

## Weekly Parsha BEHALOTCHA 5781

### Rabbi Wein's Weekly Blog

We are familiar with the Rashi's comment in the second verse of this week's Torah reading that the Priest who lit the candelabra was to keep the fire close to the wick, until the wick itself caught fire and rose by itself. This is a lesson not only regarding the lighting of the great candelabra in the Temple but is also a metaphor for many life situations. Unless the wick itself truly catches fire and holds the flame on its own, the effort expended in attempting to light this wick will ultimately be fruitless and unsuccessful.

This metaphor is true in family life as well, for if our children and grandchildren are unable to be successful on their own, then the parents have somehow failed their responsibility regarding their children. This is also true in the realm of education. Students who can never be productive on their own, no matter how much knowledge they have, will not be a source of pride to their teachers.

We have witnessed many times in life that people who were somehow voted to be the most likely from their class to be successful in the future, do not fulfill that hope and expectation. Their flame did not kindle itself and is of limited illumination and value. There are many factors that go into this eternal problem of generations of students. However, the result is what usually counts, and everyone agrees that success is measured by the ability to eventually achieve by one's own efforts.

This week's Torah reading itself provides an example of this idea, of making certain that the flame will take hold on its own and not flicker and later disappear. We are taught that the Jewish people undertook what should have been a short march from the mountain of Sinai to enter the land of Israel. They are seemingly well mobilized for the journey and embark upon it with apparent enthusiasm. Nevertheless, this journey turns into a trek of 38 years of bitterness, hostility, rebellion, and eventual demise of that entire generation. Simply put, the flame that was with the Jewish people at the Exodus from Egypt and the revelation at Mount Sinai did not hold fast enough to be able to survive the tests and vicissitudes of life and the events that lay ahead.

It would be the task of the later generations to summon the will and tenacity necessary to see to it that the tools necessary for the national growth and development of the Jewish people in the land of Israel would be strong enough to maintain itself on its own. That remains the challenge in Jewish life throughout the long centuries of our existence, and especially over the tumultuous centuries that we have recently experienced. Tenacity of purpose and strength of will have been and remain the key weapons in our arsenal of survival and triumph, and we will see the flame of Israel strengthen and rise once again in our days.

Shabbat shalom.

Rabbi Berel Wein

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### Power or Influence? (Beha'alotcha 5781)

#### Lord Rabbi Jonathan Sacks zt"l

*Rabbi Sacks zt"l had prepared a full year of Covenant & Conversation for 5781, based on his book Lessons in Leadership. The Rabbi Sacks Legacy Trust will continue to distribute these weekly essays, so that people all around the world can keep on learning and finding inspiration in his Torah.*

There is a lovely moment in this week's parsha that shows Moses at the height of his generosity as a leader. It comes after one of his deepest moments of despair. The people, as is their wont, have been complaining, this time about the food. They are tired of the manna. They want meat instead. Moses, appalled that they have not yet learned to accept the hardships of freedom, prays to die. "If this is how You are going to treat me," he says to God, "please go ahead and kill me right now – if I have found favour in Your eyes – and do not let me face my own ruin." (Num. 11:15)

God tells him to appoint seventy elders to help him with the burdens of leadership. He does so, and the Divine Spirit rests on them all. But it also rests on two other men, Eldad and Medad, who were not among the chosen seventy. Evidently Moses had selected six men out of each of the twelve tribes, making 72, and then removed Eldad and Medad by lot. Nonetheless, they too were caught up in the moment of inspiration.[1]

Joshua, Moses' deputy, warns that this is a potential threat, but Moses replies with splendid magnanimity: "Are you jealous for my sake? I wish that all the Lord's people were Prophets and that the Lord would put His Spirit upon each of them!" (Num. 11:29)

This contrasts sharply with Moses' conduct later when his leadership is challenged by Korach and his followers. On that occasion he showed no gentleness or generosity. To the contrary, in effect he prays that the ground swallow them up, that "they go down alive into the realm of the dead." (Num. 16:28-30) He is sharp, decisive and unforgiving. Why the different response to Korach on the one hand, and Eldad and Medad on the other?

To understand this, it is essential to grasp the difference between two concepts often confused, namely power and influence. We tend to think of them as similar if not identical. People of power have influence. People of influence have power. But the two are quite distinct and operate by a different logic, as a simple thought experiment will show.

Imagine you have total power. Whatever you say, goes. Then one day you decide to share your power with nine others. You now have, at best, one-tenth of the power you had before. Now imagine instead that you have a certain measure of influence. You decide to share that influence with nine others, whom you make your partners. You now have ten times the influence you had before, because instead of just you there are now ten people delivering the message.

Power works by division, influence by multiplication. Power, in other words, is a zero-sum game: the more you share, the less you have. Influence is not like this, as we see with our Prophets. When it comes to leadership-as-influence, the more we share the more we have.

Throughout his forty years at the head of the nation, Moses held two different leadership roles. He was a Prophet, teaching Torah to the Israelites and communicating with God. He was also the functional equivalent of a king, leading the people on their journeys, directing their destiny and supplying them with their needs. The one leadership role he did not have was that of High Priest, which went to his brother Aaron.

We can see this duality later in the narrative when he inducts Joshua as his successor. God commands him: "Take Joshua son of Nun, a man of spirit, and lay your hand on him ... Give him some of your honour (hod) so that the whole Israelite community will obey him. (Num. 27:18-20)

Note the two different acts. One, "lay your hand [vesamachta] on him," is the origin of term s'michah, whereby a Rabbi ordains a pupil, granting him the authority to make rulings in his own right. The Rabbis saw their role as a continuation of that of the Prophets ("Moses received the Torah from Sinai and transmitted it to Joshua; Joshua to the elders; the elders to the Prophets; and the Prophets handed it down to the men of the Great Assembly," Mishnah Avot 1:1). By this act of s'michah, Moses was handing on to Joshua his role as Prophet.

By the other act, "Give him some of your honour," he was inducting him into the role of King. The Hebrew word hod, honour, is associated with kingship, as in the biblical phrase hod malchut, "the honour of kingship" (Dan. 11:21; 1 Chronicles, 29:25).

Kings had power – including that of life and death (see Joshua 1:18). Prophets had none, but they had influence, not just during their lifetimes but, in many cases, to this day. To paraphrase Kierkegaard: when a King dies his power ends. When a Prophet dies his influence begins.

Now we see exactly why Moses' reaction was so different in the case of Eldad and Medad, and that of Korach and his followers. Eldad and Medad sought and received no power. They merely received the same influence – the Divine Spirit that emanated from Moses. They became

Prophets. That is why Moses said, “I wish that all the Lord’s people were Prophets and that the Lord would put His Spirit on them.”

Korach, or at least some of his followers, sought power, and power is a zero-sum game. When it comes to malchut, the leadership of power, the rule is: “There is one leader for the generation, not two.”[2] In kingship, a bid for power is an attempted coup d’etat and has to be resisted by force. Otherwise the result is a division of the nation into two, as happened after the death of King Solomon. Moses could not let the challenge of Korach go unchallenged without fatefully compromising his own authority.

So Judaism clearly demarcates between leadership as influence and leadership by power. It is unqualified in its endorsement of the first, and deeply ambivalent about the second. Tanach is a sustained polemic against the use of power. All power, according to the Torah, rightly belongs to God. The Torah recognises the need, in an imperfect world, for the use of coercive force in maintaining the rule of law and the defence of the realm. Hence its endorsement of the appointment of a King, should the people so desire it.[3] But this is clearly a concession, not an ideal.[4]

The real leadership embraced by Tanach and by rabbinic Judaism is that of influence, above all that of Prophets and teachers. As we have noted many times before, that is the ultimate accolade given to Moses by tradition. We know him as Moshe Rabbeinu, Moses our teacher. Moses was the first of a long line of figures in Jewish history – among them Ezra, Hillel, Rabban Yochanan ben Zakkai, Rabbi Akiva, the Sages of the Talmud and the scholars of the Middle Ages – who represent one of Judaism’s most revolutionary ideas: the teacher as hero.

Judaism was the first and greatest civilisation to predicate its very survival on education, houses of study, and learning as a religious experience higher even than prayer.[5] The reason is this: leaders are people able to mobilise others to act in certain ways. If they achieve this only because they hold power over them, this means treating people as means, not ends – as things not persons. Not accidentally, the single greatest writer on leadership as power was Machiavelli.

The other approach is to speak to people’s needs and aspirations, and teach them how to achieve these things together as a group. That is done through the power of a vision, force of personality, the ability to articulate shared ideals in a language with which people can identify, and the capacity to “raise up many disciples” who will continue the work into the future. Power diminishes those on whom it is exercised. Influence and education lift and enlarge them.

Judaism is a sustained protest against what Hobbes called the “general inclination of all mankind,” nameless “a perpetual and restless desire of power after power, that ceaseth only in death.”[6] That may be the reason why Jews have seldom exercised power for prolonged periods of time but have had an influence on the world out of all proportion to their numbers.

Not all of us have power, but we all have influence. That is why we can each be leaders. The most important forms of leadership come not with position, title or robes of office, not with prestige and power, but with the willingness to work with others to achieve what we cannot do alone; to speak, to listen, to teach, to learn, to treat other people’s views with respect even if they disagree with us, to explain patiently and cogently why we believe what we believe and why we do what we do; to encourage others, praise their best endeavours and challenge them to do better still.

Always choose influence rather than power. It helps change people into people who can change the world.

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Insights Parshas Beha'aloscha - Sivan 5781  
Yeshiva Beis Moshe Chaim/Talmudic University  
Based on the Torah of our

### **Rosh HaYeshiva HaRav Yochanan Zweig**

This week’s Insights is dedicated in loving memory of Sora bas Avraham. “May her Neshama have an Aliya!”

When a Symptom Becomes a Cause

And the people became as complainers, (speaking) evil in the ears of Hashem... (11, 1)

Rashi (ad loc) explains that the word “misoninim” means those who seek a pretext to complain; Bnei Yisroel were looking for a way to distance themselves from Hashem. Rashi goes on to explain that they were complaining about their arduous journey – “we have traveled three days without a respite!” Yet, previously (10, 33) Rashi explained that they completed a three day journey in a single day because Hashem wanted to bring them into Eretz Yisroel immediately. If so, why were they complaining?

Chazal (cited by Ramban on 10, 35) teach us that Bnei Yisroel left Mount Sinai like “a child running away from school.” Chazal are referring to the feeling of relief following the removal of responsibility that a school child feels when he hears that final school bell on the last day of the school year. He doesn’t simply leave, he literally “runs away” from school. In other words, Bnei Yisroel were running away from Hashem and the mitzvos. As Ramban (ibid.) explains; they ran away “lest we receive more commandments.”

Most fights that people engage in – especially when it comes to family issues – have little or nothing to do with the actual reason for the fight. Nearly all interpersonal issues stem from control issues. Couples may fight over religious observance, their spouse’s family, their children’s education, or other seemingly “righteous” arguments. But in reality they are merely looking for a pretext to express their displeasure with the other person. The argument is merely the vehicle to articulate feelings of resentment.

The quintessential example of this is Korach. He made many religious and seemingly righteous arguments against Moshe and Aharon. Korach was a first rate talmid chacham and was able to channel his resentment into halachic disagreements with Moshe and Aharon. In fact, he was able to convince many people to side with him. But, in reality, he was just jealous that he was overlooked for the position of Kohen Gadol. His arguments were merely a pretext to pick a fight; which is why the Mishna in avos calls it a machlokes that was not for the sake of heaven.

This further explains what Rashi means by “they were looking to distance themselves from Hashem.” Their real issue had nothing to do with the journey; for we know that a three day journey only took one day. This of course was a great kindness from the Almighty, but as they were looking for a pretext to throw off the yoke of responsibility to Hashem, they used the three day journey as an excuse for a fight. The complaining wasn’t because of a justifiable cause, it was only a symptom of the real issue – their resentment at being told what to do.

### **Dealing with Abuse**

Did I conceive this entire nation, did I give birth to it that You say to me carry them in your bosom like a nurse carries an infant... (11, 12)

Moshe describes his responsibility of leadership as a parent who cares for an infant. Rashi (ad loc) points out that Hashem outlined the extent of this responsibility when he first appointed Moshe: “And He commanded them (Moshe and Aharon) regarding Bnei Yisroel” (Shemos 6, 13): “Lead them with the understanding that they will stone you and insult you.”

On the face of it, this seems kind of shocking. What kind of leader tolerates physical and psychological punishment? Perhaps even more perplexing – how does Moshe relate this responsibility to that of parenting an infant?

The Torah is teaching us an incredible lesson in both parenting and leadership. Every child “knows” that they were born because of their parents’ self-interest, and upon superficial examination they would seem to be right. A case can certainly be made that having children is for our own self-interest: Whether it’s to work in the family business or continue the family legacy or simply to escape mortality by having descendants who will be here long after we’re gone, it’s seemingly clear that having children is really in our own selfish interests.

In leadership it is even more glaringly clear, particularly when looking at today’s political landscape.

Obviously, as parents we hope that bringing children into this world isn’t primarily driven by our own selfish needs. We strive to be giving,

altruistic, and love unconditionally. On the other hand, we must keep in mind that our children will always look for reasons why we do what we do. Essentially, if they can explain that much of what we do is in our self-interest then they can rationalize that they don't owe us much as we aren't doing anything for their sake. This is a common mindset for one who is on the receiving side of kindness. Being on the receiving end of a largesse is discomfiting; therefore the natural response is to search for a motive behind the gift. Rationalizing that not much is owed in terms of appreciation because the kindness was really self-serving in some manner for the benefactor is how most people deal with this discomfort. Unfortunately, we all make the mistake of criticizing our children in areas where it becomes confusing as to if we are criticizing for the child's own good or merely because we are concerned for our own reputation. This can be criticism of how a child does in school, how he dresses, what profession he chooses, or even the spouse he chooses to marry. Are we being critical because we are trying to improve the child or because we are embarrassed by his actions, as if it is some failure on our part?

Obviously, as parents we want to believe that we are doing it for the right reasons. On the other hand, a child will naturally look at it as being due to our own ego and self-interest. This is why it is so important that we severely limit our criticism to issues that cannot be misconstrued as self-serving.

But even more importantly, the Torah is teaching us that being a good parent comes with the understanding that, as a parent, you're going to take abuse. In fact, that is the clearest way to send the message to your children that your parenting is for their sake not your own: If you're willing to put up with abuse, obviously the relationship is about what's good for them and not necessarily what's best for you.

This same lesson applies to leadership. Constituents are naturally going to look at everything their leaders do as being in their own self-serving interests. This is why Hashem commanded Moshe to take the position with the understanding that there will be physical and psychological abuse. Being tolerant of those abuses is the only way a leader can relay the message that he is acting in the interest of the constituency not his own self-interest.

#### **Did You Know...**

This week's parsha, Parshas Beha'aloscha, contains the unusual upside down appearance of the letter 'nun' twice as brackets to two seemingly random pesukim (Bamidbar 10:35-36). It is difficult to understand what is so unique about these two pesukim; they seem to carry no special message other than conveying what Moshe would say every time the aron started moving – with the entire nation behind it – and what he said every time the aron came to a rest.

The Gemara (Shabbos 115b-116a) has a machlokes regarding what this separated section means. One opinion is that this section is bracketed to indicate that it does not belong here. It should really have appeared in the parsha of Bamidbar or Nasso where the formations and the travels of the camp were discussed. The reason why it was placed here was to put separation between the "first account of punishment" and the "second account of punishment" (because the Torah didn't want to record in succession two sins of Bnei Yisroel that were deserving of severe punishment). Interestingly, Rashi adds that when Moshiach comes, and there aren't any more punishments from Hashem, this section will go back to its rightful place.

According to another opinion in the Gemara, these two pesukim are in their proper place because this is the first account of how the Jews traveled, as earlier it was only the commandment. So the separation of these pesukim indicates that these two verses are in reality a separate book in and of themselves. According to this view, there are not Five Books of Moshe, but Seven Books of Moshe: (1) Bereishis, (2) Shemos, (3) Vayikra, (4) Bamidbar until these two pesukim, (5) These Two Pesukim, (6) the rest of Bamidbar, and (7) Devarim.

As a side note – even if we acknowledge that this division creates two new books, how can two isolated verses be considered a "book" by any stretch of the imagination? We find a fascinating Mishna (Yadayim 3:5), which discusses the ritual sanctity of the Torah; it teaches that any part

of Torah which is erased but retains a minimum of 85 letters, (exactly the number in this separated section of this week's parsha), has holiness, for a "book" remains. This is discussed more in depth in Gemara Shabbos 116a.

Rabbeinu Bachya adds that the reason why the Torah chose reversed "nuns" is because the numerical value of the letter nun is fifty, and Bamibar 2:17, where these verses belong, is 50 sections before this section.

{It has been observed that even with counting both of these sections, they are in fact only 49 sections apart, but this may be attributed to an extra paragraph that the older Sifrei Torahs had (Minchas Shai Bamidbor 10:22).}

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### ***Ohr Somayach :: Torah Weekly :: Parsha Insights***

*For the week ending 29 May 2021 / 18 Sivan 5781*

**Rabbi Yaakov Asher Sinclair - [www.seasonsofthemoon.com](http://www.seasonsofthemoon.com)**

#### ***Parshat Beha'aloscha***

##### ***Two Drops of Rain***

*"He (Yitro) said to him (Moshe), 'I shall not go; only to my land and my family shall I go.' " (10:30)*

I live a few hundred meters from a road called Levi Eshkol Boulevard. Ostensibly, there's nothing particularly interesting about this highway. There are many extremely similar roads in Jerusalem, but Levi Eshkol Boulevard marks a watershed. Quite literally.

Two drops of rain falling right next to each other on Levi Eshkol Boulevard. The one that falls to the east side of the road will make its way down through East Jerusalem, through the wadis of the Judean desert, and end up as a saline solution in the Dead Sea. And the one falling to the west will make its way down the slopes of the Judean Hills, ending up in the Mediterranean. Two drops of rain that begin their journey together, yet end up as far from each other as east from west.

I was talking on the phone with an old friend. He's probably the oldest friend I have. We were English schoolboys together some fifty years ago. To say the least, we went on to travel very different roads. He married twice. The first time was to a Jewish girl. It didn't work out. They divorced without children. Now he's married again. They have one child, a boy. His name is something like Sebastian.

One Shabbat, at the third meal, I was watching my grandsons sitting at the table (well, jumping all over the table really). My eldest grandson was 'saying over' words of Torah heard from his rebbe. Words that his rebbe had once heard from his own rebbe. Words that were thousands of years old and full of holiness.

And I thought of my friend and his son. I remembered our conversation. My friend told me that his son was very bright and ran rings around his (Christian) Bible teacher. "Sebastian" had asked his teacher, "Who created G-d?" This left the Bible teacher in a lather of half-muttered apologetics, such as, "You can't ask such questions" and "You don't understand". My friend was pleased that his son was showing no signs of incipient Christianity. In his eyes, he had bequeathed to him the 'casual atheism' that he was brought up to believe was Judaism. I said to him that I was surprised the Bible teacher had been stumped by such an easy question. "If someone had created G-d, then He wouldn't be G-d. By definition, G-d exists beyond creation. He created creation. Nothing can exist before Him or after Him. Time has no dominion over Him because He created time."

There was a slight pause on the line. For a moment, my friend wasn't quite sure whether I was preaching Christianity to him.

And here, at the Shabbat table, I was looking at my grandson speaking his little heart out with words of Torah, and I reflected about what it had 'cost' to get to this table. Breaking your teeth on a language taught you so poorly as a child that you would be better off not having learned it at all. Having to reply, "Ich nisht redt Yiddish," when someone mistakes you for an FFB. Having to explain to your daughters why their grandmothers don't wear sheitel s. Feeling that you will never quite fit

in — that there will always be ‘edges’ which will never be rubbed smooth.

Was it worth it? Of course, it was! How can you compare a Jewish life to any other? And that’s just in this world. And, yet, when I think back, my decision to re-embrace the faith of my ancestors was not based on some huge life changing event. Rather, one small commitment led to another, which led to another.

“He (Yitro) said to him (Moshe), ‘I shall not go; only to my land and my family shall I go.’”

Yitro eventually changed his mind and stayed with the Jewish People.

Sometimes one decision can change your whole life.

Like two drops of rain.

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**Rabbi Buchwald's Weekly Torah Message - B'ha'a'lot'cha 5781-2021**

**“Is This What the Torah Predicted?”**

*(updated and revised from B'ha'a'lot'cha 5762-2002)*

**Rabbi Ephraim Z. Buchwald**

This week’s parasha, parashat B’ha’a’lot’cha, contains several interesting themes. Among them are: the lighting of the Menorah, the duties of the Levites, the bringing of the second Passover offering, and a description of how the Israelites traveled in the wilderness. In this parasha the Israelites depart from Sinai and journey to Moab, and encounter Hovav (Jethro), Moses’ father-in-law. Finally, after episodes of murmurings and rebellions, the 70 elders are selected, and Miriam is punished for speaking against her brother Moses. Quite a rich and colorful Torah portion!

Two particular stories contained in this week’s parasha are quite predictive of future Jewish history. Numbers 11 opens with the complaints of the מְתַנְנִים —the mitonanim, the murmurers. Immediately following, in Numbers 11:4, we learn of the אַסְפָּסֻף, the asafsuf, the mixed multitude who, according to tradition, were Egyptians who had joined with the Israelites and accompanied them out of Egypt.

The Torah tells us that the mixed multitude fell to lusting, and cried out, saying, Numbers 11:4-6: מִי יַאֲכִלֵנוּ בֶּשֶׂר? , “Who will give us flesh to eat?” וְזָכַרְנוּ אֶת הַדָּגָה אֲשֶׁר נֹאכַל בְּמִצְרַיִם הַהֵם, אֶת הַקַּשְׂאִים וְאֶת הָאֲבִטְחוֹת וְאֶת הַחֲצִיר וְאֶת הַבְּצָלִים וְאֶת הַשְּׂמֹמִים . “We remember the fish which we ate in Egypt for nothing—the cucumbers, and melons, the leeks, the onions and the garlic,” אֵין לָנוּ כֹּחַ לַעֲשֹׂה, אֵין לָנוּ כֹּחַ לַעֲשֹׂה, אֵין לָנוּ כֹּחַ לַעֲשֹׂה, “But now, our soul is dried up, there is nothing at all!”

I feel strongly that the Torah is not only relating an historical incident that occurred over three thousand years ago, but is also predicting an attitudinal reality that reoccurs throughout Jewish history and even in our own times.

The Torah predicts that there is going to be a generation of Jews, of “dried-out” Jews, as we have today in America: Jews who will no longer identify as Jews, Jews who will be totally unaffiliated, Jews who will intermarry at astonishing rates (70% of the non-Orthodox). Non-Orthodox Jews, 85% of whom will attend synagogue no more than three days a year. The Torah predicts that there will be more than 625,000 Jews who will convert out of Judaism and worship other religions, and that one million Jewish children under the age of 18 will be raised as Christians or with no religion whatsoever. “But now, our souls are dry,” they say. “Our souls are parched, we have no connection to Judaism or to G-d. We feel no affinity to Shabbat or kashrut.” אֵין לָנוּ כֹּחַ לַעֲשֹׂה —“Ayn kol,” “we have absolutely no interest in Jewish life!”

But, thank G-d, there is another group of Jews, also mentioned in this week’s parasha, the לְמֵה נִגְרַע Jews. In Numbers 9, we read that in the first month of the second year after the Exodus from Egypt, the people of Israel celebrated Passover. Numbers 9:6, informs us that, וְהָיוּ אֲנָשִׁים, וְהָיוּ אֲנָשִׁים, there were some men who had come in contact with the dead, and were therefore ritually unclean, so they could not keep the Passover on that day. And, they came before Moses and before Aaron, and said (Numbers 9:7): לְמֵה נִגְרַע? , “Why should we miss out

from bringing the [Passover] sacrifice of G-d in its proper time, together with the rest of Israel?”

According to the Talmud, Sukkah 25a, these men were members of the Chevrah Kadisha, the Jewish burial society, who had been preoccupied with carrying the bones of Joseph to be buried in the land of Israel or had buried the sons of Aaron, Nadav and Abihu, when they died suddenly for bringing a strange fire to the Tabernacle. Therefore, these men were in a state of ritual impurity and could not bring the Pascal sacrifice together with the rest of Israel. They cried out and said, “We love Pesach! We love Shabbat! We love kashrut! We love keeping the laws of family purity. We love being Jews! Why should we miss out? Why should we be unable to celebrate Passover with the rest of our people?”

But, the truth of the matter is, that given the blandishments of America, even those who are strongly committed, even those who keep Shabbat, and even those who are strictly kosher, are not safe. Our children are not safe, and we are not safe. We are subtly, and sometimes not so subtly, being corrupted by the challenging environment. And, even those who abide by the strictest standard of kashrut, are subject to these negative influences. Is there a child, even in the most sheltered environment of America, who is not corrupted by the violence and the wanton sexual themes that are the mainstay of American entertainment? We’ve all been corrupted, and we’re all being reduced as Jews and as human beings.

We need models, inspirational models, aside from those “famous and popular” Jews who the worlds of entertainment and business put forth, and who often fall short of the types of people we should emulate. We need Jews, Jews who not only love Judaism for themselves, and declare, “Why should we lose out?” but, who care for others as well, and proclaim, “Why should they lose out?” “We love Shabbat, we love kosher, we love learning Torah so much, that we want to make certain that there isn’t a Jew in the world who has not been exposed to Judaism’s beautiful and revolutionary ideas and traditions.

We need Jews who feel the passion of their Judaism so totally, that they will not rest as long as they know that there are other Jews who are deprived of the great treasures of their Jewish heritage. We need Jews who feel that their own Shabbat is not complete, unless their next-door neighbor’s Shabbat is complete. We need Jews who are prepared to serve as ambassadors, to engage the millions of Jews who are ignorant of their magnificent Jewish heritage, and who desperately want to be part of the Jewish life, but don’t know where to begin.

We, perhaps, are now facing the greatest challenge of contemporary times. We cannot deny the losses. Our actions, or lack of action, will determine whether there will be a viable Jewish community in the future. We can bring the “vanishing” Jews back, but we must mobilize our community.

The generation of the Holocaust was able to say, “We did not know!” What are we going to say, “We did not care!”? The Talmud (Sanhedrin 37a) declares, that those who save a single life in Israel are considered as if they have saved an entire world. We have an opportunity today to save tens of thousands of Jewish lives, but instead of sending out the luxury liner, we have been sending out row boats. We need to mobilize. We need to extend our hands and welcome our brothers and sisters aboard.

If the souls of our fellow Jews are dry, then we have only ourselves to blame. But, if we reach out and embrace them, we will prevail. And, as a result, with G-d’s help, we will usher in a bright, beautiful and productive Jewish future.

*May you be blessed.*

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**Drasha - No One Likes to Be Left Out**

**Rabbi Mordechai Kamenetzky**

*Dedicated to the speedy recovery of Mordechai ben Chaya*

You’ve gone a long way...Aaron! No one likes to be left out. Imagine that you were a governor of a small but very idealistic province. You had been a founding member of the republic. You stood by the leadership in times of crises and supported it on every issue. And now you sit together with the governors of the other twelve colonies as they present an inaugural gift for the dedication of the Capitol building. Each

governor is called up and presents a gift as a cherished memento. You, or a representative of your province, are not called. How would you feel?

At the dedication of the Tabernacle each tribe sent its Nasi, (prince) to bring an initial offering. Aaron the leader of the tribe of Levi, that represented the clergy of Israel, who stood up to the idol worshippers during the sin of the Golden Calf, was not asked to present an offering. Aaron was quite upset and G-d knew it. Last week's portion ended by enumerating the sacrifices that every other Nasi brought in honor of the inaugural event. This week we begin the reading with G-d's pacification of Aaron. The portion begins as G-d tells Aaron, "when you will light the candles." Rashi quotes the Sages: "When Aaron saw the gifts of all the other princes and realized that neither he, nor his tribe of Levi, were included to present a gift, he was upset. G-d told him, 'do not fret. Your lot is greater than theirs is. You will arrange and kindle the Menorah.'"

Nachmanides is taken aback at this form of appeasement. Why, he asks, is lighting the Menorah a greater act than those of the princes of the other tribes. Second there are greater and holier services that could have been, and are, given to Aaron — the incense for example. What's so special about lighting the Menorah?

Nachmanides explains the words of the Sages: It is an allusion to the Menorah that will be rekindled by the Hasmonians in conjunction with the miracle of Chanukah. "Your children," Aaron is told, "will light a special Menorah thousands of years in the future." That is how Aaron was appeased.

I am troubled. How do you appease someone's lack of participation by assuring him that one day, his great-great-great grandchildren will initiate something very special?

The answer lies in the essence of our eternity. People may do what seem to be monumental actions, but in truth they are fleeting. They may begin with a boom but they end in a puff of smoke that dissipates with the gentle breezes of time. Then there are seemingly minor acts, simple ones that have eternal impact. Those are the greatest gifts.

Rabbi Shlomo Hyman, the first dean of Yeshiva Torah Vodaath, had a most amazing way of teaching his students. Unlike the dry lectures given by many brilliant scholars, he would shout with almost breathless rapture as he explained the Talmud and its commentaries. His eyes would sparkle and his arms would wave as he orchestrated Talmudic theory. After the class he would almost collapse from the exhaustion.

One particular snowy day back in the early 1940's only four boys came to class. Nevertheless, Rabbi Hyman delivered his dissertation as if the room was packed with hundreds of students. Beads of sweat rolled down his face as he argued points of law to the disbelieving four boys. As he paused to catch his breath, one of the boys mustered his courage and beseeched the Torah Giant. "Rebbe, please — there are only four of us." Rabbi Hyman's eyes widened. "You think I'm giving this class for four boys? I am giving this class to hundreds of boys. I'm giving this class to you, your students, their students, and their students!

Aaron's contribution wasn't only the lighting of the Menorah in the Tabernacle. It was the inspiration his children and grandchildren received for eternity. His actions inspired the lighting of the Menorah as the Temple was rededicated during the days of the Hasmonians. It sparked the secret lighting of the Menorah in caves during the Zoroastrian era. It propelled the lighting of Menorahs carved from rotten potatoes on eight freezing December nights deep in the bunkers of the Warsaw ghetto. It aroused the love for the lighting of the Menorah by Jews across the globe, whose only attachment to Judaism is the memory of eight colored candles glowing brightly in their parent's homes. The gift that Aaron brought to the inauguration didn't dissipate into historical oblivion like the gifts of the twelve princes. It lasted for eternity. Remember; not everything we do for Judaism can be monumental. But when our actions have eternal ramifications, they are the greatest gifts of all.

*Dedicated by Mr. and Mrs. Leonard Thun*

*Good Shabbos*

*Rabbi Shlomo Hyman, 1893-1944 was a Rosh Yeshiva in Vilna before becoming dean of Yeshiva Torah Vodaath in 1936.*

*Story Adapted from In the Footsteps of the Magid by Rabbi Paysach Krohn, published by Mesorah Publications, (c) 1992.*

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*Rabbi M. Kamenetzky is the Dean of the Yeshiva of South Shore.*

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## **Rabbi Yissocher Frand - Parshas Beha'aloscha**

### **The Seventy Elders Come Well Prepared for Their Job**

*Dedicated to the speedy recovery of Mordechai ben Chaya*

Parshas BeHa'aloscha contains the creation of the first Sanhedrin. This august institution originated in our parsha. It came from the fact that Moshe Rabbeinu complained that the burden of leading and taking care of the people was overwhelming. In response, the Ribono shel Olam said "I am going to give you the Sanhedrin." Moshe was told "Gather for Me seventy men from the elders of Israel whom you know to be the elders of the people and its officers..." [Bamidbar 11:16]. This group would become a functioning leadership body within the Jewish nation.

Rashi comments on the words "whom you know": "Those of whom you are aware that had been appointed as guards over [the Israelites] in Egypt at the 'crushing labor'. They would take pity on them and be beaten by the Egyptians because of them..."

In Egypt there existed a class of Egyptian taskmasters who made sure that the work was carried out. However, the Egyptian taskmasters did not deal with the slaves directly. They appointed what they called Jewish policemen. It was the job of the Jewish policemen to rouse the people from their beds, to get them to their work, and to make sure that the required quota of bricks was made. These policemen were the people who eventually became the members of Moshe's Sanhedrin.

These policemen were not just your average policemen. They were tzadikim, because when the Jewish slaves did not meet the set quota of brick-making, and someone had to pay the physical price for their lack of output, it was these Shotrim who were literally whipped by the Egyptian taskmasters, rather than the people they were assigned to supervise. They were not, chas v'Shalom, in cahoots with the Egyptian taskmasters. They had mercy on their brethren and personally suffered the pain when the brick quota of the slaves fell short of Pharaoh's demands.

Parshas BeHa'aloscha is "payback time" for these Shotrim. This is when HaKadosh Baruch Hu pays back these tzadikim for the abuse they suffered at the hands of the Egyptians in order to spare their fellow Jews from suffering a similar fate or worse.

I saw an interesting observation. These people became the members of the Sanhedrin. Now, were they tzadikim? Yes. They were great tzadikim. They were especially beloved in G-d's Eyes. Indeed, Chazal note that the words "Gather to Me" is one of only thirteen places where Hashem uses the expression "to Me", indicating the special beloved status of these individuals.

However, let us ask a question: Being a "nice guy" does not qualify someone for sitting on the Sanhedrin! L'Havdil (a thousand times over), when they pick a member to sit on the Supreme Court of the United States, it is not enough of a recommendation to say, "This fellow is a very nice guy. He was my college roommate." This is not a political appointee. When appointing, for example, an Ambassador to France, it is quite common to give the assignment to someone who contributed a lot of money to the Presidential election campaign. However, a judge must know what he is talking about! Today, every person who is a Supreme Court Justice is at the top of his or her field. L'Havdil!

This is the Sanhedrin. The Rambam writes (Chapter 2 of Hilchos Sanhedrin) that we only appoint to be a member of the Sanhedrin people who are "Chachomim u'Nevonim, Muflagim b'Chochmas haTorah, ba'alei Deah meRubah..." (wise and extremely perceptive individuals, exceptional in their wisdom regarding the laws of Torah, masters of broad and extensive knowledge. The list of Rambam's intellectual requirements continues to include mathematics, astronomy, and science.) In short a Judge on the Sanhedrin has to know virtually everything!

Granted, these people on Moshe's Sanhedrin were tzadikim, great people. They were moser nefesh to spare their fellow Jews from being

beaten up in Egypt. But how do they qualify to sit on the Sanhedrin? They don't know enough Torah!

I saw in the name of Rav Moshe Shmuel Shapiro that we see from here that a person who suffers along with the burden of his fellow man (no'say b'ol im chaveiro), who sticks his neck out for another Jew and empathizes with him, who suffers for another Jew—he is automatically gifted with knowledge that he never knew on his own. That is what happened to the seventy people in Moshe's Sanhedrin. Overnight, they were transformed into Gedolei Torah, Gedolei Yisroel. How? It was a Heavenly reward because they got beaten by the Egyptians. When you are willing to suffer for another Jew, the Ribono shel Olam treats you differently. You can be a simple Jew one day, and maybe know "Chumash and Rashi", and the next day you know the entire Torah... because you helped out another Jew.

The Tolner Rebbe notes several interesting inferences Rashi makes here: On the words "And you shall take them" (v'Lakachta osam) [Bamidbar 11:16], Rashi remarks: "Take them with words. (Cajole them, convince them.) Happy are you for having been appointed Providers for the Children of the Omnipresent." (You are so lucky that you have become leaders of the Ribono shel Olam's children – what a wonderful job!)

Truth be told, Rashi uses a similar expression earlier in this parsha on the pasuk "Take the Leviim from the midst of the Children of Israel." [Bamidbar 8:6] Rashi there explains the expression in an almost identical fashion: "Take them with words. Happy are you that you merited to be ministers before the Omnipresent." The Leviim do the Service in the Beis HaMikdash. Moshe was told to convince them of their good fortune for meriting this responsibility.

However, if we closely examine these two Rashis, we will note a slight difference. By the Leviim, Rashi uses the future tense: "You are fortunate that you are about to become the servants of the Ribono shel Olam." Up until this point, the Leviim had just been regular people. This is the point where they are invested with their special status. In other words, it is about to happen in the future. So Rashi appropriately uses the future grammatical tense: "SheTizku li'heyos Shamashim laMakom."

However, by the Seventy Elders, Rashi uses the past tense: "Ashreichem she'nismanisem..." Fortunate you are that you were appointed. But here too, we can ask, it has not happened yet. It is only about to happen! Why the contrast?

Another observation: Immediately following the investiture of the Seventy Elders, the Torah describes the Heavenly punishment that would be administered to the nation for complaining about the Mann and the lack of meat, etc. "To the people you shall say, 'Prepare yourselves for tomorrow (his'kadshu l'machar) and you shall eat meat for you have wept in the Ears of Hashem, saying 'Who will feed us meat? For it was better for us in Egypt!'" [Bamidbar 11:18]. Rashi comments on the words his'kadshu l'machar: Prepare yourselves for punishment.

What is about to occur is a terrible plague. The pasuk testifies that many people died from this plague. Now imagine—today you became the "Parnas al ha'Tzibur" (provider for the community) and tomorrow a great tragedy occurs—hundreds, if not thousands, of people die. "Thanks. That is the job He gave me?"

It is like (l'havdil) being appointed the head of F.E.M.A. (the Federal Emergency Management Agency) the day before a major tornado that caused scores of casualties and thousands of homeless people! What bad luck! One day Moshe tells these Elders – Ashreichem – How fortunate you are! What happens the next day? They have to console thousands of people!

So we have these two questions:

- What does it mean "Fortunate are you who have (in the past) been appointed – she'nismanisem"?
- What is "Fortunate" about the fact that they are imminently confronted with a major national tragedy?

The Tolner Rebbe offers a beautiful insight: Rashi does not call these leaders "manhigim", "nesiim", "rabbonim", "chachomim" – any of which might be appropriate and expected. Instead, he calls them

"parnosim." This word also means a leader, but it has a special connotation. The Gemara relates a story [Brochos 28]. Rabban Gamliel got into an argument with Rav Yehoshua and then went to appease him, to ask for forgiveness. He came into Rav Yehoshua's house and the walls were black with soot. Rabban Gamliel was surprised. He asked, "Why are the walls of your house black? It must be that you are a blacksmith and you work with soot all day. Rav Yehoshua responded to Rabban Gamliel: "Woe to the generation that you are its 'Parnes', for you do not know about the trials and tribulations of the Talmidei Chachomim, what they do for a living, and what it takes for them to acquire sustenance."

In other words, Rav Yehoshua answered him very sharply. "You, Rabban Gamliel, have no idea what the problems of the Torah scholars are. You think my walls are black because I am a blacksmith. In fact, my walls are black because I am as poor as a church mouse. I am destitute. I am living in a decrepit hovel. You are oblivious to how Talmidei Chachomim live and how poor and desperate the people are. Therefore it is a Rachmanus for our generation to have you as its provider!

This is the exact expression Rashi used by the Seventy Elders – "Parnasim" (providers). The connotation of a Parnes is a person who participates with the people in their problems, in their trials and tribulations. He is the type of person who empathizes with the pain of the people.

Now we understand our Rashi. "Ashreichem" – You, Seventy Elders, have been appointed (past tense) over the congregation. Do you know when they were appointed as Parnosim for the community? Not now! They became Parnosim in Egypt! This is their track record. They suffered for the people. That is the meaning of she'nismanisem (past tense).

The Leviim were first now becoming Servants of G-d. But these Elders have already been there. They have talked the talk and walked the walk. They have been beaten for it. Therefore, "Ashreichem she'nismanisem." You are so lucky that IN MITZRAYIM you became the Parnosim of the community. That experience will serve you well. When this upcoming plague is going to happen and people are going to die and suffer, you will be prepared to empathize with their suffering.

You are a Parnes. A Parnes has this ability and this capacity—to deal with people's Tzores. You are not people who have been living in ivory towers, and now suddenly we dump on you and say "Deal with this!" No. You have been there and done that already. This will actually be easier than what you have already been through. In Egypt you had to suffer physical pain. Now, all you need to do is take care of the people's feelings. It is no easy task, but you are well prepared.

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#### ***Rabbi Zvi Sobolofsky - Genuine Tears***

Klal Yisrael goes through a significant transformation in Parshas Bahaloscha. Sefer Bamidbar begins on a high note; the Mishkan is complete with Hashem's Presence surrounding His people. Ready to soon enter Eretz Yisrael, it appears that all of the goals of Yetzias Mitzrayim are about to be achieved. At this very moment, though, something goes very drastically wrong. One downfall occurred after another, and Klal Yisroel were then destined to remain in the desert for another forty years. Although the final blow of the sin of the meraglim does not occur until Parshas Shelach, the seeds for this tragedy are planted in this week's parsha.

Complaining about life in the desert began almost immediately after Yetzias Mitzrayim. Lack of food and water had always served as a catalyst for Klal Yisrael to express their frustration with Moshe and to even speak disrespectfully against Hashem. However, in Parshas Bahaloscha, the nature of their bickering takes on a new dimension. The Torah emphasizes the crying of the Jewish People. It is the crying of this week's parsha that foreshadows an even more serious episode that will occur in next week's parsha, when the meraglim return with their negative report about Eretz Yisrael and the response of the Jewish

People is to cry uncontrollably. That fateful night of tears was destined to become a night of tears for generations to come. The first Tisha B'av had occurred.

Chazal teach us that even after the destruction of the Beis Hamikdash, we can still reach Hashem through the gates of tears. Requests made while crying are always indicative of a person's genuine desire, and as such are always received by Hashem. However, because of the great power of tears, one must be exceedingly careful not to abuse them. One who is brought to tears over frivolous concerns shows that the important things in his life are these trivial matters. Crying to Hashem for meat, as occurred in Parshas Bahaloscha, misuses that special vehicle to beseech Hashem for the important things in life. Weeping because of unjustified fear of entering Eretz Yisrael triggers a real need to cry for generations.

There is a very significant role that crying plays in our avodas Hashem, namely the mitzvah of blowing the chatzotzros, the silver trumpets, and the mitzvah of tekias shofar on Rosh Hashanah. In this week's parsha, we are instructed to sound the chatzotzros on the occasion of war or other national crisis. Similarly, the shofar is blown on Rosh Hashanah, which is a time of great uncertainty as our individual and collective lives are on the line. On both occasions we blow the teruah sound, which resembles the sound of weeping. The imagery of these mitzvos is clear. One who truly is in a moment of crisis and genuinely reaches out to Hashem does so by crying. Hashem very much wants our tears; He wants us to cry for the things that really matter. Connecting to Hashem from the depths of our souls as indicated by our cries is the highest form of tefillah. May Hashem help us discern properly what to ask for and what to cry for. May we save our tears for expressing our total dependence on Hashem for His mercy and not belittle our tears by using them for the trivial matters of this world.

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**Rabbi Shmuel Rabinowitz**

**Parashat Beha'alotcha**

**A Journey to the Unknown**

**15 Sivan 5781 May 26, 2021**

Before the journey, the Torah describes the manner in which the Jewish nation traveled in the desert: a divine cloud settled on the Mishkan, the Tabernacle, and at night, the cloud was like fire. That same cloud that symbolized Divine Presence would determine when the nation would travel and when and where they should camp:

*"...and according to the cloud's departure from over the Tent, and afterwards, the children of Israel would travel, and in the place where the cloud settled, there the children of Israel would encamp. At the bidding of the Lord, the children of Israel traveled, and at the bidding of the Lord, they encamped. As long as the cloud hovered above the Mishkan, they encamped. When the cloud lingered over the Mishkan for many days, the children of Israel...did not travel. Sometimes, the cloud remained for several days above the Mishkan...and at the Lord's bidding they traveled. Sometimes the cloud remained from evening until morning, and when the cloud departed in the morning, they traveled. Or, the cloud remained for a day and a night...Whether it was for two days, a month or a year...At the Lord's bidding they would encamp, and at the Lord's bidding they would travel." (Numbers 9, 17 – 23)*

These verses describe the Jewish nation's complete dedication to G-d's will. When the cloud would rise above the Mishkan, the children of Israel knew they must get on their way and follow it. When the cloud rested, they knew they should camp at that site. They never knew how long they would journey or how long they would remain encamped. They went to sleep every night knowing that early the next morning, the cloud could rise and they would have to be on their way. Or, the cloud could stay on the Mishkan for an indeterminate period of time and they would stay put until it moved again. Occasionally, the time they remained camped was very short: in the evening they might set up camp after a very long journey and early the next morning, continue on following the cloud.

Why did G-d find this sort of journey necessary? Why couldn't the children of Israel know the journey route in advance and the amount of time they would be staying somewhere?

It seems that such a journey needed total surrender to G-d's will and was meant to train the Jewish nation for a life as the nation of G-d in the Land of Israel. The purpose of the journey was to have them assimilate complete faith in G-d: He who provided them with food and water, and He who determined for them, without telling them in advance, when they would travel and where they would camp. Only thus could the Jewish nation preserve this faith also when residing in their land, in times of peace and abundance as well as in times of war and deprivation. This journey gives every Jew the strength to be devoted to values of goodness, justice and morality despite hardships and at any cost.

When the cloud would rise above the Mishkan or settle in place, not everyone would necessarily notice, so it was necessary to announce to the nation when they were about to reembar on the journey or stop. For this purpose, two silver trumpets were created that the Kohanim (priests) would blow every time the cloud would move. These trumpets also served to assemble the nation around the Mishkan when Moses wanted to convey a message from G-d.

After the verses describing the purpose of the horns, we read a curious commandment:

*If you go to war in your land against an adversary that oppresses you, you shall blow a teruah with the trumpets and be remembered before the Lord your G-d, and thus be saved from your enemies. On the days of your rejoicing, on your festivals and on your new-moon celebrations, you shall blow on the trumpets for your ascent-offerings and your peace sacrifices, and it shall be a remembrance before your G-d... (Numbers 10, 9-10)*

We are commanded to blow trumpets in war in order to be remembered before G-d and thus be saved from our enemies. Likewise, at times of rejoicing, celebrations, and festivals, we are commanded to blow the trumpets at the Temple to be remembered before G-d. Though it is easy to understand why the trumpets were used to convey messages to a huge congregation, why would G-d need them to remember His nation?

It seems that the reason is related to the use of the trumpets during the journey through the desert. The trumpets – used to announce abrupt departures to the nation – symbolize the Jewish nation's complete devotion to G-d. Therefore, when the Jewish nation blows these trumpets, it is remembered well before G-d.

The reality of our lives leads us on a winding journey. We often find ourselves facing situations we did not expect or prepare for. We can draw from that same total faith in G-d that the children of Israel had in the desert, and use that power to overcome our challenges with peace and joy.

*The writer is rabbi of the Western Wall and Holy Sites.*

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**Rav Kook Torah**

**Chanan Morrison**

**BeHa'alotcha: The Triumph of the Ark**

Moses' prayer when the Israelites traveled — a request that the Ark of Testimony would protect them from enemies — is very familiar to us, due to its central place in the synagogue ritual of opening the Torah ark:

*וַיְהִי בְנֹסֵעַ הָאָרֶן, וַיֹּאמֶר מֹשֶׁה: קוּמָה ה', וְנִצְנֵז אֶת־יָדָיךָ, וְנִסֵּסוּ מִשָּׁנְאֵיךָ מִפְּנֵיךָ.*

*"When the Ark traveled, Moses said, 'Arise, O God, and scatter your enemies! Let your foes flee before You!'" (Num. 10:35)*

Why the repetition in the verse? Is there a difference between enemies and foes? And how would the Ark scatter these adversaries?

Rav Kook explained that we are besieged by two kinds of opponents. Some are overt enemies, like Amalek. Others are hidden foes, dangers that we may not even be aware of. The Talmud tells the story of the second type of foe: enemy soldiers who attempted to attack Israel in stealth.

The Miracle at the Arnon Pass

As the Jewish people prepared to enter the Land of Israel, the Emorites (one of the Canaanite nations) laid a trap for them. They chipped away hiding places along a narrow pass in the Arnon canyon, across the

Jordan River. Emorite soldiers hid in these crevices, waiting for the Israelites to pass through, when they could attack them with great advantage.

What the Emorites didn't know was that the Ark would smooth the way for the Israelites in their travels through the wilderness. When the Ark arrived at the Arnon Pass, the mountains on each side crushed together, killing the concealed enemy soldiers.

The Jewish people traveled through the pass, blissfully unaware of their deliverance.

At the end of the Jewish camp, there were two lepers, named Et and Vahav. The last to cross through, they noticed that the riverbed washed red with blood from the sides of the canyon. The lepers realized that a great miracle had occurred, and they told the people. The entire nation, grateful for their deliverance, sang Shirat HaBe'er, the song of thanks recorded in Num. 21:17-18.

The Battles of Et and Vahav

The Talmud clearly relates to this story as a historical event, even prescribing a blessing to be recited when seeing the Arnon Pass. Rav Kook, however, offered an allegorical interpretation of the story.

Sometimes it is precisely those who are on the fringes who are most aware of the ideological battles that the Torah wages. The two lepers at the end of the camp of Israel represent two types of conflict that the Torah must confront. The Ark, containing the stone tablets from Sinai and Moses' original sefer Torah, symbolizes the Torah itself.

The names of the two lepers are quite unusual — Et and Vahav. What do these peculiar names mean?

The word Et (אֵת) in Hebrew is an auxiliary word, with no meaning of its own. However, it contains the first and last letters of the word emet (אֱמֶת) — truth. Thus Et is a symbol for the conflicts that originate from new ideas in science and knowledge. It is subordinate and related to absolute truth, but it lacks the middle letter, which is the substance of truth.

The word Vahav (וָהָב) comes from ahava (אַהֲבָה), meaning love. (The two words share the same numerical value.) The mixing up of the letters indicates that this is an uncontrolled form of love. Vahav represents the struggle between free, unbridled living and the Torah's principles; the contest between instant gratification and eternal values.

When these two adversaries — new scientific perceptions (Et) and the culture of living for immediate pleasures (Vahav) — join together, we find ourselves ensnared with no escape, like the Israelites who were trapped in the Arnon Pass. Only the light of the Torah - as represented by the Ark — can illuminate the way, crushing the mountains and defeating hidden foes. These enemies may be unnoticed by those immersed in the inner sanctum of Torah. But those at the edge, whose connection to Torah is tenuous, are acutely aware of these struggles and more likely to witness the victory of the Torah.

The Ark's defeat of hidden adversaries, as the Jewish people began their conquest of the Land of Israel, is a sign for the Torah's future triumph over its ideological adversaries in the current era of our return to the Land.

(Adapted from Ein Eyah vol. II, p. 246 on Berachot 44)

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### Shema Yisrael Torah Network

#### Peninim on the Torah - Parashas Behaalosecha

פרשת בהעלותך תשפ"א

בהעלתך את הנרות

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

Rashi addresses the juxtaposition of the *parshah* of the *Menorah* upon the conclusion of the previous *parsha*, which details the *korbanos*, offerings, of the *Nesiiim* for the *chanukas ha'Mizbayach*. When Aharon took note of the involvement of the *Nesiiim* in the dedication of the *Mizbayach*, he became chagrined that neither he nor any members of his tribe, *Shevet Levi*, had been included. We must remember that envy is not a word that could ever apply to someone of the caliber of Aharon *HaKohen*. His spiritual stature obviated any possibility of attributing such a term to him. He was not jealous; he simply desired to play a role

in the sacred inauguration. He did not have to have it all; he felt bad when he missed any opportunity to glorify Hashem.

The Almighty knew the source of Aharon's discomfiture. He calmed him saying, "Yours is greater than theirs, for you will light the *Menorah*." Ramban explains that the *Mishkan/Bais HaMikdash* will not be around forever, and, with its loss, we will also be left bereft of the *Mizbayach*. With no *Mizbayach*, there can be no *korbanos*. The *Menorah* will be supplanted, however, by the *neiros Chanukah*, the lighting of the *Chanukah Menorah*, commemorating the *Chanukah* miracle, which will continue to inspire *Klal Yisrael* until the advent of *Moshiach Tziddkeinu*.

Thus, Aharon's feelings were mollified. Was Aharon really troubled over the *korbanos* brought by the *Nesiiim*, or was it the fact that the *Nesiiim* were selected over the *Leviim* for this sacred service? The *Mekor Baruch*, זל, of Seret Vishnitz explains that Aharon was aggrieved that no member of his tribe was included. It was not a negative reason, but as far as Aharon was concerned, it weighed heavily upon him. Who were the *Nesiiim*, and why were they chosen for this prestigious position? These were the *shotrei Bnei Yisrael*, guards, whom Pharaoh had appointed as taskmasters over their brothers. It is regarding them that the Torah relates: "The guards of *Bnei Yisrael* were beaten."

Rashi explains that these guards were Jews who had pity on their oppressed brothers who slaved for Pharaoh. They refused to pressure the Jews. Thus, when they would turn over the bricks to the Egyptian taskmasters and something was missing from the quota (which their Jewish brothers did not supply), the Egyptian taskmasters took out their anger on the Jewish guards, saying that had (they) pressured the Jews more, the quota would have been achieved. Because of this, the guards were found worthy of becoming members of the *Sanhedrin* and the seventy elders. The *Nesiiim* were selected for this distinction because they suffered beatings on behalf of their brethren. Aharon wished that he, too, could/would have similarly suffered for them. In other words, it was not the function of lighting the *Menorah* that troubled Aharon; rather, he was disturbed by the fact that because he and his tribe had not been included in the Egyptian slave labor, they did not have the avenue for *mesiras nefesh*.

Aharon was the consummate *ohaiv Yisrael*. How could he not have been present for his brethren? *Shevet Levi's* function was to learn 24/7. Therefore, the opportunity for *mesiras nefesh* did not avail itself for them. Hashem comforted Aharon that his portion would be greater, because his descendants, the *Chashmonaim*, would sacrifice for *Klal Yisrael* and be the vehicle for the *Chanukah* miracle. It was not about *korbanos* versus candle lighting — *Mizbayach* versus *Menorah*, but rather, about two forms of *mesiras nefesh*: that of the *Nesiiim* aka *Shotrei Yisrael*, and the *Chashmonaim*. In any event, we should derive from this spiritual dialogue between Aharon and Hashem that which concerned *Klal Yisrael's* first *Kohen Gadol*: How much more *mesiras nefesh* can I have?!

בהעלתך את הנרות

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

Rashi explains the term, *be'haalosecha*, in its literal sense: "When you raise up (the lamps)." The Torah should have used the word *b'hadlikcha*, which means when you kindle. Rashi offers two explanations which, on the surface, appear unrelated to one another: A) You should light the lamps until the flame rises up by itself (*she't'hei shalheves oleh mei'eileha*); B) You should stand on a step (footstool) situated in front of the *Menorah*. Therefore, "raise up" either means to cause the flame to ascend, or to raise himself up to stand over the *Menorah*. The *Mizrachi* (quoted by *Sifsei Chachamim*) says that these diverse interpretations are both plausible, because they can both be derived from one word.

*Horav Moshe Feinstein*, זל, suggests that the two are connected. The *Menorah* symbolizes the light of Torah learning. Torah illuminates one's life. Torah study has two aspects: *lilmod*, to study; *u'l'lamed*, to teach/disseminate Torah. Accordingly, the word *be'haalosecha* can be explained as pertaining to both *lilmod* and *l'lamed*. *B'ehaalosecha*, to

cause the flame to ascend on its own, may be interpreted as an injunction to the *rebbe* to teach his

students in such a manner that the student can begin to comprehend the material on his own. The flame which the *rebbe* ignites within the student should rise up on its own (The student should always have a connection with his *rebbe*, but he should have a *derech*, pathway, in learning which his *rebbe* transmitted to them that allows him to learn on his own and to disseminate to others.)

Second, in order to teach on such a far-reaching level, it is vital that the *rebbe* himself be completely proficient in the subject matter, and that he have a profound understanding of the material. Only a *rebbe* who is knowledgeable of all aspects of the topic he is teaching can impart it in such a manner that it will impact his student to the point that he can now go on by himself. One can only teach that which he knows. A *rebbe* whose knowledge is deficient is a flawed teacher whose example will be a turn-off to his students. This idea is symbolized by the stepstool in front of the *Menorah*.

Since the *Menorah* was all of eighteen *tefachim*, it was hardly a problem for any decent-sized *Kohen* to reach up and light the *Menorah*. With regard to the cleaning of the *Menorah*, however, in order to do a good job, to get into the cups and clean out the oily ash, only a *Kohen* standing above the *Menorah* can perform this task with optimal efficiency. It would be best for him to stand upon a stool and look down at the cups and determine their cleanliness. Likewise, prior to disseminating Torah to

others, one must be erudite in all facets, so that he will earn the respect and admiration of his student and serve as an example for him to emulate.

How does a *rebbe* inspire a student to “go it alone,” to continue his spiritual growth on his own? Acting on one’s own initiative requires a strong sense of self confidence. To develop this requisite quality, one must have a clearly defined sense of identity – who he is, his mission as part of *Klal Yisrael*, his abilities, and what is the greatest goal that he can possibly attain. He may neither settle for less than the maximum, nor may he become discouraged along his journey. Success is contingent on a sincere attempt to succeed, because “ours is to do – not to conclude.”

A well-known Chinese proverb asserts: “If you plan for a year – plant rice. If you plan for a decade – plant a tree. If you plan for a century – educate a child.” When education is one’s focus, he is directing his efforts not simply for the here and now, but also for the distant future. To achieve this, he must infuse his student with a sense of mission, a drive and passion to achieve and to think and act on his own. This can only be accomplished when the student sincerely believes in himself, when his identity is clearly defined and remains a source of pride to him. One of the primary reasons that we often fail in the *be’haalosecha es ha’neiros*, in imbuing our students (and children) to function on their own initiative, is that they do not possess positive identity. While this is a common occurrence with one who lacks self-esteem, others do have self-esteem, but fail to make the transition to incorporating their self-esteem into a positive identity. Rabbi Dr. Abraham Twerski, *zl*, addresses a class of people who lack a feeling of identity, but invariably strive for and attain prestigious positions, simply because of their drive to establish their identity. Thus, when someone (or they themselves) asks, “Who am I/Who are you?” they reply: “I am a doctor, a lawyer, a *rosh yeshiva*, a corporate executive, etc.”; “I am wealthy;” “I have a beautiful home;” “I have a luxury car;” “I travel to exotic places.” The problem with such identities is that they do not really satisfy one’s issues and deficits. Now, he is an unhappy doctor, unhappy lawyer, unhappy businessman. He has a palatial home which means nothing to him. He is a *rosh yeshiva*, but sadly does not derive satisfaction from it.

A person’s identity must be a true reflection of his inner self. Being a doctor etc., is what he does – not what he is. Rabbi Twerski cites the well-known Chelmitic anecdote of the fellow who went to the *mikvah*.

Alone and undressed, he did not know who he was, “If everyone looks the same, how will I ever know who I am?” He came up with the brilliant idea of tying a red string around his foot. Now he had an

identity. Unfortunately, in the process of showering, his red string slipped off his foot and one of the other fellows walked into it, and now it was on the other fellow’s foot.

When the first Chelmitic noticed the red string on the other fellow’s foot, he remarked, “Pardon me, sir. I see the red string on your foot, which informs me who you are, but could you tell me, who am I?”

A profound lesson is conveyed through this anecdote. If my identity is a red string, then whoever has that string has my identity. Thus, whatever function, position, status I have – if my identity is the status – then the identity follows the title, but I remain unchanged, I still lack a real and true identity, because I have ignored my true self.”

One of the reasons that we grow up not focusing on our identity is that we lack a sense of adequacy and wholesomeness which allows a more satisfactory adjustment to life. One who does not feel good about himself hardly has the motivation to focus on establishing his identity. Rabbi Twerski relates a beautiful and meaningful thought which I feel applies to us all across the board.

It was Friday night, and they had guests at their *Shabbos* table. One of the guests, who was apparently not very knowledgeable about Jewish tradition, asked why six candles were burning on the *Menorah*, rather than the usual two. It was explained that in most families, when one marries, she begins lighting two candles and, with the ensuing birth of each additional child, she adds another candle. Rabbi Twerski, who was a young boy at the time, remembers how good he felt in the knowledge that one of the candles that his mother lit Friday night was for him. He realized that the world was now a brighter place because of him.

Rabbi Twerski did not feel the fulfillment of this powerful message until years later when, in the course of his psychiatric practice, it became evident that countless people suffer from emotional problems and varying psychological symptoms due to deep-seated feelings of inadequacy. He poignantly sums it up: The weekly message to a child, conveyed at the initiation of *Shabbos kodesh*, that his/her existence has brought additional brightness into the home, can be a powerful stimulant for personal development.

לשמור משמרת... ושרת את אחיו...ומבן המשיב שנה ישוב מצבא העבודה .

**From fifty years of age, he shall withdraw from the legion of work... He shall minister with his brethren... to safeguard the charge. (8:25,26).**

The *Levi* “retires” at age fifty from bearing the holy vessels on his shoulders. He continues to function in all their Levite services, such as singing, closing the Temple gates and loading the wagons. The Torah writes: *V’sheireis es echav*, “He shall minister with his brethren”. This refers to giving them wise counsel. The *Mishnah* in *Pirkei Avos* (5:24) teaches *Ben chamishim l’etzah*, “The man of fifty is capable for counsel.” *Rav Ovadiah Bartenura* explains that this (fifty-year function) is derived from the *Leviim* who no longer did any “heavy” labor once they reached fifty years of age. They ministered to their brethren, however, by advising them. *Rabbeinu Bachya* remarks, “As the flesh grows too weak to bear the burdens of physical labor as before, the intelligence grows clearer to see consequences accurately; then, he is eminently suited to give counsel.”

The *Imrei Emes*, *zl*, related that he met an elderly *chassid* who had heard from the *Chidushei HaRim*, *zl*, that he had visited a certain *Rebbe* who told him the following analogy. A fellow was walking through a forest when he lost his way. The farther he journeyed, the more lost he became. Days passed, and he felt that he was in a maze. Everywhere that he went, which according to his calculations would bring him to an exit, only left him more lost, more entangled. During this whole time, he neither heard nor saw a soul. Finally, one day he met an elderly man. His excitement knew no bounds. He would finally locate the exit and leave this miserable place.

He ran over to the man and declared, “*Baruch Hashem*, Thank G-d, I will finally be able to leave. Tell me, my friend, where is the exit from this forest. How do I get out of here? The old man replied, “Young man, I have been lost in this forest for seventy years! I have traveled every direction: north, south, east and west. Everywhere I went, I thought I was on the correct path to the exit. Every time, I was unfortunately

wrong. This has been going on for seventy years. Young man, I cannot tell you how to get out of here. One thing, however, I can tell you: I can show you where not to go. I can tell you which paths and roads are dangerous and which end up at a dead end. I am willing to share with you my seventy years of experience. I can provide you with the roads that will maintain your safety.”

This is what is meant, explains the *Gerrer Rebbe (Imrei Emes)*, by the words *lishmor mishmeres*; “to safeguard the charge.” The best advice about how to protect oneself from evil is to stay away from the roads/paths that lead to trouble and no good. Which roads are those? For that answer we must turn to those who have been on the journey longer than we have and trust their experience. They know where we should not go.

שטו העם ולקטו וטחנו בריחים או דכו במדוכה ובשלו בפרור ועשו אותו עוגות

**The people would stroll and gather it, and grind it in a mill or pound it in a mortar and cook it in a pot or make it into cakes. (11:8)**

Three expressions in the text address the “delivery” of the *manna*. In *Sefer Bamidbar* (11:9), “When the dew descended upon the lamp at night, the *manna* would descend upon it.” In *Sefer Shemos* (16:4), “The people went out to collect it.” Last (*Bamidbar* 11:8), “The people would stroll and gather it.” We derive from here that, for some, it descended at their front door. Others were compelled to leave the camp and gather it. Last, were those who had to stroll far out of the environs of the camp in order to gather their daily portions.

Likewise, we find three descriptions of the *manna*: bread – ready to eat; cakes, which required baking; ground or pound and cook it – which required preparation prior to cooking. The commentators explain that the recipients of the *manna* (being that it was Heavenly bread) received their portion through varied degrees of effort. What they received -- whether it was “ready-to-eat” or required preparation -- also varied. They explain that it was all based upon one’s spiritual proximity vis-à-vis Hashem. Was the individual righteous or wicked, or perhaps he was a *beinoni*, intermediate, somewhere in between, not righteous and not evil, average.

The *tzaddikim*, righteous Jews, received their *manna* at their doorstep, ready-to-eat; it required effort neither in gathering it, nor in preparing it. The *beinoni*, average/intermediate Jew, was forced to include *manna* gathering in his “morning exercise,” which required that he walk from his tent to the outer perimeter of the camp, and, even then, what he received required baking. It was not yet ready to eat. Last were the *reshaim*, wicked ones, who still had to eat. They went for a morning stroll, or power walk, because their *manna* was far beyond the camp’s perimeter. Furthermore, their portion necessitated pounding or grinding prior to cooking it. Nothing came easy for the *reshaim*, nor should it have.

The *Zohar HaKadosh* explains that the “*reshaim*, “wicked ones,” were actually all observant Jews. Their failing was in their level of conviction. They lacked the requisite *emunah*, faith, the *bitachon*, trust, in Hashem’s ability to provide for their material and physical needs.

In a well-published lecture, *Horav Sholom Schwadron, zl*, underscored the importance of trusting Hashem to provide our needs, and, concomitantly, the futility of thinking that without *emunah* and *bitachon*, one can achieve any measure of enduring success. He related the story of Chaim, who thought himself to be the stellar public servant, who would daily don his civil service uniform, and, with extreme dedication, leave to carry out his position directing traffic at Yerushalayim’s busy city center. He carried a large baton and a shiny whistle with him and he would go to work with this mission – “to serve and protect” -- upper most on his mind. He did not simply make sure that traffic moved smoothly. It was his life’s mission, his *raison d’etre*, his life. Neither rain nor sleet, frigid cold or brutal heat, deterred him from executing his function. He stood proudly all day in the center of the intersection: hands up to stop the cars; and, when he was ready for them to move, he vigorously waved his hands for them to move onward. Chaim’s determination and commitment were matched by his engaging smile. He was such a “great guy,” the perfect civil servant.

Chaim did not work alone. It would have been too much. He had a partner from day one. His partner was, likewise, very dedicated; he had never missed a day of work, he was always on time, and he did not ever take a lunch break. Chaim’s partner was a traffic light. When Chaim’s wife asked him one day why he ran to work and worked so hard, he said, “The light does its job, and I do mine.” This is the meaning of *hishtadlus*, endeavoring.

One day, Chaim’s anxiety got to him, and his heart, which had heretofore been the repository of all of his emotions, gave out under all the stress. Chaim was rushed by ambulance to the emergency room, where he was immediately connected to a monitor, and his heart stabilized. Chaim was in a panic. Who would watch and direct the traffic? Who would protect the drivers from an accident? The more anxious Chaim became, the lower his chances were for recovery.

One of the visitors to the emergency room attempted to allay his fears: “I know the intersection well. There is an excellent traffic light there. You have nothing to worry about.” Chaim’s wife peeked in, “Do you think that a traffic light can take the place of my husband? If that were to be the case, why has Chaim been working so hard all of these years?”

*Rav Sholom* employs this story to remind us that in many ways we too are “Chaim.” We work insane hours, expending much physical and emotional energy just to remain in the rat race. We rush through *davening* (for those who bother to attend); pay mere lip service to what we are saying to Hashem; go through the day doing everything we can - earn the mighty, elusive dollar. We come home at the end of the day, tired, miserable, no significant time to spend with our families. Our wives and children suffer. Our Torah learning suffers, because who has the strength and the mental stamina to apply himself to a *blatt Gemora*? We convince ourselves that we must do this now, so that later in life we will put up our feet, relax and learn and *daven* and be a father and a husband – a normal, sociable person.

Where did we go so wrong? How are we like Chaim and his loving wife? We think that we are the ones who generate our material success. We are as wrong as Chaim. The cars stop and go commensurate with the traffic light’s signal. We succeed or fail based upon the *ratzon Hashem*, will of G-d. We should keep this in mind when we quickly pay our (lip service) respects in the morning on our way to work, when we have no time to learn or do all the spiritual endeavors expected of us. When we align our priorities with those of Hashem, we can hope for true success.

***Va’ani Tefillah***

**חסד ואהבת חסד – And a love of kindness.**

What does it mean to love kindness? Is it not sufficient to simply perform kindness – without actually loving it? In his commentary to *Parshas Kedoshim* (19:18) on the seminal *pasuk*, “Love your fellow as (you love) yourself,” the *Chafetz Chaim* cites the *Rambam*, who writes that a person should care and take pity on the material possessions and the esteem of his fellow – as he would his own. In other words, we love/care greatly for ourselves, our possessions, our welfare. We should do the same for our fellow. Our attitude toward our fellow should be no different than the feelings we manifest towards ourselves. We love kindness, because we love ourselves, and we are enjoined to love our fellow in the same manner. Acting kindly toward him is our way of showing our love for him. When we are called upon to perform an act of kindness, it should be with love, since we are executing the *mitzvah* of *V’ahavta l’reiacha kamocho*.

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*Robert and Barbara Pinkis*

ר' ברוך גינפול בן חיים יהודה ז"ל ואשתו אסתר חנה בת ר' אביגדור צ"ה

*Michele and Marcelo Weiss and Family, Lisa and Eric Pinkis and Family*

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*prepared and edited by Rabbi L. Scheinbaum*

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**Reciting Korbanos Daily**

**Rabbi Yirmiyohu Kaganoff**

*This week’s parsha discusses korbanos, the consecration of the Levi’im, and many other matters germane to the Mishkan.*

Introduction

Between the recital of morning berachos and Boruch She'amar, which begins pesukei dezimra, is a section of the davening colloquially referred to as "korbanos," since it includes many references to the various offerings brought in the Beis Hamikdash. The goal of this article is to provide an overview and some details about this part of the davening.

This section of the davening can be loosely divided into three subsections:

(1) Introductory recitations

In addition to a few prayers, this includes the recital of various passages of the Torah that have strong educational and moral benefit.

(2) Parshiyos hakorbanos

Recital of Torah passages regarding the offerings and other daily procedures in the Beis Hamikdash.

(3) Chazal regarding the korbanos

The recital of various statements of Chazal that pertain, either directly or indirectly, to the daily offerings.

Introductory recitations

After the recital of birkas haTorah and the other daily morning berachos, the Tur and the Shulchan Aruch both recommend the recital of different parts of the Torah as an introduction to the morning davening, including parshas haman, the passage about the manna falling, the story of akeidas Yitzchak and the aseres hadibros (Orach Chayim 1:5-9). These parts of the davening foster a stronger sense of faith in Hashem and a basic understanding of the purpose of our creation.

The early authorities recommend reciting parshas haman every morning to remember throughout the day that Hashem provides all of our parnasah (Beis Yosef, Orach Chayim Chapter 1; based on Yoma 76a).

Akeidas Yitzchak is recorded in most siddurim at this part of davening, although the majority of people do not recite it daily. Perhaps the justification of this practice lies in the fact that the Magen Avraham (1:7) records in the name of Rabbeinu Bachya (Commentary on Chumash, parshas Tzav, Vayikra 7:37) that it is insufficient to simply read the parshas akeidah; it must be studied well, something that most individuals cannot realistically do on a daily basis.

For some reason that I do not know nor have seen discussed, whereas most siddurim include parshas akeidah at this point of the davening, most do not include parshas haman here. Yet, the same sources -- the Tur, the Shulchan Aruch and others -- that record the importance of reciting parshas akeidah at this point of the davening mention also parshas haman. It appears that one early printed siddur began including parshas akeidah but, for whatever reason, did not include parshas haman, and the other, later printings imitated the earlier edition, something fairly common in publishing of seforim in general and of siddurim in particular.

Aseres hadibros

There is a major halachic difference between parshas haman and the akeidah, on the one hand, and the aseres hadibros on the other. In many congregations, parshas haman and the akeidah were recited together by the entire tzibur, whereas it was prohibited to recite the aseres hadibros as part of daily davening by the tzibur (Shu't Harashba; Rema, Orach Chayim 1:5). The Gemara (Berachos 12a) prohibits this out of concern that those who do not accept authentic Judaism will claim that observing the aseres hadibros is sufficient, and it is not necessary to observe the rest of the Torah. As noted by later poskim, this concern has become much greater in today's world than it was in earlier generations (Divrei Chamudos, Brochos 1:9; Magen Avraham 1:9). For this reason, the aseres hadibros are not printed in the siddur -- since this would be equivalent to making them part of the daily prayer, which Chazal prohibited (ibid.).

Korbanos -- pesukim

The Tur and the Shulchan Aruch both recommend reciting daily the pesukim that describe several of the morning offerings and procedures in the Beis Hamikdash. These are the Torah's discussions about the various types of korbanos, including the processing of the terumas hadeshen (the ashes on the mizbei'ach), the tamid, olah, chatos, and ketores. It also

includes discussion about the kiyor, the laver that was used many times a day by the kohanim to wash their hands and feet.

Why do we recite these passages? The Tur explains: "The recital of parshas hatamid was established on the basis of the midrash's statement that, when there is no Beis Hamikdash, involvement in the recital of the korbanos is treated as if they were offered" (Tur Orach Chayim, Chapter 48). This important concept is based on the posuk in Hoshea (14:3) that states u'ne'shalmah parim sefaseinu, literally, our lips take the place of the bulls, which is understood by Chazal to mean that our lips, by reciting and studying the korbanos, function as a spiritual replacement for the korbanos (Yoma 86b).

Colloquially, this concept is often expressed by referring to the words of Hoshea: u'ne'shalmah parim sefaseinu. The Mishnah Berurah mentions that u'ne'shalmah parim sefaseinu means understanding the procedure -- merely reciting the passages of the Torah by rote, without understanding what is being done, does not fulfill the concept.

In order to fulfill u'ne'shalmah parim sefaseinu, the early authorities cite a custom to recite a prayer after reading each of these sections of the Torah requesting, that the recital of the procedure just mentioned be accepted as if we had actually offered the korban. In many contemporary siddurim, these prayers have been moved from between the pesukim describing the offerings to between the mishnayos of the chapter of Eizehu Mekoman that explain the various korbanos. In some siddurim, you find these prayers in both places.

Standing and in public?

The acharonim disagree whether it is required to stand while reciting the parshas hatamid, the Sefer Olas Tamid and the Magen Avraham ruling that it is required, since all the stages in offering the korban tamid had to be performed while standing. (By the way, no one is ever permitted to sit in the azarah sections of the Beis Hamikdash, with the exception of a Jewish king who is descended from Dovid Hamelech [Yoma 25a et al].) However, most authorities conclude that the parshios hakorbanos may be recited while sitting -- in other words, u'ne'shalmah parim sefaseinu does not require standing, notwithstanding that the korbanos, themselves, were required to be offered while standing (e.g., Elya Rabbah; Bechor Shor; Mor U'ketziyah; Shaarei Teshuvah). We see here a dispute to what extent we should treat the concept of u'ne'shalmah parim sefaseinu.

Reciting them together with the tzibur

Here is another issue in which the question is how far do we take the idea of u'ne'shalmah parim sefaseinu. Although there are some acharonim who contend that parshas hatamid should be said only together with the tzibur, since it is a public korban (Be'er Heiteiv, quoting Derech Chochmah), the consensus of poskim is that this is unnecessary.

Korbanos correspond to prayers

Another reason for the recital of korbanos results from the following Talmudic discussion. The Gemara (Berachos 26b) quotes what appears to be a dispute between early amora'im, Rabbi Yehoshua ben Levi and Rabbi Yosi berabbi Chanina, whether the three daily tefillos were each established by one of our forefathers, Avraham, Yitzchak and Yaakov, or whether they were established to correspond to the daily offerings. The Gemara's conclusion is that both statements are true: the forefathers established the daily prayers, but, subsequently, Chazal instituted that these prayers should correspond to the korbanos. Because of this last consideration, the times of the daily prayers are linked to the times that the korbanos were offered. Therefore, we read the story of the akeidah, which emphasizes the role of Avraham and Yitzchak in our prayers, and we also study the pesukim about the different korbanos, to strengthen and highlight the relationship between the korbanos and our prayers.

Chazal regarding the korbanos

At this point, we will explore the third subsection of these introductory prayers, which I called above, "Chazal regarding the korbanos." Many early authorities (Tur, Rema) recommend beginning the next subsection of the morning davening by reciting the following passage of Gemara (Yoma 33a), which presents the choreographed order of the morning service in the Beis Hamikdash: "Abaye presented the order in which the

service was performed in the Beis Hamikdash according to the accepted tradition, following the opinion of Abba Shaul:

Tidying the large pyre on the (main) mizbei'ach (altar) precedes tidying the secondary pyre that was used to burn the ketores (incense).

Tidying the secondary pyre precedes placing the two planks of wood on the mizbei'ach. Placing the two planks of wood precedes removing the ashes from the inner mizbei'ach.

Removing these ashes precedes cleaning five lamps of the menorah.

Cleaning these five lamps precedes processing and offering the blood of the morning korban tamid.

This precedes cleaning the remaining two lamps of the menorah.

Cleaning these two lamps precedes offering the ketores.

This, in turn, precedes offering the limbs of the morning korban tamid.

Offering of the limbs precedes the meal offering (that accompanies the morning korban tamid). The meal offering precedes the chavitin (a grain korban offered daily by the kohein gadol).

The chavitin precede the wine offering (that accompanied the morning korban tamid).

The wine offering precedes the musaf offerings (of Shabbos, Rosh Chodesh, or Yom Tov). The musaf offerings precede the spoons of levonah (frankincense offered on Shabbos, to permit the consumption of the lechem hapanim, the showbread).

The offering of the spoons of levonah precedes the afternoon korban tamid (Yoma 33a).

The Tur (Orach Chayim 48) then cites a prayer to be said after this passage of Gemara is recited, similar to that mentioned after the pesukim of each korban.

Subsequently, the Tur asks, "What should someone do if he wants to recite this prayer [i.e., the request that the recital of the procedure should be accepted in place of the actual korban], but he davens in a shul where the tzibur does not say it?" It appears that the Tur is bothered by the following problem: U'ne'shalmah parim sefaseinu is considered equivalent to actually offering the korbanos. If this is true, it is forbidden to recite parshas hatamid twice in the same morning [i.e., once privately, to be able to recite the special prayer, and once with the tzibur], because it is considered as if you offered the morning korban tamid twice, which is a violation of halacha (see Beis Yosef). Furthermore, reciting this prayer after the communal recitation of the parshas hatamid omitted this prayer is inappropriate – he should not do something obviously different from what the community does.

The Tur answers that, in this situation, the person should say parshas hatamid by himself before the tzibur begins davening, and, at that time, recite the prayer requesting the acceptance of these korbanos. He should then recite parshas hatamid again together with the tzibur, since a person should not refrain from joining the tzibur. However, when he recites it together with the tzibur, he should consider it as if he is reading the Torah and not fulfilling the concept of u'ne'shalmah parim sefaseinu. This way he will avoid the concern that the second recitation of the parshas hatamid could be the equivalent of offering the korban tamid twice in the same morning.

No Abayei according to Abba Shaul

Notwithstanding that both the Tur and the Rema record reciting the statement of Abayei, this is not printed in all siddurim. Why not?

Abayei began his statement by noting that he was following the opinion of Abba Shaul. Earlier in mesechta Yoma (14b), the Gemara recorded a dispute between the Sages and Abba Shaul. According to the Sages, the beginning of the order should be as follows: organizing the main pyre of ashes, then the secondary pyre, adding the two planks to the fire, removing the ashes, offering the blood of the morning tamid, cleaning five lamps of the menorah, offering the ketores, and then cleaning the remaining two lamps. In other words, both the Sages and Abba Shaul agree that the cleaning of the menorah is interrupted by another avodah, after completing the first five lights and before cleaning the last two. The dispute between them is whether the processing of the tamid is begun before the cleaning of the menorah, or in the middle, as the interruption, and whether the offering of the ketores is inserted or is performed after the cleaning of the menorah is complete. Abayei's

statement follows Abba Shaul. Those who do recite this statement assume that, since Abayei quoted this statement, he rules like the minority opinion of Abba Shaul, in this instance, and that is the halachic conclusion (Beis Yosef).

However, the Rambam (Hilchos Temidim Umusafim 6:1, 3) and the Semag (Positive Mitzvah #192) both rule according to the Sages, the majority opinion, which means that they do not accept Abayei's testimonial as halachic conclusion. Since Abayei's statement is not according to the halachic conclusion, it is inappropriate to recite this statement as part of davening (see Beis Yosef). Thus, according to the Rambam and the Semag, one should not recite this passage as part of daily korbanos, whereas, according to the Tur and the Rema, one should. Whether we rule according to Abba Shaul or according to the Sages is an issue that will require the Sanhedrin to resolve, when we are ready to begin offering korbanos again, bim'heirah veyameinu.

Eizehu Mekoman

The next part of the morning prayers is Eizehu Mekoman, which is the fifth chapter of Mishnayos Zevachim. The primary reason why this is recited is in order to make sure that every man studies Mishnah every day, in fulfillment of the dictum of Chazal that a person should make sure to study every day some Mikra, some Mishnah and some Gemara (see Kiddushin 30a; Avodah Zarah 19b, as explained by Tur, Orach Chayim Chapter 50). There is no necessity to add more pesukim to make sure that someone studies some Mikra every day since, in the course of our davening, we recite many passages of Tanach, so Mikra is recited daily. But to make sure that everyone studies Mishnah every day, we recite Eizehu Mekoman.

This chapter was chosen as the representative of Mishnah for several reasons: First, there is no overt dispute in the entire chapter. In other words, although there are statements in this Mishnah about which various tanna'im disagree, no disputing opinions are mentioned. Thus, this chapter is purely Mishnah in the sense that it is completely halacha pesukah, accepted as halachic conclusion (Baruch She'amar; see Rambam, Hilchos Talmud Torah 1:11).

A second reason why this chapter was chosen as the representative of Mishnah is because it discusses the laws of the korbanos, making it very appropriate to be recited before davening.

Yet a third reason why this chapter of Mishnah was chosen is because it appears to be very old, dating back to the era of the first Beis Hamikdash. This is based on the fact that it refers to Bein Habadim, which did not exist in the second Beis Hamikdash nor in the last years of the first Beis Hamikdash. The badim (the poles of the aron) were required to always be attached to the aron hakodesh, and Yoshiyahu Hamelech hid the aron so that they would not be captured by the Babylonians when the first Beis Hamikdash was destroyed.

Rabbi Yishmael says

I mentioned above the statement of the Gemara that a man is required to study some Gemara every day. According to the Rambam (Hilchos Talmud Torah 1:11), Gemara means understanding and analyzing the meaning and reason behind the laws. To fulfill the daily study of Gemara, the recital of the passage beginning with the words, "Rabbi Yishmael says" was introduced into the daily davening. This passage is the introduction to the midrash halacha called the Sifra or the Toras Kohanim (these are two names for the same work), which is the halachic midrash on the book of Vayikra.

The Sifra is an unusual work among the midrashim of Chazal in that it is completely halacha. (Although Mechilta and Sifrei are both halachic midrashim, they contain substantive parts of agadah, non-halachic material.) The Malbim wrote two different magnum opus works on the Sifra. He intended to write an extensive commentary to explain how Chazal's method of deriving the halachos in Vayikra is based on a very meticulous understanding of the pesukim. However, after he wrote the commentary on only two pesukim, he writes that he realized that a commentary of this nature would become completely unwieldy – it would be an encyclopedia, rather than a commentary; too long and tedious for anyone to read. Instead, he wrote a different lengthy essay, which he called Ayeles Hashachar, explaining all the principles involved

in explaining the pesukim correctly. Then, throughout the rest of his commentary to the Sifra, he refers the reader to the place in Ayeles Hashachar in which he explained the principle or principles involved in explaining the particular passage of Sifra. In Ayeles Hashachar, the Malbim concludes that there are 613 principles involved to derive the correct halachic interpretation of the pesukim.

Although a regular student of the Gemara will be very familiar with many of the rules that Rabbi Yishmael shares with us, a few of these rules are rarely encountered. An in-depth explanation of the beraysa of Rabbi Yishmael is beyond the scope of this article. Perhaps I will devote an entire future article to explaining Rabbi Yishmael's thirteen principles. Those interested in more detailed explanations of these principles and examples are referred to the commentary of Rav Hirsch on the siddur.

Conclusion

The purpose of many of our korbanos is to assist us in our teshuvah process. The Gemara states: "Come and see, how different are the qualities of The Holy One, Blessed be He, from mortal man. Someone who offends his friend is uncertain whether his friend will forgive him. And, even if he is fortunate that his friend forgives him, he does not know how much it will cost to appease his friend. However, in reference to The Holy One, Blessed is He – should a man sin against Him in private, all the sinner needs to do is to beg Him for forgiveness, as the posuk says, Take with you words and return to Hashem (Hoshea 14:3). Furthermore, the Gemara states, "Teshuvah is so great that because of one individual who does teshuvah, the entire world is forgiven, as the Torah says, with their teshuvah I will heal them... because My anger against them is retracted. Note that the posuk does not state, "My anger is retracted "against him," but against "them" (Yoma 86b) – all of them.

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לע"נ

שרה משא בת ר' יעקב אליעזר ע"ה  
ביילא בת (אריה) לייב ע"ה