry, and caused a fire to burn in their midst, prompting terror and destruction. Moshe's prayers to Hashem on their behalf caused the fire to abate. The Israelites, however, didn't learn their lesson and proceeded to complain about the lack of meat in the desert, bemoaning the fact that they left Egypt. (Moshe began to feel that the burden of leading them was too much for him to bear alone; Hashem told him to assemble 70 Elders, who would constitute a Sanhedrin, to assist him. The Elders [who were chosen from the foremen who had been the Jewish taskmasters in Egypt and who, when

Pharaoh ordered them to punish the Israelites, allowed themselves to be beaten in lieu of inflicting punishment on their brethren] were assembled and the spirit of prophecy rested upon them.) In response to the people's complaints about the lack of meat and the boring taste of "manna", Hashem caused the wind to bring many quails -- enough for the people to eat meat for a full month -- from across the sea; the people gathered them greedily, but when they began to eat, many of them died as punishment for their lack of faith in Hashem.

E. Miriam Is Punished With Leprosy. Miriam, Moshe's sister, was punished with leprosy for making defamatory statements to Aharon about Moshe. After a week outside the camp, she was completely healed.

II. Divrei Torah

A. Growth Through Torah (**Rabbi Zelig Pliskin**)

Focus On The Good Instead Of Complaining About What Is Wrong. Rashi comments that the people had no real cause to complain, but were simply looking for an excuse to separate themselves from Hashem. We also use complaints to distance ourselves from:

1. Hashem -- by finding what sounds like a complaint, we rationalize remaining distant from Him. By focusing only on what is missing, we remain blinded to what we have; no matter how much we have, there is always something to complain about if we look hard enough. This is a prescription for misery, and a direct contradiction to our obligation to be grateful to Hashem. Appreciating what we have is crucial to our spirituality and happiness; and

2. Others -- by focusing on what others do wrong, or what they do that isn't enough, we try to free ourselves from gratitude for all they have done for us. This fault causes misery for both us and others. In addition, our Sages teach that one who doesn't appreciate what others do for him will eventually deny the good Hashem has done for him.

B. Lil'Mode U'lilamed (**Rabbi Mordechai Katz**)

1. Consistent Devotion. The Torah tells us that Hashem commanded Moshe to instruct Aharon how to light the Menorah, and that "Aharon did so . . . as Hashem had commanded Moshe". Rashi notes that this language is to commend Aharon for acting in accord with Hashem's instructions. But, are we to expect anything less from someone as great as Aharon? The Sfas Emes, z'tl teaches that it is human nature to begin a task with great enthusiasm, but to eventually begin to perform it more out of habit than devotion. Aharon is being praised for beginning his duties with the most fervent of devotion and maintaining that devotion throughout his many years of services. We must avoid taking the performance of mitzvos (e.g., prayer, Shabbos, acts of kindness) for granted, but remain aware that we are fulfilling Hashem's will and, accordingly, strive to maintain the appropriate level of devotion and enthusiasm.

2. We must always strive to reach our goals. The word "Beha'aloscha" comes from the word "to raise"; the Menorah's fire was to be directed into an upward direction, inspiring us towards even higher goals in our lives and connection to Hashem.

C. Kol Dodi on the Torah (**Rabbi David Feinstein**)

Arousing the spirit in others. And Hashem said to Moshe "I will take from the spirit which is on you and place it on them [the 70 Elders], and they shall bear with you the burden of the people". Rashi explains that this means that Moshe's spirit will make the others great. But, if Moshe felt that he wasn't strong enough to bear the burden of leading the Jewish people alone, wouldn't the sharing of his spirit weaken, not strengthen, him? Rashi explains that Moshe was like a candle -- no matter how many candles are lit from it, its own light isn't diminished. Thus, Moshe would remain unchanged while the others would glow from their exposure to him, and together they would bear the burdens of leadership. When we give of our spirit to others -- our children, friends, colleagues, students, etc. -- we can arouse their spirit and, in turn, be strengthened ourselves.

D. In the Garden Of The Torah (**the Lubavitcher Rebbe, Menachem M. Schneerson, z'tl**)

1. A Path Of Light. In Proverbs, King Solomon writes "educate a child according to his way; even when he grows older, he will not depart from it". The teaches us several concepts about the Torah approach to education, and this Parsha:

a. The Goal of Education. The goal of education is not merely a means to transmit information, but to mold a student's character -- to set his/her feet on a path on which he/she can follow his/her entire life; to instill a standard of values and principles that teach him/her how to look ahead and face and overcome life's challenges. When a child has learned principles and values which ring true, he/she will feel energy which will seek expression in positive life experiences.

b. Encourage Individuality. Important in education is the realization that every child has "his/her way". As the Rebbe Rayatz, z'tl taught, "each individual Jew has a spiritual mission in his life". Although we all share the common goal of transforming our world into a dwelling place for Hashem, we each have individual gifts and tendencies. Expression of these different tendencies allows the Divine purpose to be manifest in various paths, giving it a more comprehensive scope.

2. The Connection to this week's Parsha.

a. The bulk of the Torah reading describes the preparations for, and the initial stages of, the journey of the Jews through the desert. The Baal Shem Tov explains that these journeys are reflected in the journeys of every individual through life. The Jews didn't remain at Mt. Sinai; rather, they took the Torah and the Sanctuary with them as they set out on their journey through the desert of the world. Similarly, the kindling of the light in a person's soul -- the goal of education -- enables him/her to take the "light of Torah" with him/her into his/her journeys through the world.

b. The Menorah symbolizes the Jewish people, whose purpose it is to spread Divine light throughout the world. The Menorah extends upward in seven branches, which symbolize the seven different paths of Divine service; yet, it was made of a single piece of gold to indicate that the various qualities of the Jewish people do not detract from their fundamental unity. Diversity need not lead to division, and the development of true unity comes from a synthesis of different thrusts, every person expressing his own unique talents and personality.