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Parshat Behaalotcha

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There is still some Mishnayot left to be learned l' ilui nishmat Rabbanit Korn. [Click here](#)

Tefilla Seminar

This past Monday the Yeshiva held a seminar dealing with the importance of tefilla. Here are two of the speeches in their entirety. The first is from former Israeli movie star Rav Uri Zohar, and the second is from our very own Rav Amos Luban.



Uri Zohar



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Rav Uri Zohar



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Rav Amos Luban

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HaRav Nebenzahl on Parshat Behaalotcha

HaRav Nebenzahl asks that his Divrei Torah are not read during Tefillah or the Rabbi's sermon

Printer Friendly Sicha



CULTIVATING A ZEST FOR DOING MITZVOTH

"WHY SHOULD WE BE DEPRIVED?"

In the desert Hashem commands Bnei Yisrael to offer the Korban Pesach. The Torah then narrates: "There were men who had been contaminated by a human corpse and could not make the pesach-offering on that day; so they approached Moshe and Aharon on that day. Those men said to him: 'we are contaminated through a human corpse; lama nigara (why should we be deprived) of bringing Hashem's offering in its appointed time among the Children of Israel'" (Bamidbar 9:6-7). Who were these people who had become tamei? Chazal offer various views: - one opinion states that it was the men who had transported the bones of Yoseph from Egypt (although the Torah tells us that Moshe Rabenu himself brought up Yoseph's remains from Egypt (see Shmot 13:19), it appears that he did not physically transport them but assigned the task to others). Others claim that this refers to Mishael and Elzafan who became defiled when they removed the bodies of Nadav and Avihu from the Mishkan to a place outside the camp (see Vayikra 10:4-5), while yet another opinion cited by the Gemara is that these were ordinary Jews who had just returned from burying a meit-mitzvah - a deceased person who had no one else to bury him (see Sukkah 25a-b).

One point all opinions concur on is that we are not speaking of people who contaminated themselves without cause, but rather through involvement in a mitzvah - whether transporting the remains of Yoseph, removing the bodies of Nadav and Avihu, or simply burying a meit-mitzvah. What then do they mean by "why should we be deprived?" They may not have had the opportunity to bring the Pesach offering but should they not be satisfied at having merited fulfillment of mitzvot that others did not have the opportunity to do?

Although they were busy in fulfillment of other mitzvot and they were completely exempt from the mitzvah of Korban Pesach, the bottom line is that they did not offer the Korban Pesach. In a similar fashion our Sages attribute the pasuk: "a lover of money will never be satisfied with money" (Kohelet 5:9) to Moshe Rabenu (money here being an allusion to mitzvot), even though Moshe Rabenu was not lacking for mitzvot to his credit, he was never satisfied with what he had but was constantly searching for opportunities to fulfill more and more mitzvot. (Moshe therefore hurried to set up three cities of refuge in the land of Sichon and Og even though their power to protect the accidental murderer would not take effect until the Jewish people entered Eretz Yisrael and set up an additional three such cities several years later (see Makkot 10a)). The people who wished to bring the Pesach offering may have had other mitzvot to their credit and were certainly exempt from this mitzvah, yet they were still pained at not being able to offer the Korban Pesach, they were not satisfied with an exemption, they wished to offer the korban like everyone else.

It was at this point that Moshe Rabenu revealed to them a new mitzvah - that of Pesach Sheni. Whoever was unable to bring the Pesach Rishon must now make it up with a Pesach Sheni.

THE SMELL OF MISSING OF KRIYAT SHMA

Chazal relate that R' Yitzchak and R' Yehuda were once the guests of a great Torah scholar. The hostess instructed her young son (who himself was of a lofty spiritual stature as we shall see) to approach the two great scholars and ask them for a bracha. The young boy approached them only to retract his steps. He explained to his mother: "mother, I do not wish to approach them for I can smell on them that they did not recite Kriyat Shma today!" R' Yitzchak and R' Yehuda heard the child's words and said: "it is true, we did not recite the Shma today, but that is because we were occupied with the mitzvah of hachnassat kallah (providing for the bride), and the halacha states that "one who is involved in one mitzvah is exempt from another mitzvah" (Sukkah 25a) (see Zohar Chelek 3, 166:1).

R' Yitzchak and R' Yehuda were not only exempt from the mitzvah of Kriyat Shma, but they were actually forbidden to take a break from the mitzvah they were involved in, in order to recite the Shma (see Ramma Yoreh Deah 240:12). Even so, they gave off the scent of one who had not recited the Shma that day. One who did not recite the Shma, even if he was exempt from doing so because he was involved in a mitzvah, gives off the scent of not having fulfilled the mitzvah.

For this reason, the above-mentioned people did not wish to lose out on the mitzvah of Korban Pesach. There is no question that carrying Yoseph's remains was very important, as was removing the bodies of Nadav and Avihu or burying a meit-mitzvah, so, they did not wish to feel and smell like someone who did not bring the Korban Pesach!

There is a great lesson here for us - it teaches us the importance of not missing out on a single mitzvah. A person who comes late to Shul and misses a Kaddish or Barchu must feel that something is lacking. Feeling the lack will cause him to make every effort to arrive on time the next time.

Similarly, there are times when a person is exempt from Talmud Torah, for example if he is ill. However, the fact remains that he did not learn and will not become the same talmid chacham as if he had spent the time learning. Even Shlomo HaMelech who became the wisest of all men and mastered much of the Torah effortlessly, said of himself "('af') still my wisdom stayed with me" (Kohelet 2:9). The midrash explains: "any Torah that I learned with 'af' (implying sweat and toil) remained with me" (Kohelet Rabba 2:9). Shlomo placed tremendous effort in his learning and it was because of this that he later merited receiving the entire Torah in one night. One who does not learn, even if he has a valid reason, will not reach the same level as one who does learn.

We find another instance in the Torah of the verb nigara - to be deprived. When Eretz Yisrael was apportioned to the generation of the desert, the daughters of Tzafchad approached Moshe Rabenu with a request: lama yigara shem avinu. "why should the name of our father be deprived (of perpetuity)" (Bamidbar 27:4). Tzafchad deserved a portion of the land, yet he died leaving only daughters and no sons to inherit. His daughters desired to know why their father's share should be any less than anyone else's, if there were no sons should it not be inherited by his daughters rather than other relatives? We must be aware that they were not interested in their own monetary gain, but rather in their father's share in Eretz Yisrael.

The purpose of the laws of inheritance is so that the next of kin can utilize the deceased's worldly possessions for the mitzvot that the deceased did not yet have an opportunity to perform - this provides a tikkun for the soul. Having a share in Eretz Yisrael is equivalent to having a share in Olam Haba, and this is what the daughters of Tzafchad wished for their father. There are many things a person can do to elevate his deceased parent's soul - he can give tzdaka, learn mishnayot, serve as shaliach tzibbur. The same applies to providing them with a tikkun by using the possessions they left in this world for mitzvot which they no longer are able to perform. The lama yigara of Tzafchad's daughters refers to a spiritual lack, like the lama nigara we read in this week's parsha regarding those unable to offer the Korban Pesach.

In this week's parsha, on the one hand we are inspired by the people's zeal to perform mitzvot yet unfortunately, we find the opposite as well. The two psukim beginning with "vayehi binsoa haaron" (Bamidbar 10:35) are surrounded by inverted nuns: In his commentary Rashi quotes from the Gemara (Shabbat 116a): "The Torah made signs for this passage, in front of it and after, to say that this is not its place. But why was it written here? In order to make an interruption between one trouble and another". Preceding this section we read "They journeyed from the mountain of Hashem" (Bamidbar 10:33), while following these psukim we find "The people took to

seeking complaints" (Bamidbar 11:1).

LIKE A CHILD RUNNING AWAY FROM SCHOOL

It is readily apparent how the latter psukim describing the complainers are a form of trouble. Yet at first glance it is less easy to detect what is wrong with: "they journeyed from the mountain of Hashem" The Midrash points out that they fled quickly like a child running away from school (see Yalkut Shimoni Behaalotcha 729). The motivation of the people's leaving Har Sinai was not only due to their desire to continue their sojourn to the land of Israel, but to flee from Har Sinai, to flee from Moshe who was teaching them new mitzvoth every day. It was just too much - first they learned about shmitta then kilayim and then trumot and maasrot - enough with all these chumrot! The Jewish people fled from Har Sinai as a people who did not wish to learn anymore, they were like a child who eagerly awaits the moment the teacher closes the book or the bell rings signaling the time to go home.

What prompted Chazal to interpret the actions of the people as that of a child running away? The reason is that the pasuk emphasizes "vayisu mehar Hashem", they left the mountain of Hashem, rather than "vayisu l'Eretz Yisrael" "they journeyed towards the land of Israel". They were not so much journeying towards a location as they were fleeing from their current position. We find a similar distinction regarding to the laws of Shabbat. There is a prohibition against transferring an object from a reshut hayachid, private domain, to a reshut harabim, a public domain. This action referred to as hotzaa, can be performed with one of two possible intents. One's goal may be to transfer the object to its destination in the reshut harabim, or it may be to simply remove the object from its current location, the reshut hayachid, without looking for any particular destination. The first action falls under the category of melacha hatzricha legufa, whereas the second one falls under the category of melacha she-eina tzricha legufa. The Jewish nation did not leave Har Sinai wishing to arrive at any place in particular, rather they no longer wished to remain at Har Sinai - as a child running away from school.

One should not think that the entire nation was guilty of this infraction. There were of course many righteous individuals such as Aharon HaKohen who were not amongst those wishing to flee Har Sinai, they departed with the intent of entering the land of Israel in order to serve Hashem, build the Beit Hamikdash, and fulfill the mitzvoth associated with the land. There were many, however, the likes of Datan and Aviram and others who "ran away from school" and became the complainers.

How does separating these two incidents by inserting the two psukim beginning with "vayehi binsoa haAron", detract from what the Jewish people did? When all is said and done, the parsha of "vayisu meHar Hashem" and "vayehi ha-am kemitonenim" remain! Perhaps "vayisu meHar Hashem" on its own can be viewed in a positive light. The nation was traveling according to the word of Hashem, following the clouds and the sound of the trumpets. Whoever observed this procession would conclude that the quick pace at which they were traveling was due to their burning desire to reach the land of Israel (perhaps for homiletic reasons the word mehar in vayisu mehar Hashem can be read as maher - quickly). The nation followed the Ark, the way one follows a Sefer Torah. Who would think of interpreting this as a child running away from school?

CONTRADICTION BEHAVIOR

On their own, the psukim describing the mitonenim do not appear so negative either. Traveling for three days non-stop with women, children, and animals to care for, is surely very tiring and would naturally give rise to some complaints. However, "vayisu meHar Hashem" on the one hand and "vayehi haam kemitonenim" on the other? These cannot go together! Mima nafshach if you are really eager to reach your ultimate

destination of the land of Israel, why are you complaining about being tired? Conversely, if you are less eager and are willing to travel at a slower pace, then why not remain at Har Sinai a bit longer and have the benefit of being able to learn more Torah? The two psukim between the inverted nuns separating these two sections were placed there to downplay the impact of this blatant contradiction and in this way to diminish Am Yisrael's infraction. Our custom is that chamishi concludes with the incident of vayisu mehar Hashem and shishi, the sixth aliyah to the Torah, begins with "vayehi binsoa", that way we do not even hear these two incidents together and perhaps do not notice the contradiction in their behavior.

The people described here were not interested in more mitzvot, they were not like the temeim who yearned to offer a Korban Pesach. We must understand that every mitzvah, every moment of learning Torah, is eternal life - it earns us a share in the World to Come. A person who does not understand the importance and value of mitzvot has no reason to live in Eretz Yisrael. Eretz Yisrael is not just another piece of land like Switzerland - it may be a beautiful country but that is not all it is - it is the place in which to serve Hashem. Rashi explains briefly, and the Ramban elaborates on the idea, that the only place one can truly serve Hashem is in Eretz Yisrael. Rashi writes: "'You shall place these words of mine upon your heart' (Devarim 11:18) - even after you will go into exile, be distinguished through performance of commandments; put on tefillin, make mezuzot so that they should not be new to you when you will return, similarly it says 'erect markers for yourself' (Yirmiyahu 31:20)" (Rashi Devarim 11:18). True service of Hashem can only take place in Eretz Yisrael. Any mitzvot we perform in chutz la'Aretz are only to "erect markers for yourself" - that we should not forget how mitzvot are observed in Eretz Yisrael.

ERETZ YISRAEL AS A TOOL FOR MITZVAH OBSERVANCE

The purpose of the journey towards Eretz Yisrael should have been in order to come closer to Hashem by performing mitzvot, including the land-dependent mitzvot that do not apply outside Eretz Yisrael. This idea is spelled out explicitly by David HaMelech: "and He gave them the lands of nations, and they inherited the toil of regimes, so that they might safeguard His statutes and observe His teachings." (Tehillim 105:44-45), while of one who settles the Land not for the purpose of observing mitzvot, it is said: "but you came and contaminated My Land, and made My heritage into an abomination" (Yirmiyahu 2:7). Eretz Yisrael is a tool to aid us in mitzvah observance. Twice daily we declare that without Torah, the Land will not remain in our hands: "it will be that if you hearken to My commandments" (Devarim 11:13), then you will remain in the land. If, G-d forbid the opposite is the case, then "you will be swiftly banished from the goodly Land that Hashem gives you" (ibid.17).

The pasuk describes Yiftach's escape from his brothers: "Yiftach fled because of his brothers and settled in the land of Tov" (Shoftim 11:3). The Yerushalmi in Massechet Shviit writes that the real name for this land was Susita and it was referred to as Eretz Tov because in that location they were exempt from maasrot. How are we to understand this? Is it good that they are exempt from a mitzvah? We would think that it should only be called Tov - good - if they are obligated in the mitzvah! To understand this we must complete the pasuk: "... boorish men gathered around Yiftach and returned forth with him". Now we can understand - people who are empty and devoid of Torah are happy to be exempt from the mitzvah of maasrot. A true ben Torah would rather be obligated in mitzvot.

We want Eretz Yisrael, but not just as the beautiful country, rather as place for keeping Torah and mitzvot. Only a person who loves Torah and mitzvot can truly appreciate and love Eretz Yisrael.

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Staff Dvar Torah by Rav Zvi Ron, Shana Bet Rebbi

The Midrash Tanchuma asks the following classic question: why does the Torah record Aharon's role in the kindling of the menorah immediately following the gifts of the leaders at the dedication of the Tabernacle which we read in Parshat Naso? The well-known answer given is that when Aharon saw all the gifts being brought by the nesiim he became very upset that he did not have a share in this dedication ceremony. Hashem consoled Aharon by explaining to him that his role in lighting the menorah has more significance than the gifts which the others brought.



There are many questions one can ask on this midrash. Firstly, why did it upset Aharon that he did not bring a donation, after all it may have been the leaders who brought their animals to the Mishkan but it was Aharon who actually carried out the sacrificial service! Furthermore, Aharon performed many daily services, why was the lighting of the menorah a greater consolation than all the other services Aharon performed?

The Ramban begins his commentary with the following question: if each of the tribal leaders brought precisely the same offering why did the Torah record it separately for each tribe rather than simply write that all twelve tribal leaders brought this specific offering? He explains that they each came up with the idea on their own - they were able to figure out precisely what it is that Hashem wanted them to bring. How miraculous! All twelve tribal leaders arrived at precisely the same conclusion and understanding of what it was that Hashem expected from them. This is what upset Aharon. He always faithfully carried out the commands he was given, but he never experienced being able to hone in on precisely what it was that Hashem wanted from him.

Hashem consoled Aharon with the menorah. Ramban explains that this referred to the menorah of the future which was to be kindled by Aharon's descendants - the Maccabees. Hashem told Aharon that in the future there will be great turmoil and uncertainty when the Jewish people will not know whether to fight or die as martyrs, should they destroy what the Greeks did or purify it, how should they treat the Hellenized Jews? The Maccabees made their choices and proceeded to kindle the menorah at which point Hashem performed a miracle to indicate that He approved of what they did - the Maccabees correctly understood what it was that Hashem wanted them to do. This greatly consoled Aharon - in the uncertain future, in a period in which there would no longer be prophecy, his descendants will be able to figure out precisely what it is that Hashem wants from them.

This brings us great joy as well, this feeling that we are on the right path, making the correct choices, and doing what Hashem wants us to do. How do we develop this ability? When we lead a life filled with Torah and mitzvoth, we grow closer to Hashem. This relationship helps us choose the right direction and make the appropriate decision, just as the tribal leaders and Maccabees did.

Student Dvar Torah by Sammy Gelnick, Shana Alef, HAFTR

"There were men who had been contaminated by a human corpse and could not make the pesach-offering on that day; so they approached Moshe and Aharon on that day. Those men said to him: 'we are contaminated through a human corpse: why should we be diminished by not offering Hashem's offering in its appointed time among the Children of Israel?'" (Bamidbar 9: 7-8)



Hashem responds by commanding Moshe: "speak to the Children of Israel saying: if any man will become contaminated through a human corpse or on a distant road, whether you or your generations, he shall make the pesach-offering for Hashem" (ibid. 10).

The phrasing of the question from the tamei people wishing to offer the Korban Pesach appears as if it is coming from a group who felt they were missing out on something which they should have been involved in - lama nigara - why should we be diminished. However, the Gemara in Sukkah states that the reason they were tamei is because they were involved in the mitzvah of burying the dead - clearly they were exempt from the mitzvah of Korban Pesach. They were not missing out on something they should be doing, on the contrary they were completely exempt from the mitzvah. Secondly, why do they emphasize: ""Hashem's offering in its appointed time among the Children of Israel" - should they not simply have stated that they wished to offer the Korban and the remaining part of their description would have been understood on its own.

The Chatam Sofer explains that they were involved in the burial of a meit mitzvah - a body whom there is no one to care for his burial. This mitzvah is of a private nature. However, they missed out on a mitzvah "among the Children of Israel". Secondly, the burial of a meit-mitzvah is not time dependent, they however missed out on a mitzvah "in its appointed time". The seemingly superfluous words in their question are for emphasis - they were not simply missing out on a mitzvah which they may have been exempt from, rather they were missing out on a public mitzvah associated with a particular time, while their mitzvah was not of that nature.

The Chatam Sofer adds that the psukim in which the commandment to offer the Pesach Sheni is issued address each of these issues. "Any man" is written in the double ish ish - this doubling of the word teaches us that one who had intention to perform a mitzvah but was unable to, it is as if he did. The offering of a Pesach Sheni, it is considered as if he had offered it "in its appointed time among the Children of Israel." The Chatam Sofer adds that in Eretz Yisrael a person may bring a korban for the sake of another person. For this reason the pasuk which contains the commandment of the Korban Pesach contains the phrase "whether you or your generations."

Visitor Log, Mazal Tov's, Tehillim List

Visitors

The following people learned/visited the Yeshiva:

- Eitan Kestenbaum (5767-69)
- Jeremy Shapiro (5768-69)
- Daniel Moscisker (5765-66)
- Jeremy Chesler (5763)
- Avi (Samuel) Jacob (5768)
- Eitan Bitter (5762-63)

Mazal Tov

Yeshivat Netiv Aryeh wishes a Mazal Tov to:

- [Robert](#) (Reuven, 5747-48) and Penny Harow on the Bar Mitzva of their twin sons, AB and Shuki.
- [Robert](#) (5753) Arnold on his engagement to Orach Meir of Efrat.
- [Jonathan](#) (Yoni, 5764-66) Miller on his engagement to Ariel Abrams.
- [Ross](#) (5760-62) and Helene Shapiro on the birth of a baby boy.
- [Evan](#) (Zev, 5763-64) and Shari Koller on the birth of a baby boy.
- [Adam](#) (5764-65) and Daniella Cohen on the birth of a baby girl.
- [Rabbi](#) Jeffrey (5738) and Brandie Geizhals on the Bar Mitzva of their son, Ari.
- [Daniel](#) (5759-60) and Deborah Gaisin on the birth of a baby girl, Aliza Nava.

- Shlomo (5765-66) and Rochelle Mizrahi on the birth of a baby boy.
- [Michael](#) Shapiro (5767) on his engagement to Cara Stamler.

Baruch Dayan Emet

Yeshivat Netiv Aryeh regrets to inform you of the passing of:

- The mother of Rabbi Yehuda Gross.

The following members of our extended YNA family need our tefilot:

Printer Friendly Tehillim List

- Ditza bat Vardit
- Zev Eliezer ben Chaya Shaindel
- Chaya bat Grunia
- Yitzchok ben Shayna Ita
- Moshe Zanvel ben Brindel
- Gershon Yitzchok ben Mottel Tzerel
- Rueven ben Tova Chaya
- Rivka Margalit bat Etta
- Chaya Meira Mindel bas Chava Golda
- Sarah Nechama bas Russ Malka
- Chaya Sarah bat Fanya Luna
- Elazar ben Nouber
- Na'ava Bat Ami bat Sara Leah
- Gilad ben Aviva
- Edmund ben Nazira
- Devorah Leah bat Hindel
- Chiam Shalom Eliezer ben Chana
- Avraham David ben Miriam Goldeh
- Ephraim Yitzchak ben Golda
- Margalit bat Rachel
- Yaacov ben Baila
- Leah bat Eidel
- Ester Bas Lea
- Miriam Rivka bat Adina Leah
- Chaya Esther bat Golda Rachel
- Shayna bas Chava
- Eliezer ben Sorah
- Fruma bat Rochel
- Yonatan Moshe ben Devorah Tova
- Naomi Sara bas Henna Miriam
- Fruma bas Ita
- Tinok ben Esther Sharon
- Leah Bat Rivkah



And of course we are always davening for the safe return of Gilad Shalit (Gilad ben Aviva)

[Submit Names](#) to the list.

Please, if you have any [Send Us Your Announcements](#).

Please, if you have any smachot or chas v'shalom, less happy occasions, [let our office know](#) so we can keep everybody updated. Are you visiting Israel?- [let us](#)

[know!](#) We'd love to host you for a shabbat meal, davening, a shiur and would love for you to stop by.

Shabbat Shalom,

Rav Bina, Netiv Aryeh
Yeshivat Netiv Aryeh