



Rabbi Reisman – Parshas Bamidbar 5782

1 – Topic – A Dvar Halacha for Erev Yom Tov – Machlokes Binyan Tzion and Noda B'yehuda

As we prepare for a very special three days - Shabbos followed by two days of Shavuos. A wonderful Shabbos which is the 49th day of Sefira which will be a Hakdama to Kabbalas Hatorah. May we be Zoche to have a proper Kabbalas Hatorah. I would like to share with you first a Dvar Halacha and then a Machshava. The Dvar Halacha has to do with the Luchos and the Shivrei Luchos and it is a Dvar Halacha that comes from the Teshuvos Binyan Tzion. I mention it to you because over Shabbos and Yom Tov if you would like and I am sure that you would, to have some Geshmak in your learning, take out a Teshuvos Binyan Tzion Siman Tzadik Zayin and as I will explain there is a very Geshmake Machlokes Noda B'yehuda and the Binyan Tzion and I will give you an extra Mar Makom which will give you a lot of Chiyus in your learning.

The Shaila that they deal with is the following. In Kesubos on 19b the Gemara says that it is Assur for a person to keep a Sefer Torah that is (שאינו מוגה) in his possession more than 30 days. The Gemara brings a Posuk from Iyov 11:14 (אל תשכן באהליך עולה). So if you have a Posul Sefer Torah the Gemara is saying you got to take care of it within 30 days. It is brought in Yor'e Dai'a in Siman Reish Ayin Tes S'if Aleph. What does that mean? If you have a Posul Sefer Torah and let us say that you can't get it fixed as if you can get it fixed you for sure get it fixed within 30 days. If not, do you keep it in the Aron Kodosh or are you obligated to bury it?

That is the Machlokes between the Noda B'yehud and the Binyan Tzion. The Binyan Tzion is in Cheilek Aleph Teshuva Tzadik Zayin where he was asked this question, whether a Posul Sefer Torah should be kept in the Aron or buried and he begins by quoting the Noda B'yehuda (in Orach Chaim in Madura Kamma, Siman Tes). The Noda B'yehuda who of course lived earlier writes in the Teshuva that there are two reasons why a Pasul Sefer Torah must be buried. 1) It is as the Gemara says don't keep a Sefer Torah (שאינו מוגה) because (אל תשכן באהליך עולה). Don't keep something improper in your house as it may lead to a person using it. 2) He says that an Aron Kodosh is made for Kosher Sifrei Torah and not made for Posul Sifrei Torah.

The Noda B'yehuda brings that those who disagree with him said what (משברי לוחות שמונחים בארון). In the Aron which was made for Luchos we see broken Luchos which is the equivalent of a Posul Sefer Torah were placed there. The Noda B'yehuda says that it is not a Raya. HKB"H said make an Aron for the Luchos and the Shivrei Luchos. It is not a proof. An Aron Kodosh that is made for Kosher Sifrei Torah should not have Posul Sifrei Torah. Therefore, the Noda B'yehuda holds that a Posul Sefer Torah must be buried. What are we afraid of? We are afraid that someone will Lain from the Sefer Torah by mistake.

The Binyan Tzion disagrees. He says that it is not so. That burying is an option. If you want you can keep it in the Aron Kodesh. Ai, (אל תשכן באהליך עולה). That is only by a Sefer Torah that has mistakes in it, if it has the wrong word, where a person can learn something incorrectly from the Sefer Torah. However, if it is Posul because of a break in the Osiyos, or because some of the letter are popping off, or because there is a rip in the Sefer Torah, any of these Pesulim that is not (עולה). You are allowed to keep a Posul Sefer Torah in the Aron Kodesh.

The Raya regarding the Aron is from (משברי לוחות שמונחים בארון עם הלוחות השלמים). It is Tak'e true that HKB"H said do it, but we learn from what HKB"H teaches us. Since Hashem said that it is not a Bizayon for the Luchos to be together with the Shivrei Luchos, it is not a Bizayon for an Aron of a Sefer Torah to have a Posul Sefer Torah as well. Therefore, he argues with the Noda B'yehuda.

We have here a very L'mayseh dispute whether Pesulai Sefer Torah should be kept in an Aron Kodesh or buried and by extension they are arguing if the Shivrei Luchos in the Aron is something from which we do learn as the Binyan Tzion holds or we do not learn as the Noda B'yehuda holds.

What makes this all very Geshmak is the Pischei Teshuva who has a Geshmake Arichus at the beginning of Reish Ayin Tes on the question of someone who has a Pasul Sefer Torah in the Aron Kodesh and with time forgot which is the Pasul one. Maybe they danced with it on Simchas Torah. Now he has six or eight Seforim and one is Pasul but you don't know which one. It is hard to find a P'sul. What do you do now? You want to have some Geshmak learn the Pischei Teshuva at the beginning of Reish Ayin Tes in Yor'e Dai'a. And so, that is my Dvar Halacha for Erev Yom Tov.

2 – Topic – An Inyan of Machshava from Rav Moshe

Rav Moshe (Ed. Note: In the Kol Rom, Moadim, Mamarei Shevuos volume, Maimar Gimmel, Page Lamed Vav) has a tremendous insight into Zman Mattan Toraseinu. Rav Moshe asks what is Zman Mattan Toraseinu. The Torah was given piece by piece for a very long time. The Rambam at the beginning of Perek Tes of Hilchos Melochim says (על ע"ז.) ל ששה דברים נצטוה אדם הראשון. על ע"ז. ועל ברכת השם. ועל שפיכות דמים. ועל גילוי עריות. ועל הגזל. ועל הדינים. אע"פ שכולן הן קבלה בידינו ממשו רבינו. והדעת נוטה להן. מכלל דברי תורה יראה שעל אלו נצטוה. הוסיף לנח אבר מן החי שנאמר אך בשר בנפשו דמו לא תאכלו. נמצאו שבע מצות. וכן היה הדבר בכל העולם עד אברהם. בא אברהם ונצטוה יתר על אלו במילה. והוא התפלל שחרית. ויצחק הפריש מעשר והוסיף תפלה אחרת לפנות היום. ויעקב הוסיף גיד הנשה והתפלל (ערבית. ובמצרים נצטוה עמרם במצות יתירות. עד שבא משה רבינו ונשלמה תורה על ידו That the Torah was given originally six Mitzvos to Adam, a seventh Mitzvah to Noach, Shacharis, Mincha and Maariv was given by the Avos. Even Amram taught certain Halachos and new Mitzvos to Klal Yisrael. In Mitzrayim a dozen Mitzvos were given relating to Korban Pesach. The Mitzvah of the Chag Hapesach. Then at Marah there were more Mitzvos. A lot of Mitzvos were given earlier. Why is it called Zman Mattan Toraseinu? Maybe it is Gmar Mattan Toraseinu, the finishing of Mattan Torah, but not Zman Mattan Toraseinu?

Rav Moshe gives an extraordinary insight into it. He says that before we stood at Sinai many Mitzvos were given. But these Mitzvos were given to deal with logically, B'ofen Sichli, in a logical way. They were explained to Adam, explained to Noach, explained at Marah, explained in

Mitzrayim and Klal Yisrael understood to be Mekabeil B'ofen Sichli. Mattan Toraseinu is something else. Mattan Toraseinu is a moment when all the Jewish people together accept all the Mitzvos of the Torah as a Tzivui Gamor, an absolute command. Without rationalizing that it is okay sometimes to skip, it is okay sometimes to violate. An absolute Kabbalah. Mattan Torah.

Chazal say Chochma B'goyim Tamim, Torah B'goyim Al Tamim. There is wisdom among the nations we believe it. Torah by the Goyim not. Meaning to say that even the wisdom of doing things and behaving in a proper, in a moral way, that is also found by the nations of the world. All the nations of the world forbid murder and robbery. However, they do it B'ofen Sichli, in a logical way. If one day they wake up and it is logical to say that certain areas of Znus are acceptable, they change it. The Jewish people accepted the Torah, Torah Mi'Sinai. Torah Mi'Sinai means a Torah that it is a G-d given Torah.

As it says in Tehillim 111:10, (רֵאשִׁית חֲכָמָה, יְרֵאת יְרֵנֶר). Says Rav Moshe, without Emunah it is Chochma B'goyim Tamim, it is not the Chochmas Hatorah. (רֵאשִׁית חֲכָמָה, יְרֵאת יְרֵנֶר) to have the Chochmo of Torah, that is Yir'as Hashem. Rav Moshe explained that that is why (Ed. Note: as the Gemara in Megillah 9a explains) when Talmai ordered the translating of Torah through the 72 Chachmei Yisroel, it was a tragedy because he wanted to take the Torah as a logical set of rules. That is not Toraseinu Hakedosha. The Torah comes with Mesorah, the Mesorah that we have.

Rav Moshe adds and this is something that I heard him say on more than one occasion. What happened to all the Geirim? What happened to all those who were the Talmidim in the Yeshiva of Sheim V'aiver, or the Geirim of Avraham and Sarah?

Zagt Rav Moshe, when you have a Torah that is based on human logic, on human rationale, on human acceptance, if it all depends on your accepting it then it is going to disappear. It is not going to stay. There is no Chinuch. The child says I know better than you, which child doesn't say I know better than you. But if you accept that the Torah is from Sinai, of course Torah from Sinai is given to us to understand, to work with in a Machshavadika way. When we understand that Torah is Misinai, then that is Kabbalas HaTorah.

As we come to Chag Hashavuos, the Zman Mattan Toraseinu, the time that Klal Yisrael accepted the Toraseinu Hakedosha. That did not happen in Marah, did not happen in Mitzrayim, didn't even happen by the Sheva Mitzvos B'nei Noach. That happened at Sinai.

Says Rav Moshe that answers another Kasha. The nations of the world didn't want to accept the Torah because they said Retzicha we don't want it, Genaiva we don't want it. So everybody asks what do you mean, they are commanded in the Issur of not murdering from the Sheva Mitzvos, they are commanded not to steal, not to do Znus from the Sheva Mitzvos. Why is that a reason to reject the Torah?

The answer is of course they know not to steal, not to rob or commit adultery, but they do it B'ofen Sichli, based on their logic, and they rationalize that under certain conditions it is good and they do it. Toraseinu Hakedosha, Mattan Torah at Har Sinai.... Har Sinai is an unconditional acceptance of the rules of Toraseinu Hakedosha.

We say as Rav Schwab says, Klal Yisrael has an Akeidas Hadaas (Ed. Note: Rabbi mentioned in Vayeira 5775 in the second Vort that Rav Schwab mentions this very broad and global idea in his Sefer on Iyov – Ayin Sham). Avraham Avinu had an Akeida, where he had to sacrifice his son. We all have an Akeidas Hadas, we give over our Daas, our understanding to Toraseinu Hakedosha. We are Meshabeid ourselves to Toraseinu Hakedosha and we do it in a way that is amazing. Klal Yisrael says we accept and now we want to understand. It is not like after we accept we don't think. It is amazing that Klal Yisrael wants both, to do both together. Toraseinu Hakedosha.

With that I want to wish everybody an appropriate Kabbalas Hatorah, a proper Kabbalas Hatorah. A Kabbalas Hatorah that involves a little bit of Mesiras Nefesh, pushing yourself a little bit to learn. Leil Shavuos, Yom Shavuos, on Shabbos Erev Shavuos, on Thursday night which is the Mishmar before Shavuos. Push yourself a little bit. Don't be afraid to push yourself. That is what we have to do. You have to push and then HKB"Y will push on our behalf. IY"Y we are Mekabeil the Torah. HKB"Y will give Klal Yisrael all the Berachos that we need. An absolutely, wonderful, delightful Chag Kabbalas Toraseinu Hakedosha!

Rabbi Reisman - Parshas Bamidbar 5781

1 – Topic – A Thought on the Upcoming Yom Tov of Shavuos.

As we prepare for Shabbos Parshas Bamidbar and the Chag of Mattan Torah which is a time of great for Klal Yisrael tempered by great concern for the situation in Eretz Yisrael and the welfare of Acheinu Bnei Yisrael in Eretz Yisrael and all of the children in Eretz Yisrael who are facing a difficult time again after a very difficult year. Hashem Yiracheim.

Let's start by discussing Shavuos. There are really two faces to Shavuos. Shavuos is Zman Mattan Toraseinu which is of course what is most foremost on our mind, but also as the Torah points out the end of Sefiras Ha'omer, not only the counting of the Omer, but in the agricultural cycle the Omer which is brought on Pesach is the beginning of the time that Yidden eat from the new crop. The Shte Halechem on Shavuos is the beginning of the time that Korbanos and Menachos are brought in the Bais Hamikdash from the new crop, and therefore, the Omer or the Pesach – Shavuos period is the Chag Habikkurim, it is the time that new things are brought first in our homes and then in the Bais Hamikdash. So these are the two aspects of Chag Hashavuos.

The Gemara in Maseches Menachos 45b makes the following comment. The Gemara observes that the Korban of Shavuos is brought in Parshas Emor and in Parshas Pinchas. The Gemara says (22 lines from the top) (יכול הן הן כבשים האמורים כאן הן הן כבשים האמורים בחומש הפקודים). I would think it is the same Korban, the Shavuos Korban that is mentioned in Emor and the one brought in Pinchas is it the same? You have to be careful. (אמרת כשאתה מגיע אצל פרים ואילים אינן הן). If you think when you are Mavir Sedra, you will see it is not the same. Why? In Emor it is one Par and two Ailim. In Pinchas it is two Parim and one Ayil. Says the Gemara (אלא הללו באין בגלל עצמן) (והללו באין בגלל לחם).

What the Gemara is saying is that there are two parts to Shavuos. (בגלל עצמן). There is the Yom Tov itself, the Chag Hashavuos of Mattan Torah and there is the Yom Tov of Yom Habikkurim the Shte Halechem which is brought together with the two Parim.

So therefore, what the Gemara is saying is the following. We have the Yom Tov of Mattan Torah, of Shavuos which is mentioned in Parshas Emor with the other Yomim Tovim, and then we have the Yom Tov of Yom Habikkurim (וּבַיּוֹם הַבְּכוּרִים, בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה). In Pinchas 28:26 it says clearly that we are talking about a Yom Tov to be Makriv a new Mincha and the Posuk in Pinchas says (וּבַיּוֹם הַבְּכוּרִים, בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַיהוָה--בְּשִׁבְעֵתֵיכֶם) Yom Bikkurim is the day you bring a new Mincha to Hashem, (בְּשִׁבְעֵתֵיכֶם) on your Shavuos. So that there are two faces to Chag Hashavuos.

Why do we eat Milchigs, why does Klal Yisrael have this Minhag? We find two reasons. The Rama says because we bring the Shte Halechem, there are two breads offered on Shavuos from the new crop, so therefore, we have two Lechem. A Fleishig bread and Milchig bread (that doesn't mean that the bread is Fleishig or Milchig). It is a bread that is eaten with Fleishig and a bread eaten with Milchig so that it is K'negged the Shte Ha'Lechem.

The Mishna Brura brings a second reason because at Mattan Torah when Moshe Rabbeinu came down Klal Yisrael had Milchigs, they didn't have Kosher Fleishigs ready for them. One reason based on one aspect of Shavuos and one reason based on the other aspect of Shavuos. So that we have these two parts to the Yom Tov that we are about to begin.

The question is why mix it together, Kabbalas Hatorah. The main moment in the history of the world accepting the Torah at Har Sinai has to be mixed with an agricultural holiday, with the celebration of the bringing of the new crop, making the new crop useable. Why mix Mattan Hatorah with anything?

The answer is there is a message as Rav Pam used to say about Shavuos. The Gemara says that every Yom Tov if you want can be Kulo L'Hashem, it can be a purely spiritual Yom Tov. Except for Shavuos. As it says in Maseches Pesachim 68b (29 lines from the top) (הכל מודים בעצרת דבעינן) (נמי לכם). Everyone agrees that on Shavuos you need Lachem. Why Shavuos, why Mattan Torah you have to have things that you enjoy?

Somebody might make a mistake and think that Olam Haze is a contradiction to Mattan Torah. That the pleasures of this world are somehow not in line with the serving of the Ribbono Shel Olam. (הכל מודים בעצרת דבעינן נמי לכם). No! By Mattan Torah the Torah is given to be observed in the world, not as a contradiction to the world. Therefore, everyone agrees that on Shavuos you have to have a Geshmake meal, something that you enjoy. Therefore, there is a mixing of the Yom Tov of Kabbalas Hatorah with the Yom Tov of a Yid who works B'olam Haze, works the land and does the 10 Mitzvos that a person has to do to bring bread. There is more than 10 Mitzvos, but there are at least 10 Mitzvos. There is a Mayla by Hamotzie that you should hold the bread with all 10 fingers K'negged the 10 Mitzvos that have to be performed in order to bring bread to your table. That is why it says that the Beracha of Hamotzie has 10 words in it. This is because when you look at a piece of bread you are looking at 10 Mitzvos. It is not a contradiction to Mattan Torah to have the good Gashmios of Olam Haze as long as it is done in the spirit of the Torah.

Along those lines, the Chasam Sofer asks a question regarding Megillas Rus. Boaz we are told was a Nasi, a Shofet, he was the judge of Klal Yisrael. He was a man in his 80's. What is he doing working in the field and sleeping in the tent in the field. Why isn't he home or in the Beis Medrash and have his workers do their work?

Enfert the Chasam Sofer, because working the land of Eretz Yisrael is a Mitzvah as Yishuv Eretz Yisrael which includes working the land. The Chasam Sofer says that it is a Mitzvah She'e Efsher Al Yidai Shaliach. This is what the Chasam Sofer says on Megillas Rus. This is taken actually from the Drashos Chasam Sofer. He says it was a Mitzvah and that is why he worked the land. It is not a Stira to Torah. It is with Torah that we serve HKB"H and we have the Geshmak of Olam Hazeh. So we stay up Shavuos night and we learn and with it we have refreshments, we have things that make us feel good in our Avodas Hashem.

2 – Topic – A second thought regarding Chag Hashavuos.

It has been noted that we celebrate Mattan Torah with the first Luchos. The first Luchos were broken. Logic would dictate to observe Mattan Torah when Moshe Rabbeinu went up to receive the second set of Luchos on Rosh Chodesh Elul and we say no. It is one long lesson. From the beginning of the first Luchos until the second Luchos came down on Yom Hakkipurim it is one long 120 day lesson of Mattan Torah. The last words in the Torah are (Devarim 34:12) (לְעֵינֵי כָל-יִשְׂרָאֵל). Rashi says that it goes on the breaking of the Luchos. When the Torah ends it is Miramez to us Moshe Rabbeinu's great accomplishment that he broke the Luchos.

There is a Kasha on this. That is Moshe Rabbeinu's great accomplishment that he broke the Luchos? Moshe Rabbeinu did so much and that is what you remember him for? For breaking the Luchos? It doesn't seem to make any sense. Remember Moshe Rabbeinu for taking us out of Mitzrayim, for going up and receiving the Torah, for Davening to HKB"H all the time. What is going on?

I once saw in the Sefer Toras Chessed he says an incredible Pshat. He said that Moshe Rabbeinu came down with the Luchos. Klal Yisrael was serving the Eigel. Hashem didn't say break the Luchos. (ג' דברים עשה משה מדעתו). There are three things that Moshe Rabbeinu did on his own as it says in Maseches Shabbos 87a (8 lines from the top). He broke the Luchos on his own. HKB"H said you are right (והסכים הקב"ה). He didn't have to break the Luchos. The Luchos has a Parsha of Teshuva. He could have brought down the Luchos and have Klal Yisrael do Teshuvah.

Moshe Rabbeinu said no. Moshe Rabbeinu taught Klal Yisrael there are times in life where you can get something but if you wait and are patient, and you prepare properly, you can get something better. When it comes to ice cream, take the ice cream you get now. If it is going to take patience and work to get better ice cream then take the ice cream you got. It is good enough. Good enough is for Gashmios.

When it comes to Kabbalas Hatorah, Moshe Rabbeinu said what? A B'dieved Kabbalas Hatorah. I am going to bring down Luchos that are going to involve doing Teshuva if you want to be Mekabeil the Luchos? No!

Moshe Rabbeinu broke the Luchos and said we are going to start all over again. We are going to get new Luchos and we are going to have a new Kabbalas Hatorah. It is better to wait and do it right then to accept a B'dieved in things that are Ruchnius, things that are spiritual (יִישָׁר כַּחַךְ) (ששברת). Moshe Rabbeinu taught us that things should be done in the Lechatchila'dika Ofen, in the best way when it comes to the serving of HKB"Y. That is a lesson. The lesson in our service of HKB"Y to do it in the most Lechatchila'dika way.

3 – Topic – A Thought on Parshas Bamidbar.

Let me not forget Parshas Bamidbar. We are talking about Har Sinai and Mattan Torah and Parshas Bamidbar starts with it. (וַיִּדְבֹר יְרוּר אֶל-מֹשֶׁה בְּמִדְבַר סִינַי). Why is it mentioning Midbar Sinai? Maybe because HKB"Y knew that Parshas Bamidbar will come out around the same time as the Simcha of Kabbalas Hatorah. But what is the lesson of Bamidbar Sinai?

Says the Bamidbar Rabbah 1:7 that it says Bamidbar Sinai that a person who wants to learn Torah he has to make himself Hefker like a Midbar (וַיְדַבֵּר ר' אֵל מֹשֶׁה בְּמִדְבַר סִינַי אֵלָּא כֹּל מִי שְׁאִינוּ עוֹשֶׂה עֲצֻמוֹ) (כמדבר הפקר, אינו יכול לקנות את החכמה והתורה, לכך נאמר: במדבר סיני). He can't be too Makpid on his own things. The lesson here is if you want to have Hatzlacha in serving HKB"Y Maisim Atzmo K'midbar, you have to put aside your own personal needs. You have to put aside the Ani of the person. My needs have to be second most important to the service of HKB"Y.

It has been noted that in Parshas Chayei Sarah we learn about the extraordinary work of the extraordinary Shadchan Eliezer. Eliezer goes, Eliezer travels, Eliezer does... People ask, guess how many times it says the name Eliezer in Parshas Chayei Sarah? The answer is zero. It doesn't say his name once. It says Eved Avraham all the time. Vayomer Eved Avraham, Vayeilech Eved Avraham. It never says Eliezer. Do you know why Eliezer had such great Hatzlacha? Because there was no Ani, there was no me. He was Eved Avraham and he did what he had to do.

Klal Yisrael, we have to be Avdai Hashem, we have to serve the Ribbono Shel Olam and with that approach we go to Midbar Sinai, we go to Har Sinai, we go to Kabbalas Hatorah. Put aside the Ani. I know. It is hard to stay up Shavuos by night. It is much more enjoyable to go into a comfortable bed. Ani. No!

Imagine if G-d forbid, if Chas V'chalila all of Klal Yisrael were like you and they all went to sleep Shavuos by night. It would be a reenactment of the disaster that happened the first time. Who are the ones in Klal Yisrael that are going to stay up and go to the Bais Medrash? Other people? You!

You go to the Bais Medrash and you do what you have to do. This time Shavuos is Sunday night. Working people for the most part are off on Sunday (unless they are accountants). Working people are off on Sunday. Take a nap. Prepare. It is Sheloshes Yemai Hag'bala, take three days of naps. But by Mattan Torah you got to be awake. You got to be there. Klal Yisrael needs you! Put aside the Ani and Maisim Atzmo K'midbar. Then you will be able to have a proper Kabbalas Hatorah.

As we march towards Kabbalas Hatorah lets Daven that HKB"Y should give Seichel to those in Eretz Yisrael to ignore the Kochi V'osem Yadi for wanting to do everything on their own. They

should be careful with the lives of Klal Yisrael, with the Neshamos of Klal Yisrael. HKB”H should help us and we should have a Siyata Dish’maya. Our enemies should kill each other and leave us alone. If only they would fight a little more among themselves that would be wonderful and if only Klal Yisrael would not fight among themselves that would be wonderful. We have to get there. B’ezras Hashem to have a wonderful Chag Hashavuos. Hashem should help that by the time Shavuos comes this Tzarah should have passed and we should be able to successfully serve HKB”H B’simcha Rabbah. I wish everyone a Gutten Shabbos and a Gutten Kabbalas Hatorah. Make it happen!

Rabbi Reisman - Parshas Bamidbar 5780

1 - Topic - A Lesson in the counting of Klal Yisrael

In the counting of Klal Yisrael in the Parsha, we find Moshe Rabbeinu is counted to do it him and Aharon personally. 1:2 (וַאֲתֶכֶם יְהוִי, אִישׁ אִישׁ לְמִטָּה). You and the Nesiim. Afterwards, at the end, it says again 1:44 (אֵלֶּה הַפְּקָדִים אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן, וַיִּשְׁאַל יִשְׂרָאֵל). The Gedolei Hador did the counting personally. Later by the counting of Bnei Levi in 3:15, Moshe personally counts them, it doesn't even say Aharon. It says (פָּקַד אֶת-בְּנֵי לֵוִי, לְבֵית אֲבֹתָם לְמִשְׁפְּחֹתָם) and again at the end 3:16 (וַיִּפְקַד אֹתָם מֹשֶׁה, עַל-פִּי יְרֹנָה, כְּאֲשֶׁר, צִוָּה). So that, the counting was done here through Moshe personally, by counting the Bechorim, it happens the third time with the same thing.

It's a bit of a Peleh, why Moshe himself, Moshe should be in charge. When Dovid counted Klal Yisroel he didn't go around counting, he sent Yoav Ben Tzeruya to do the counting. And yet here it's Moshe and Aharon themselves who walk around doing the census of Klal Yisroel. It needs an explanation.

There's a Yesod in Parshas Beraishis mentioned by many. In Parshas Beraishis after every bit of creation it says (וַיִּרְא אֱלֹהִים, כִּי-טוֹב) either (וַהֲגִידָה טוֹב מְאֹד) or (וַיִּרְא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה). Generally it refers to Hakadosh Baruch Hu seeing everything that He did, and almost every day it mentions it was Tov or Tov Meod.

The understanding is that Hakadosh Baruch Hu in creating the world gave a certain Kiyum to the Bria, gave a certain continuity to the Bria. Hashem created things to stay, to last, but their energy, their success is dependent on Vayar Ki Tov, on a certain looking at things as good. We say Ayin Tov and Ayin Ra, Ayin Ra destroys and Ayin Tov gives success.

On its Pshat level, an Ayin Tov is a good eye, an optimism. Saying that things are good. Rav Pam used to marvel about the sixth day of creation, where it says Vayar Elokim Es Kol Asher Asa Vihinei Tov Meod. G-d saw everything and it was Tov Meod, when was that?

That was on the 6th day of creation, but Adam ate from the Eitz Hadas where the disappointments of the first day of creation had taken place. But Hakadosh Baruch Hu, infused the world with an optimism even during bad times, even during difficult times, even in times of disappointment. And Farkert, someone who's a pessimist does not succeed.

If you ever go to a doctor and he says well I could try this surgery but I don't think it's going to work, but if you want I'll try it. Don't go with him, better get a doctor of more limited skills who's optimistic that things will work, and things will happen. Without that optimism things don't succeed, and you'll see that people who are Matzliach, people who are successful, are generally optimistic people. You think because they succeed, therefore, they are optimistic. No, because they are optimistic therefore they succeed. The Ayin Tov gives a Bracha into the success of something that happens.

Rav Pam in the Atara L'melech on page Kuf Samech Vav writes about Matan Torah, the passing of Torah from a Rebbi to a Talmid. If it doesn't go with an optimism, if it doesn't go with an Ayin Tov then it does not work. Torah has to be given with an Ayin Tov, with something that's positive and positive energy.

Hakadosh Baruch Hu said count Klal Yisroel, someone is going to go and count all the people in Klal Yisroel. He's going to focus for a moment on each person, it has to be with an Ayin Tov. It has to be someone with a good eye, it has to be someone with a positive attitude. He's looking, but you're going to get somebody from the outside who's jealous of people, someone from outside who has a hard time with people, is that the way you're going to do it. You're going to end up causing a lot of damage to be done. In order for there to be success, in order for things to go properly, a person needs to do it with an Ayin Tov.

Therefore, Moshe Rabeinu went Bechvodo Uv'atzmo, and Aharon Hakohen went and they counted Klal Yisroel to infuse Klal Yisroel with an Ayin Tov. An opportunity for an Ayin Tov are frequent. Anytime you see somebody or something with an attitude, with a feel, with a need, look at him with a good eye.

If you look at him with a good eye you'll infuse him with Beracha. You'll get used to looking at everybody with a good eye, there will be plenty of Beracha to go around. It has to be IY"H in such a way. That's the lesson of this part of the counting of Klal Yisroel. And so a lesson in how to look at people all around wherever it is that you go.

2 - Topic - Life Post Corona Virus

Klal Yisroel is beginning to step out of our homes. We've been saying Tehillim as a group every nine am and two pm with feeling. It started when one our good friends was taken to the hospital, it must be ten weeks ago. It was about the last week of Adar. He was critical, on a ventilator for a long time with a tracheotomy. Baruch Hashem today he is in rehab. We said Tehillim for him every day, twice a day, and we said Kapital 20, 121, 130, and 142.

142 ends (הוֹצִיאָה מִמִּסְגָּר, נִפְשֵׁי-- לְהוֹדוֹת אֶת-שְׁמֶךָ). Hashem take us out of lockup, out of being Sagur, out of being locked up. Lehdos Es Shemecha. To transition from (מִסְגָּר) from being locked up (לְהוֹדוֹת אֶת-שְׁמֶךָ) to come out and do things with a feeling and a sense of Hodaa of thanks to Hakadosh Baruch Hu.

What's it like to transition? It's not easy. Rav Shimon Bar Yochai left the Kever after twelve years, he had an Ayin Ra, he looked at people working and caused damage. He had to go back into the Me'ara because it's very hard to go from a situation where you're focused on your Derech in Avodas Hashem and you see others who have other ways. Who's greater than Rav Shimon Bar Yochai and we can say it.

When the Kohen Gadol left the Kodosh Hakodashim, and when he went out Motzei Yom Kippur, it says Yom Tov Hayu L'kohen Gadol B'tzeiso Shalom Min Hakodesh. He went out with a Yom Tov, he went out with a Simcha, he went out with a joy. Always, that was his job. The Kohen Gadol transitioned one to the other and in doing that transition he brought himself to a higher level.

It says that when you go and sit down and learn you are like the Kohen Gadol who went Lifnai V'lifnim. The attitude of someone who is learning and steps out and looks at others has to be with a certain beauty and a certain Ayin Tov, with a certain positive feeling.

We come together in Shul starting today once again, it is very crucial that people go with an Ayin Tov. Many of us are nervous. We have been in cabin fever for two months and we are not in our normal spirit of joy. I am so afraid that people are going to come to Shul and see someone else may be standing too close or with a mask that is not properly worn or without a mask. That such people are going to end up being involved in a Machlokes. Chas V'shalom, Machlokes is far more dangerous than any virus in the world. Machlokes between Yidden especially if people are going to have a Machlokes in Shul.

Please, when we go back to Shul do it with an Ayin Tov. Bring Beracha to everyone around you. It should be with a great joy and a great Hatzlacha.

3 - Topic - A Quick Vort on the Parsha from Rav Yaakov

A quick Vort on the Parsha that fits this experience. Rav Yaakov asks, in this week's Parsha (page 413 and this topic was expanded upon in 5779 as well) by the Degalim. Klal Yisrael is divided among the Degalim, however, the Parsha starts that it was (בְּאֶחָד לַחֹדֶשׁ הַשְּׁנִי בַּשָּׁנָה הַשְּׁנִי) in the second year. Why didn't they divide into Degalim right away?

Answers Rav Yaakov, Hashem didn't want to break Klal Yisrael into Degalim this is because if he breaks Klal Yisrael into Degalim, into tents, into small groups, he is afraid that what is going to happen is each person will have his Shittah and make fun of someone with another Shittah and it will become L'dai Machlokes.

Once the Mishkan was built and with the Mishkan there was a central point where all of Klal Yisrael came and it was M'acheid Klal Yisrael, then they can have Degalim. Each one can have his job, each Sheivet has its own job and it is perfectly okay. Nothing wrong with it. When? Only after there is the sense, the attitude that everyone is facing the proper place, the proper Mishkan.

And so, as we go out into our Batei Medrashim and many people have different feelings about the time that passed. You just look at the doctors, they have such widely varying view, some are loud

and very strongly held, and some more gentle, but just like the doctors have different views people have different views of what was going on around them.

No Lashon Hora. Klal Yisrael Kulanu Chaveirim, Kulanu Yachad. We have to be able to face the Bais Hamikdash M'at which is the Shul. The Shul should be a place of Shalom, of Simcha, of Beracha for all of us. IY"H we should be Zoche that just like today we just had our first two Minyanim in Shul after so many months. B'simcha Rabba with a proper Yehai Shmai Rabba. A 20 minute Mincha. When we finished someone said wow a 20 minute Mincha on a weekday? We should be Zoche to have that sense, that feeling, that attitude going forward. A very special Shabbos to one and all! As we start the Sefer Hapikudim, Bamidbar - the book of counting. Baruch Hashem we go once again to counting Minyan in our Shul. Good Shabbos to all!

Rabbi Reisman - Parshas Bamidbar 5779

1 - Topic - A thought from Rav Yaakov on the first Posuk in the Parsha.

As we prepare for Shabbos Kodesh Parshas Bamidbar and the upcoming Chag Hashavuos, Chag Kabbalas Torahseinu Hakedosha. I would like to mention some thoughts that have to do with the very beginning of the Parsha, the very first words.

The Parsha begins by telling us that HKB"H spoke to Moshe Rabbeinu (בְּאֵהָל מוֹעֵד) and while saying that Hashem spoke (בְּמִדְבַּר סִינַי) seems to be extra, mentioning that it was (בְּאֵהָל מוֹעֵד) is similarly something that is unneeded and calls for an explanation. I would like to share an explanation by saying a Dvar Torah on another topic that has to do with this Posuk and then we will see how it will Mimeila answer the question.

Rav Yaakov in Emes L'Yaakov (page 413) asks a totally different Kasha. He asks, this Minyan, this counting of Klal Yisrael in Parshas Bamidbar, is the Minyan of the Degalim. Meaning the flags or the camps in which Klal Yisrael rested in the Midbar, Which they traveled in the Midbar as individual Shevatim and individual flags and this Minyan is the counting of the order of the Degalim, which you can see from the order of the Shevatim as they are counted.

Zagt Rav Yaakov, Klal Yisrael is counted as soon as they left Mitzrayim by HKB"H. Why weren't the earlier episodes of counting done according to the Degalim, according to the Machane. Mima Nafshach, even something which is proper, which is appropriate, why wait a full year in the Midbar before counting Klal Yisrael and setting up the Machanos and the Degalim, why wait that long?

The question is especially strong because Chazal tell us that already when the twelve Shevatim in Parshas Vayechi took Yaakov to be buried in Eretz Yisrael, they accompanied Yaakov's Aron according to the order of the Degalim. So that this order was already known. Why wait a full year?

Answers Rav Yaakov Gevaldig. Klal Yisrael has to be K'ish Echad Ub'leiv Echad. Klal Yisrael needs Achdus. When you take different groups of Klal Yisrael and you call them people who serve Hashem as Kolllel people like Yissacher, or as working people like Zevulan, or any of the other attributes of the Shevatim and every one of the Shevatim had its own unique way of serving

HKB"H. when that is done you create a certain Pirud, a certain splitting or separating of Klal Yisrael. It is a dangerous thing because on the one hand individuality and autonomy, a feeling of being special is crucial to a human, being while at the same time it is important to feel part of Klal Yisrael.

Says Rav Yaakov, therefore, the division of Degalim did not take place until there was a Mishkan. The Mishkan and the Bais Hamikdash later in Eretz Yisrael was a great unifier. It was the thing that brought all of Klal Yisrael together. The twelve Machanos of the twelve Shevatim rested around the Mishkan. Everybody adjacent to the Mishkan and the Mishkan gave them the sense of Achdus, the sense of togetherness, and therefore, each can have its own Degel because they had this great unifier with the Mishkan.

This is why later when Klal Yisrael splits between the ten Shevatim and the two, Yeravam doesn't want that people from the ten Shevatim to go up to the Bais Hamikdash. He stops them, because he realized that the Bais Hamikdash unifies Klal Yisrael. Even as the Torah Hakedosha unified Klal Yisrael at Har Sinai.

Zagt Rav Yaakov, that is why it is only here after a year that the counting to the Degalim takes place. Ad Kan Divrei Rav Yaakov. This is what Rav Yaakov said.

Once you read Rav Yaakov's words, my original Kasha falls away. Why does it mention (בְּאֵהָל מוֹעֵד) at the beginning of the counting? Of course it mentions it. This is because (וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה) (בְּמִדְבַּר סִינַי) is only (בְּאֵהָל מוֹעֵד), only when there was an (בְּאֵהָל מוֹעֵד). Once there was a Mishkan, now we can count Klal Yisrael according to the Degalim and we have this great unifier, the Bais Hamikdash.

2 - Topic - The message of the word (שָׂאוּ).

Let's move on to Posuk Beis. We are told (שָׂאוּ, אֶת-רֵאשׁ כָּל-עֵדוּת בְּנֵי-יִשְׂרָאֵל) count the heads of Klal Yisrael. The Ramban (which is on Posuk Gimmel but refers back to Posuk Bais) says (שָׂאוּ, אֶת-) (רֵאשׁ) count the heads of Klal Yisrael. (שָׂאוּ) doesn't mean count. (פָּקֹד) is to count. (שָׂאוּ) means something else. The Ramban brings from Rashi (which is not in our print of Rashi), that (שָׂאוּ) is (כְּמוֹ שְׂאוֹמְרִים לְקוֹסְטִינֵר אֲרִים רִישֵׁיהֶם דְּפִלִּין). Just like we tell an executioner remove his head, the same thing we say (שָׂאוּ, אֶת-רֵאשׁ כָּל-עֵדוּת בְּנֵי-יִשְׂרָאֵל) lift up the heads of Klal Yisrael.

The Ramban says what is going on with this Rashi, if you want to say lift up the heads of Klal Yisrael you have to bring an example that is about killing somebody? Wow! That is very strange! The Ramban seems right.

The Ramban says you should have said something else. You should have said (שָׂאוּ) is a Lashon to lift up to Gadlus like in Beraishis 40:13 (יִשָּׂא פְרַעֲהוּ אֶת רֵאשׁוֹ וְהִשִּׁיבְךָ עַל כַּנְךָ). Yosef told the Sar Hamashkim that Pharaoh will lift up your head and place you back on your position. So Rashi says a Lashon Genai and the Ramban says why say a Lashon Genai.

The Ramban in his Kasha on Rashi says maybe Rashi said Lashon of Genai because this generation died in the Midbar. But the Ramban says that this is not a good answer because in Parshas Pinchos

when they count the generation of the Midbar it also says (שָׁאוּ) (Bamidbar 26:2). Therefore, the Ramban remains with a Kasha.

So Rashi says (שָׁאוּ) is a Lashon of take off his head and the Ramban says a Lashon of raise him up. Halo Davar Hu! Isn't it amazing that the word (שָׁאוּ) has two opposite meanings. To take off the head or to raise the person. Very interesting.

Rabbeinu Bachya says (לשון שאו שהוא לשון כולל שני ענינים דבר והפכו, האחד נשיאות ראש, והשני הסרת). The word (שָׁאוּ) includes two opposites, one is to lift up someone's head and the second is to remove the head. Fascinating.

Even the Ramban who brings the Posuk from the Sar Hamashkim where it says (ישא פרעה את ראשך), take a look there and you will see that at the end of Parshas Vayeishev that just as it says (ישא פרעה את ראשך) by the Sar Hamashkim it says almost the same Lashon as is found in Beraishis 40:19 (ישא פרעה את-ראשך מעליך) by the Sar Ha'ofim whose head is removed. So here you have in one Parsha (ישא פרעה את-ראשך) twice and once it is one way (lifting up) and once it is the other way (taking off). Halo Davar Hu! How strange this word.

The word for marriage is Nisuin which is also a Lashon of lifting up of (שָׁאוּ). Tosafos in the beginning of Kiddushin explains the Lashon of Kiddushin, how Hekdesh has to do with marriage. What does Nisuin have to do with marriage? It seems that it could be two things. It could mean raise you up or remove your head.

Rav Pam once when we were learning Yor'e Dai'a Hilchos Shechita, and the argument was do you make a Shehechyanu when a Shochet Shechts for the first time. Rav Pam said why don't you make a Shehechyanu when you get married? He waited a moment and then he said, because marriage is what you make of it. When you get married it is not known what will come from this coming together of this husband and wife. It could be wonderful or it could be a disaster Chas V'shalom. You don't make Shehechyanu because you don't know what will come of it.

Nisuin, the entire concept of raising a person up has a double meaning. It could mean Aliyah, it could mean growth, or it could mean off with his head. There is a very deep significance to it. The very same thing could mean greatness or it could mean disaster. It is what you make of it. Every opportunity, it depends on what the person makes of the opportunity that comes his way. Therefore, Rashi says (שָׁאוּ, אֶת-רֹאשׁ כָּל-עַדְת בְּנֵי-יִשְׂרָאֵל) lift them up. Lift them up means, it could mean a Genai or it could mean not. Rashi brings a Lashon Genai and the Ramban says because this generation doesn't survive in the Midbar, they didn't make it. The Ramban says what about the (שָׁאוּ) in Parshas Pinchos? It is not a contradiction. Every (שָׁאוּ) means that it could go two ways. It depends on what you make of it. What a message

3 - Topic - A thought for Shavuot

Let me ask you a Kasha. In the Shabbos Shemoneh Esrei we have three different Shemoneh Esrei's, the Friday night Shemoneh Esrei, the Shabbos morning Shemoneh Esrei and the Mincha Shemoneh Esrei. They are three different Shemoneh Esrei's. The Tur explains that there are three Shabbasos in this world. Shabbos Beraishis which we mark with the Shemoneh Esrei Friday night,

there is Shabbos of Mattan Torah which we mark with the Shemoneh Esrei of Shacharis and there is the Shabbos of L'asid Lavo of Ata Echad, of the time where G-d Kavayochel will be one and that we say by Mincha.

Since we are right before Shavuos let us talk about the Shemoneh Esrei of Shabbos day which is K'negged Mattan Torah. Yismach Moshe B'matnas Chelko K'eved Neeman Karaso Lo. K'lil Tiferes B'roshe Nasata Li, B'amdo Lefanech Al Har Sinai. Ush'nai Luchos Avanim Horid B'yado. V'chasuv Ba'hem Shemoras Shabbos. Mattan Torah! Hakol Modim that the Torah was given on Shabbos.

To what is this referring, to the first Luchos which were given on Shabbos, the first Mattan Torah, or to the second Mattan Torah which took place 120 days later? After Klal Yisrael sinned by the Eigel, there were 40 days of the first Luchos where Moshe Rabbeinu was up by the mountain, 40 days of Tefillah and then 40 days of the second Luchos which is 120 days. Well if the first day was Shabbos then it couldn't be that 120 days later was Shabbos. So the first Mattan Torah was Shabbos and the second Mattan Torah was not Shabbos. Which one do we refer to in our Shabbos Shemoneh Esrei? This is the question.

(Ed note: there is about a minute missing from the recording due to technical difficulties, and therefore, I have only transcribed what is available). My answer was that the whole 120 days is one Hemshech, it is not a mistake of forget that and take the second one, it was one long Hemshech of Kabbalas Hatorah. If it is a long Hemshech, then that which began of Shabbos of Mattan Torah landed up with the last Luchos. Ayin Sham.

Of course in preparation for Kabbalas Hatorah, the most important Mishmar of the entire year is the Mishmar before Kabbalas Hatorah. The Mishmar that comes in middle of the Sheloshas Yemai Hag'balah. The Mishmar that comes during the time when Klal Yisrael has to do Teshuvah for going to sleep early and not anticipating Kabbalas Hatorah properly.

Therefore, I am certain that Kol Mi She'Yir'as Hashem B'libo, anyone who feels a little bit of the importance of the time will be at the Mishmar IY"H, will devote himself to learning. Sheloshas Yemai Hag'balah has to have meaning, not just days that you don't say Tachanun. It has to have meaning, preparation, do something. The doing something is being in the Bais Medrash. A wonderful Mishmar to one and all. A wonderful preparation for Kabbalas Hatorah and a wonderful Chag Mattan Toraseinu.

Rabbi Reisman - Parshas Bamidbar - Shavuos 5778

As we prepare for Shabbos Parshas Bamidbar and Chag Hashavuos an absolutely extraordinary 72 hours coming up. An opportunity to have a proper Kabbalas Hatorah. Shabbos most people rest and therefore, Leil Shavuos this year promises to be a Leibidike learning for the night of Shavuos. What a wonderful Yom Tov is coming up.

1 - Topic - A quick Vort from the Chasam Sofer on the Parsha.

A quick word on the Parsha and then a Yesodosdika Vort for Chag Hashevuos. On the Parsha I would like to share you a short simple thought which is really an example of Kavod Hatorah. Kavod Hatorah is to realize that every word and every letter in Torah is written with an extraordinary Cheshbon. Therefore, let me tell you a Teshuva Chasam Sofer in Yor'e Dai'a Teshuva Reish Tzaddik Daled.

In Parshas Bamidbar, as you know when it counts Klal Yisrael it says as can be found in 1:2 (כָּל-זָכָר לְגִלְגֻלְתָּם). Every male (לְגִלְגֻלְתָּם) by their heads. It is interesting that in Parshas Ki Sisa it doesn't say (לְגִלְגֻלְתָּם). The Netziv in this week's Parsha makes a note of the difference but that is not my topic. The Chasam Sofer's topic is that in Parshas Bamidbar when they count Klal Yisrael it says (לְגִלְגֻלְתָּם). When it turns to count the Leviim it says as is found in 3:15 (כָּל-זָכָר מִבֶּן-חֹדֶשׁ) and it does not say (לְגִלְגֻלְתָּם). What is the difference?

The words of the Torah are precise as precise can be and therefore, Zagt the Chasam Sofer Gevaldig, the Gemara talks about a two headed man, whether a child that was born with two heads Lo Aleinu, whether such a child needs a Pidyon Haben once or twice, the Gemara discusses such a thing. The understanding is that a two headed child cannot survive and he is a Treifa. He will likely not live for a year. Mimeila Zagt the Chasam Sofer beautifully. When you are counting Klal Yisrael and you are talking about people 20 years and older, you can say (לְגִלְגֻלְתָּם) by their heads. There is no 20 year old that has two heads. But by Leviim you are counting from 30 days old (מִבֶּן-חֹדֶשׁ) from one month old. A one month old child could have theoretically two heads. If you say (לְגִלְגֻלְתָּם) it sounds like you count them as two. Therefore, the word (לְגִלְגֻלְתָּם) does not apply to the Leviim. Pshat, Gevaldig! Every word of the Torah is with a Cheshbon.

2 - Topic - A thought for Shavuos.

Let me turn to a very deep concept with a Pshat explanation and this is from the Shem Mishmuel on Parshas Bamidbar page Samech Daled regarding Shevuos and I will explain it the best I can. Generally the Shem Mishmuel is way over my head but here it is so Yesodosdik, so important, that I would like to share it.

I start with a Hakdama that the word Am (nation) is typically not one that shows Chashivus, that shows significance, that shows importance. When we are called Bnei Yisrael that is a language of Chashivus. (צוֹ אֶת-בְּנֵי יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם). However, Am is a Lashon of Ma Asa L'cha Ha'am Hazeh, it is a derogatory language it is a language of somebody on a lower level. Rashi in Behaloscha 11:1 on the words (אִין הָעַם אֵלֶּא רַשְׁעִים. וְכֵן הוּא אוֹמֵר מָה אַעֲשֶׂה לְעַם הַזֶּה. וְכַשֵּׁם כְּשֵׁרִים). (וַיְהִי הָעַם כְּמִתְאַנְנִים, רַע). The language of Am implies a derogatory or a low level. This is the Teitch.

The Pele is the following. By Mattan Torah when Klal Yisrael comes to Har Sinai and as it says in Shemos 19:2 (וַיִּסְּאֵם יִשְׂרָאֵל, נֹגֵד הָהָר), Klal Yisrael is given majestic names. 19:5 (וַיְהִי־לָהֶם לִי סִגְלָה), 19:6 (מִמְלֶכֶת פְּהַנִּים, וְגוֹי קְדוֹשׁ). And suddenly Mit A Mol Parshas Yisro turns to calling Bnei Yisrael at Har Sinai Am. 19:10 (לָךְ אֵל-הָעַם, וְקִדְשְׁתָּם), 19:12 (וַהֲגִבְלֹתָ אֶת-הָעַם), 19:14 (אֶת-), 19:21 (רַד הָעַד בְּעַם). I counted 21 times consecutively the language of Am for Klal Yisrael at Mattan Torah. 20:14 (וַיִּרְא הָעַם וַיִּגְעוּ, וַיַּעֲמְדוּ מֵרָחֵק). (וְכָל-הָעַם רֹאִים אֶת-הַקּוֹלֹת וְאֶת-הַלְפִידִם). It is a Pele

that the word Am is used so consistently. Only at the end after Mattan Torah does it go back to 20:18 (כֹּה תֹאמַר אֶל-בְּנֵי יִשְׂרָאֵל), a language of Bnei Yisrael. It needs an explanation.

Freigt the Sheim Mishmuel why is the word Am used for Klal Yisrael at Mattan Torah. His answer as best I understand it is as follows. There are Baalei Gaiva, people who are full of themselves and feel very important and significant. There are times that people feel unimportant and not significant. Am is a language of people who are not significant. I am not important and I am not accomplishing. An unaccomplished people is Am, a bland name for a nation, for a people. However, within the level of Shiflus, of lowliness, there are two ways in which a person can feel Shafeil or low, two totally different ways.

One is that he feels like a lonely person and he accepts that he is an unaccomplished person and that is terrible. Two, a person feels that he is missing something, he is Mishtokeik, he has a desire to climb out of his Shiflus.

We find contradictions regarding Anava, being a humble person in Chazal. On the one hand, the Gemara in Pesachim 68b (11 lines from the bottom) says (רב יוסף ביומא דעצרתא אמר עבדי לי עגלא) (תלתא אמר אי לא האי יומא דקא גרים כמה יוסף איכא בשוקא). Rav Yosef saw himself as an accomplished person and said if not for this day he would be an ordinary Yosef but because of Shevuos he is an important person. That means that he recognized his level. It sounds like a Tzad Ha'gaiva but it is not. Gaiva is when a person feels that he is accomplished, he is done and V'zeh Hu, that is it.

Sometimes there is a Hergish that a person has that he is missing something, he is lacking something. He looks at his neighbor and his friend who is finishing a Masechta, who is finishing Nach, who is finishing something and he says why can't I do that? He feels Shiflus, he feels Am. Then it is Merutzah, then it is desirable. If a person uses that feeling of incompleteness to be Mishtokeik, to desire something more, that is wonderful.

Klal Yisrael come to Har Sinai and (ויסחו-שם ישראל, נגד ה'הר) and they are (ממלכת פהגים, וגוי קדוש) and (והייתם לי סגלה מכל-העמים). They are extraordinary. When they came to Har Sinai the Torah tells us that they felt like Am. With everything that they had accomplished, they felt like they were missing something. (והגבולת את-העם). They wanted to jump up to the top of the mountain and be Mekabeil the Torah. They felt a Shiflus and a lowliness with a Teshuka and a desire to reach out.

(ויירד משה מן-ההר, אל-העם). He came down to people that wanted, that desired. Mattan Torah is for people that want something. Shevuos is for people who feel that they could do more if only we know how. Gevaldig. It is an extraordinary thing. To come to Shavuos with a feeling of I need, I want. I need to connect to Mattan Torah. Those are the people who are Mishtokeik to stay up on Shavuos by night. They desire, they may not succeed. They may feel that they didn't accomplish when it comes the morning. But the Hishtokekus is there. The desire is there. That idea is the idea of Kabbalas Hatorah. The idea is that a person needs to have that Hishtokekus, needs to have that desire, needs to have that feeling that something is missing.

If you feel there is something missing and you get married and you feel a Shleimus then the marriage will be successful. You feel you need it. To have something else. Therefore, a person has to come to Shevuos with that feeling of Ahavah and not having enough and wanting more, of

wanting to accomplish more, of wanting to be Mekabeil more. Kabbalas Hatorah is Shayich only when a person is ready to be a Mekabeil. Without it, it doesn't work. For that reason a person has to come to Kabbalas Hatorah as an Am, as a people with a desire to accomplish. What an extraordinary Sheim Mishmuel. I am not done.

I would like to share with you a Yesod for every Yom Tov. Yom Tov does not mark the past. By Klal Yisrael marking the Ovar with a nostalgic look at the past is not a useful productive thing to do. Our marking of the past is always for the future. The Jewish people are rooted in the past but our eyes are on the future.

When we have a Mitzvah of Zachar Es any of the Sheish, the 6 Zichronos, they are there for the purpose of the future. The Chafetz Chaim says if you speak Lashon Hora you have violated (, זְכוּר , (אֵת אֲשֶׁר-עָשָׂה יְרֵרָה אֱלֹהֶיךָ לְמַרְיָם, בְּדִרְוֹה, בְּצִאתְכֶם מִמִּצְרָיִם). Why? You remember what happened with Miriam. You might even remember it the moment you are saying the Lashon Hora. No! Af Al Pi Kein you are not remembering it. The Mitzvah is to remember it and it should have an influence on the future.

In Mamarei Suktos of Pachad Yitzchok, Maimar Nun Zayin, Rav Hutner writes B'sheim the Chiddushei Harim that there were two Chassidim dancing on Simchas Torah and the Chiddushei Harim correctly predicted that one would tire quickly and one would have stamina to continue. He explained, one is dancing for the Ovar, for what has happened that we finished the Torah. He is going to tire. It is a finite accomplishment. The other one is dancing for the future. The other one is dancing because we are starting the Torah again. He is dancing for the Asid, it is infinite. It gives energy. That is true about everything that Klal Yisrael does. Everything that Klal Yisrael does is with an eye to the Asid, to the future.

I was once in a Shul and there was a man Davening for the Amud and I was a young man at the time and in the Shul there was a Chiyuv. When he finished Davening he turned to the Rav and he said Rabbi my 11 months are up and tomorrow morning you are not going to see. The Rav was shocked and said for the last 11 months you haven't missed Minyan and now you will start?

He said, Rabbi I have been waiting for this day for 11 months. I was thinking to myself, he said the Guf of Kaddish but he was missing the Neshama of Kaddish, the connection. The same thing is true with people who observe Shavuos or any Yom Tov. Remembering the past and eating the cheesecakes is the Guf of the Yom Tov without the Neshama. The Guf is all about the Avar. The body does not improve as the years go on. The body becomes less healthy and less strong as the years go on. A body is all about Avar. A Neshama grows as time goes on. When a Neshama becomes more it is all about Asid.

We come to Shavuos with an eye on the Asid, a desire of reclaiming some of the accomplishments or the dreams of accomplishments that you have had in years past. To do, to accomplish to be Mekabeil Es Hatorah once again. Kabbalas Hatorah.

A wonderful Kabbalas Hatorah to one and all. A meaningful Kabbalas Hatorah. May HKB"H grant that we should connect to the Chag Hashavuos in a way that has great meaning and extraordinary meaning. A wonderful Shabbos and a Good Yom Tov to one and all!

Rabbi Reisman - Parshas Bamidbar 5777

1 - Topic - Not Counting the Leviim

As we prepare for Shabbos Parshas Bamidbar and the upcoming Chag of Kabbalas Hatorah. In Parshas Bamidbar we have the command in Posuk 49 (אַךְ אֶת-מִטֵּה לְוִי לֹא תִפְקֹד). That Sheivet Levi should not be counted. Everyone knows that the Leviim were not counted among Klal Yisrael. However, what is highly unusual is that the Torah seems to belabor the point. That is the Torah seems to mention it repeatedly many times even in this Perek. In Posuk 47 (וְהַלְוִיִּם, לְמִטֵּה אַבְתָּם--לֹא) (הַתְּפִקְדוּ, בְּתוֹכָם). The Leviim were not counted among the Shevatim. That is how the counting of the Shevatim ends. Of course they weren't counted as there is a Lav (אַךְ אֶת-מִטֵּה לְוִי לֹא תִפְקֹד). Why is it repeated again? It seems to be stressed (וְאֶת-רֵאשֵׁי לֹא תִשָּׂא). Don't count them and don't count their heads (בְּנֵי יִשְׂרָאֵל, בְּתוֹךְ, בְּנֵי יִשְׂרָאֵל) among the Jewish people. Why is it mentioned again later in Perek 2:33, it is mentioned yet again the obligation (וְהַלְוִיִּם--לֹא הִתְפַּקְדוּ, בְּתוֹךְ בְּנֵי יִשְׂרָאֵל: כַּאֲשֶׁר צִוָּה יְרֹנָה, אֶת-מִשֶּׁה). Of course, everything that Hashem commanded Moshe Klal Yisrael didn't do. As we learn Sefer Yehoshua we couldn't help but notice that consistently there is a mention of the separation of Sheivet Levi from Klal Yisrael. Hadevarim Tzrichim Biur. Is there such a big Yeitzer Hora to count Leviim that the Torah has to warn again and again not to count Leviim?

Rav Chaim Shmuelevitz in the Sichos Mussar 5733 Sicha 13 talks about this. He explains that the idea that the Leviim are not counted into Klal Yisrael is as Rashi says in 1:49 (גזירה על כל הנמנין). This is because everyone that is counted will be included in the Gezaira against Klal Yisrael after the Maiseh Hamiraglim and (אמר אל יהיו בכלל, לפי שהם שלי). These should not be included. What does it mean that they shouldn't be included? They didn't sin so of course they are not included?

Rav Chaim Shmuelevitz explains based on the theme that we have mentioned numerous times. That is that we have a rule that there is a rule of the Din Hak'lali and a Din Hap'rati. There is a Din on the Tzibbur and there is a Din on the individual. When there is a Din on the Tzibbur everybody is included. Tzidkos Hatzaddik Lo Satzileinu MiYom Zam. The fact that someone is a Tzaddik doesn't rescue him when there is a Holocaust Chalila. When there is a war, then Tzaddikim die along with Reshaim.

Rav Chaim Shmuelevitz brings a Raya because Yair Ben Menashe did not die in the Midbar and he went into Eretz Yisrael. The Gemara in Bava Basra on 121b says why didn't Yair Ben Menashe die in the Midbar? Because he was older than 60 at the time of the Cheit Hamiraglim and the Gezaira was only on those who are between 20 and 60. It seems clear that had he been between 20 and 60 years old he would have died because of the Cheit of the Meraglim, however, Yair Ben Menashe was a Tzaddik Gamur why would he have died? The answer is Tzidkos Hatzaddik Lo Satzileinu MiYom Zam. There is a Din Hak'lali if you are part of the Tzibbur you are included in the Din Hak'lali. That is the rule.

I think that there is another place where this can be applied and that is by Avraham Avinu and Sedom. Avraham Avinu says as is found in Beraishis 18:32 (וְאַדְבָּרָה אֶךְ-הַפְעֵם-) (אולי ימציאון שם, עשרה; ויאמר לא אשחית, בעבור העשרה) will you kill them, (הארף תקפה, צדיק עם-רשע) will you kill the Tzaddikim with the Reshaim? What does that help? Avraham Avinu is going to save

10 people, how does that save Sedom? If there are 2 Tzaddikim in the city (האף תספיק, צדיק עם-רשע) Hashem will save the 2. What is the Kavana of Avraham Avinu to save the 10 Tzaddikim?

The answer is no. There is a Din Hak'lali on the Tzibbur. If Sedom has to be destroyed the Tzaddikim get destroyed as well and if there are less than 10 they will all be killed. However, if there are 10 it should save the Tzibbur, it should save the Din Hak'lali. This is the rule.

Mimeila, we understand that it is not just that Leviim are not counted. Every time the Tzibbur of Klal Yisrael is mentioned as a whole it is immediately mentioned that Sheivet Levi has a Din of a Sheivet onto itself, a higher Sheivet. Sheivet Levi (לא תתפקדו) is not counted. It is the reminder continuously that Sheivet Levi is not part of the Tzibbur of Klal Yisrael and doesn't fall prey to the Din Hak'lali of Klal Yisrael.

When the Aseres Hashvatim went to Galus the Leviim who were in the cities of the Aseres Hashvatim did not. They are not included in the Din Hak'lali of Klal Yisrael. That is why when Eretz Yisrael is divided the Posuk constantly mentions that Leviim are not included. So it is not just a Mitzvah not to count Leviim it is a permanent separation of the Leviim from the rest of Klal Yisrael in this regard.

2 - Topic - Anticipation for Kabbalas Hatorah

Let's move on to a pre-Shavuot thought. We find that when Klal Yisrael comes to Har Sinai that the Posuk says in Shemos 19:1 (בחדש השלישי, לצאת בני-ישראל, מארץ מצרים--ביום הנה, באו מדבר סיני). In the third month on Rosh Chodesh Sivan (ביום הנה, באו מדבר סיני). Rashi says (בראש חודש. לא היה) (צריך לכתוב אלא ביום ההוא). The correct Hebrew is that on that day they came not on this day they came. Rashi says (מהו ביום הזה, שיהיו דברי תורה חדשים עליך כאלו נתנו). That Yom Hazeh, it should be every day as if the Torah was given on this today. That is what Rashi says and we all know this. It is a well-known Chazal.

In the Ohr Gedalyahu on Parshas Bamidbar on page 98 there is a beautiful Maimar of preparation for Mattan Torah. Rav Schorr makes the point that Kabbalas Hatorah was on either the 6th or 7th day of Sivan (it is a dispute which day it actually was). This Posuk is (בחדש השלישי, לצאת בני-ישראל, מארץ מצרים--ביום הנה, באו מדבר סיני). They arrived in Midbar Sinai and it was Rosh Chodesh Sivan. (ביום הזה, שיהיו דברי תורה חדשים עליך כאלו נתנו). The Torah was not given on Rosh Chodesh Sivan. The Torah was given on the 6th or 7th day of Sivan. (ביום הנה) should say on the day of Mattan Torah (שיהיו דברי תורה חדשים עליך כאלו נתנו). It is in the wrong place.

Enfert Rav Schorr, the Chadashim B'ainecha is not on Kabbalas Hatorah it is on the Hachana of Kabbalas Hatorah. It is on the anticipation, the preparation, the Hachana of Kabbalas Hatorah. That has to be B'einecha K'ilu Hayom Nitnu. Of course the Mitzvos Hatorah, the Limud Hatorah, we have done it. Someone who has done Daf Yomi might have done it for 7, 14, 21, 28, 35 or 42 years. It comes again. The anticipation should be K'ilu Chadashim. When Mattan Torah comes, when Shavuot comes, there should be an excitement for Kabbalas Hatorah.

There is an important point. The Sheloshes Yemai Hag'balah did not start on Rosh Chodesh. The days of preparation of Perishus of Hag'balah that is later. Rav Schorr is referring to the Rosh Chodesh Sivan, the anticipation ahead of time for Kabbalas Hatorah.

A person who looks forward to something, thereby gives Chashivus to the thing that they are looking forward to. The entire Hatzlacha of the upcoming Shavuos being meaningful as being a day of rededication to Torah depends on today, tonight and tomorrow Rosh Chodesh Sivan. It depends on whether you are willing to take the moment of anticipation, a moment to think about what this time of the year is all about.

Rav Yosef said the Yom Tov of Shavuos is a special day for him as it says in Pesachim 68b (11 lines from the bottom) (רב יוסף ביומא דעצרתא אמר עבדי לי עגלא תלתא אמר אי לא האי יומא דקא גרים) (כמה יוסף איכא בשוקא). If not for today, if not for Mattan Torah there are a lot of guys floating around the streets. It is Kabbalas Hatorah which makes us special. Therefore, there has to be an anticipation, it doesn't come by itself, certainly not in America. It comes only with effort to anticipate the upcoming Chag Hashavuos.

On Pesach I mentioned to you that the Arizal says that Klal Yisrael if they had delayed they would have fallen into the 49th Shaar Hatumah and at that time we explained had they delayed what was the problem as they weren't Ovdei Avodah Zora on the night of Makkas Bechoros. Had they waited one more day, big deal, they weren't wallowing in Tumah.

The answer is no. Had they not been excited to run right out of Mitzrayim, that lack of enthusiasm of excitement of opportunity they would have fallen into the 49th Shaar Hatumah. The same thing with us. It comes the Yom Chag Hashavuos, there has to be anticipation and excitement a preparation for Kabbalas Hatorah.

I am sure that tonight's Mishmar we are going to have to add benches, and we will have to add chairs. How many people on Rosh Chodesh Sivan say to themselves Mattan Torah is coming, this night I have to put in extra effort in anticipation. I am sure that there will be many.

3 - Topic - Question on Megillas Rus

Let me end with a question regarding Megillas Rus. Part of my anticipation for the Chag is the fact that I have the Zechus to give a Shiur on the night of Shavuos for a number of hours and the best thing it does for me is that it gives me this anticipation and learning Megillas Rus for a full steam ahead. We are going to be learning the beginning of Perek 2 IY"H. I want to tell you the question I was thinking about.

The question is Rus comes to Eretz Yisrael and she goes and she collects Leket. (Why not Shichah and Pei'a you will have to wait until Shavuos). Anyway she goes and collects Leket. Why wasn't she Tovai'a her Kesuba. She had a right to a Kesuba. Her husband owned land in Eretz Yisrael and she had a right to collect from that land, Kesuba money. You will say that maybe the land had already been sold. Rashi brings later in Perek Daled when Tov is said to be a Goel. You can learn the Posuk that it was already sold and they have to redeem it from the buyer. Rashi says no. It has

to be sold. But the point is there is a field Meshubad to her Kesubah. What right does she have to collect Leket, Shichah and Pei'a when she has a Kesuba coming?

We can answer, that at that time there were many who held that a Moavis was not allowed to marry a Jew. A Moavis (a Giores) is not allowed to marry into Klal Yisrael. Since it was a forbidden marriage, so there are no Chiyuvai Kesuba. But here Rus will say what do you mean, my husband had a Psak that it is Muttar and I am owed a Kesuba. The Yorshim who now have the field will say no, we hold that you are not allowed to marry. We have an argument.

What is the Din, Hamotzi Maichaveiro Alav Haraya. Here we come to a Lomdishe Shaila. Who is the Motzi? Do we say that Rus is the Hamotzi Maichaveiro Alav Haraya because she is trying to take the field or do we say that Rus is the Muchzak, she has the Kesuba. They are trying to invalidate the Kesuba. Who is the Muchzak?

What do you know, today we learned a Rashba in Maseches Gittin 78a on the Mishnah, who says that that is a Kler is the Sugyos Hamishnayos there who is the Muchzak the holder of the Shtar or the holder of the cash. That is exciting. Exciting Lomdeshe Nidon which is perfect for Shavuos by night. Put together something on this and send it to me so that I will have what to explain.

With these absolutely wonderful thoughts, I take leave of you for the moment. Wishing everyone a wonderful Shabbos in anticipation of Shavuos, Rosh Chodesh Sivan. In anticipation. Looking forward to a Kabbalas Hatorah that is meaningful and has lasting effects. A Gutten to one and all!

Rabbi Reisman - Parshas Bamidbar 5776

Today we prepare for Parshas Bamidbar and Mattan Torah. I would like to share with you a Vort related to the Parsha, related to the Yom Tov, and a Vort that combines them.

1. First the Vort on the Parsha. As you know, Eretz Yisrael was Nischaleik to the Yotzei Mitzrayim and that is the counting of the Parsha this week. We find in the Torah that there are two things that are given as a Yerusha to Klal Yisrael. As it says in Devarim 33:4 (תּוֹרַה צְנִיחַ-לְנוּ, מִשָּׁה: מוֹרֶשֶׁה, קְהֵלֶת) (יֵצֵקְבּ). Torah is described as a Yerusha to Klal Yisrael. Eretz Yisrael is repeatedly described as a Yerusha to Klal Yisrael as is found in Vayikra 25:46 (וְהִתְנַחֵלְתֶם אֹתָם לְבְנֵיכֶם אֲחֵרֵיכֶם), as a Yerusha. Yet in the history of Klal Yisrael there is a very big difference, the Yerusha of Torah applies to every generation. To all those who want, we raise our children, Torah is the fundamental of our lives. The other Yerusha, Eretz Yisrael, is something which very few Jews over the history of Klal Yisrael have had access to. Very few Yidden in a Mi'ut of the years of the existence of Klal Yisrael have been in Eretz Yisrael.

What is the difference between the two? I saw a Vort I believe from Rav Meir Shapiro and he says the following. He says everything depends on how you are Mekabeil something. When Klal Yisrael got the Torah, we said Naaseh V'nishmah and we didn't Shmek it to see if it is good or it is not good, we were Mekabeil.

When it came to Eretz Yisrael, Klal Yisrael sent Miraglim, we went to see as it says in Bamidbar 14:7 (טוֹבָה הָאֶרֶץ, מְאֹד מְאֹד). But that is already a Psul. It is a Psul when you Shmek something out to find out if it is good or if it is not good, and there it has no Kiyum.

Torah is a true Yerusha, you take what you get. You Yarshun whatever you Yarshun from your Avos. On the other hand, Eretz Yisrael we didn't accept as a Yerusha. We went to decide if it is good enough for us. So Eretz Yisrael said ok, I will decide if you are good enough for me as well. A basic difference.

The Mussar Shebo is that it is this way with Shidduchim too. When it comes to Shidduchim that is the way it is. You look into a Shidduch when it is proposed, you Shmek it if it is good enough. Some people have very strict standards. They are very into Shemkking Ois if a Shidduch is good enough for them. When that happens it is like Eretz Yisrael. It seems out of balance. It is not a real Kabbalah. By the time someone walks to the Chuppah it has to be a Yerusha, it has to be like Torah. It has to be sort of a Naaseh V'nishma. It is a different Kabbalah. How you are Mekabeil something, if you Shmek it out then the Kabbalah is a different Kabbalah. If you are Mekabeil it B'saiver Panim Yafos then it is also a different Kabbalah. Then it is Kabbalah that has a Kiyum. A beautiful insight.

2. The next topic is a Yom Tov topic. I had seen in the name of the Steipler I believe in the Orchos Rabbeinu where he said that Yom Tov Sheini Shel Galus has a Mayla over Yom Tov Rishon. It is not more Kadosh as Yom Rishon is D'oraissa but Yom Tov Sheini has a Mayla. What is the Mayla? On Yom Tov Rishon Yeshayahu Hanavi writes in the Perek Chazon Yeshayahu in the first Perek of Yeshaya 1:14 (הֲדַשִּׁיכֶם וּמוֹעֲדֵיכֶם שְׁנָאָה נִפְשִׁי). At some point the Borei Olam said that I am fed up with the way you treat the Yom Tov. The Steipler said that is true about Yom Tov Rishon which existed in the time of the Bais Hamikdash but about Yom Tov Sheini the Ribbono Shel Olam never said (הֲדַשִּׁיכֶם וּמוֹעֲדֵיכֶם שְׁנָאָה נִפְשִׁי). So Yom Tov Sheini has a Mayla. When I heard this it sounded like a very strange Vort. A very strange thought that Yom Tov Sheini has a Mayla? Then I saw that it is actually a Gemara.

The Gemara in Maseches Shabbos 145b (22 lines from the top) says that (וּיְתִיב רַבִּי יוֹחָנָן וְקָא מִנְמַנָּם). Rav Yochanan took a nap and he overheard his Talmidim talking. Rav Yochanan lived in Eretz Yisrael. The Talmidim said (מִפְנֵי מָה מוֹעֲדִים שֶׁבַבְּבַל שְׂמַחִים). Why do the Jews in Bavel celebrate Yom Tov better? Rav Yochanan woke up and answered them Mamesh these words, this idea. He said because Yom Tov Rishon the Ribbono Shel Olam said (הֲדַשִּׁיכֶם וּמוֹעֲדֵיכֶם שְׁנָאָה נִפְשִׁי). So there is a Mekor for it. But still, it needs a Hesber, how can Yom Tov Sheini have a Mayla over Yom Tov Rishon?

There is an old Klal that I mentioned many places in Chumash, that to show Ahavah it is not enough to do what you have to do. When someone does what he has to do that just shows that he is Ehrlich, that he is a Frum person. He does what he has to do. Ahavah comes when you do something extra, do something more, something you are not obligated to do.

There are many times when there is a Shidduch that a Kallah is more excited about a card she got or a trinket she got then a diamond ring that costs so much. A diamond ring you have to do, the

other thing that you don't have to do that shows Ahavah. When someone comes out of his way and does, that really shows Ahavah.

Think about Yom Tov Sheini, how did it start? The Yidden went to Galus and it came to Yom Tov and the Yidden had to decide what to do. They really could have relied on Rov Shanim (most years) that Adar is Choser and Elul is Choser. The Gemara says that in most years these months from the time of Ezra and onward, we haven't found that those months are a day longer.

Klal Yisrael Klered what should they do, should we rely on a Heter and have one day Yom Tov? They were Mekabeil to do two days Yom Tov. It was a Kabbalah Mai'ahavah Mitoch Galus. So Farkert that is the idea. A Yom Tov Sheini that has an extra Mayla that it came B'ahava, that has an extra Mayla. (מועדים שבבבל שמחים). There is an extra dimension when someone does something extra.

Somebody once added to this, we find that the Torah tells us that Leah was a (שְׁנוּאָה) to Yaakov. We know that Yaakov Avinu B'madreigaso, it is not talking about (שְׁנוּאָה) like ordinary people talk. But still why does the Torah talk that way, it must be a lesson. The lesson is this Nikuda. When a person develops Ahavah it is what he chooses. When he chooses to do something and he is not forced on it, he doesn't have to do, that shows Ahavah.

Yaakov Avinu chose Rachel, there was an Ahavah. By Leah he didn't choose Leah, Leah was forced on him. The lesson from the Torah is that when a person wants to show Ahavah it comes from using his Tam Bechirah. To do something extra to do something more that is what we care about. Think for a minute, do something extra, do something more, show them appreciation, that develops Ahavah.

3. My third Vort for the day is one of my favorites. Every Rav needs a Vort for emergencies. The Vort that I am going to share with you is a good Vort to have up your sleeve. It is good for weddings, it is good for Bar Mitzvahs, and it is good for Parshas Bamidbar.

In this week's Haftorah we have the Posuk as is found in Hoshea 2:21 (וְאֶרְשָׁתִּיךָ לִי, לְעוֹלָם). It talks about marriage so it is good for marriage, it is a Posuk that we say when we put on our Tefillin so it is good for Bar Mitzvahs. It is a beautiful Sfas Emes.

(וְאֶרְשָׁתִּיךָ לִי, לְעוֹלָם) Freigt the Sfas Emes, Eirusin is the equivalent of being engaged. It is the first step in marriage. After Eirusin a Kallah still lives in her father's house. Nisuin is when she moves into her husband's house. So what is (וְאֶרְשָׁתִּיךָ לִי, לְעוֹלָם)? The engagement should be forever? No plans for marriage? It is a very strange Shidduch. The Chosson says let's just be engaged forever. (וְאֶרְשָׁתִּיךָ לִי, לְעוֹלָם), what is Pshat?

Zagt the Sfas Emes, Geshmak. When a person gets engaged there is a newness, there is a certain excitement. There is a certain care in the way you talk to each other. Thinking into how you deal with each other. There is something special and the newness of an engagement. (וְאֶרְשָׁתִּיךָ לִי, לְעוֹלָם) Zagt the Sfas Emes, it doesn't mean that forever will be an Eirusin, we will get to Nisuin. But the Hergish of Eirusin, the feeling of Eirusin, that should stay forever. The same thing is true for every Bar Mitzvah boy that starts putting on Tefillin that is excited or a married couple, always so.

There is a similar Vort like this in the Sfas Emes too but I am not sure. On the Posuk in Tehillim Kapittal 27 (לְדָוִד: יְדֹנֵד, אֲוֹרֵי וַיִּשְׁעֵי). In it we ask the Ribbono Shel Olam that we should be Zoche always (וּלְבַקֵּר בְּהִיכְלוֹ). (לְבַקֵּר) is to visit like Bikur Cholim. There are some people like that (לְבַקֵּר בְּהִיכְלוֹ), they visit a Shul once in a while. (לְבַקֵּר) and then (לְבַקֵּר) to visit?

Zagt the Sfas Emes the same Vort. (לְבַקֵּר) when someone comes the first time, there is a certain excitement, a joy. Someone who is a tourist and he is visiting the city, he is (לְבַקֵּר) he looks with eyes wide open in awe. (לְבַקֵּר בְּהִיכְלוֹ) we hope that we should always be able to have that sense of coming there with excitement like the first time (לְבַקֵּר בְּהִיכְלוֹ).

Every year when it comes to Shavuos we try once again to have the original excitement of Mattan Torah. The whole idea of staying up Shavuos by night is really to have that sense of excitement which Klal Yisrael should have had at the first Mattan Torah. A sense of excitement of what is coming and what is going to be. It is hard to stay up, some people question if it is Kedai. It is Kedai to make the statement of excitement of what is coming. You don't have to stay up, it is something people do because they want to. They want to show the Ahavah to the Borei Olam. They want to show the sense of looking forward and excitement to Mattan Torah.

I come to Shul Shavuos afternoon. Who is in Shul? Those who stayed up they are in Shul Shavuos afternoon. Those who slept Shavuos by night because it is not worth it, they are not in Shul Shavuos by day. The excitement towards Mattan Torah is what makes it very special.

Last year, Shabbos was Erev Shavuos and Shabbos afternoon people take a nap. It makes it easy to stay up Shavuos by night. When people run home from work it is difficult. Last year, when Shabbos was Erev Shavuos there was something extra about the Shavuos by night staying up, the learning, the listening to Shiurim. Since it was so Geshmak we arranged for it again this year where Shabbos is Erev Shavuos and the Menucha of Shabbos has its own Oneg Shabbos but Mimeila it is a Hachana.

Don't be fooled by laziness. Put in your effort to prepare, set up Chavrusos. Set up a schedule. Don't learn with one Chavrusa for 4 hours. Don't even go to my Shiur for 4 and a half hours. Who can listen to me for 4 and a half hours straight. Listen to a Shiur for an hour, learn with a Chavrusa for an hour. Learn something else.

I encourage people to learn Chaggai. Chaggai if you don't know is one of the Trei Asar. The Hakhel Shiurim I am giving this year will be on Chaggai, Zechariah, and Malachi. Some people accepted that they would learn Chaggai as Chaggai is a very short Navi. It is in Trei Asar.

Wouldn't it be nice if L'achar Meah V'esrim you would be Zoche to meet Chaggai and Chaggai would ask you, "Did you read my book?" People will say no I didn't have time. You didn't have time, but it is so short? You will say of course I did. I got the Mussar Shebo.

I encourage you to read the Malbim's Hakdamah to Chaggai, Zechariah, and Malachi which sets the tone for the whole Sefer. Chaggai with the Malbim, what could be a better preparation for

Mattan Torah. With this I wish everybody a Good Shabbos, A Good Yom, a meaningful Kabbalas Hatorah IY"H as we prepare for the coming summer.

Rabbi Reisman - Parshas Bamidbar - Shavuos 5775

1. Let me start with Mattan Torah. Regarding Mattan Torah the Gemara says in Maseches Nedarim 38a (9 lines from the top) (לא ניתנה תורה אלא למשה ולזרעו) the Torah was given to Moshe Rabbeinu and to his children and the Gemara says (משה נהג בה טובת עין ונתנה לישראל) that Moshe was kind and he shared it with Klal Yisrael. The Gemara says that can't be, of course the Torah was given over to the whole Klal Yisrael. The Gemara says that the power of Pilpul Torah was given over to Moshe and his descendants and (משה נהג בה טובת עין ונתנה לישראל).

Rav Pam had an incredible insight into this Gemara. Of course Pilpul was going to go to Klal Yisrael. The Kiyum of Torah is through Pilpul. After all, after Moshe Rabbeinu passed away and Mitzvos were forgotten from Klal Yisrael it says (in Maseches Temurah 16a first wide line) Asniel Ben K'naz through Pilpul those forgotten Mitzvos came back (החזיר עתניאל בן קנז מתוך פלפולו). Why then do it in such a strange way, give it to Moshe Rabbeinu to give it to Klal Yisrael voluntarily. Rav Pam explained that that is the way Torah always has to be passed on from a Rebbi to a Talmid, with Tovas Ayin. The way HKB"H gave it to Moshe Rabbeinu telling him it is yours and give it to the ones you love and Moshe Rabbeinu gave it to Klal Yisrael with Tovas Ayin was the original example of a Rebbi to Talmid relationship. That (נהג בה טובת עין) is the only way Torah has a Kiyum B'chol Dor V'dor from Moshe Rabbeinu, the Rebbi of every generation has to give it with great joy and with great Simcha.

Rav Pam would quote the Chasam Sofer from the beginning of Parshas Chukas. It says that the reason for Parah Adumah was known to Moshe Rabbeinu but Moshe Rabbeinu was forbidden from giving it on to the rest of Klal Yisrael. The Chasam Sofer explaining one of the Divrei Chazal says that Moshe Rabbeinu had Tzar on not being able to share the reason for the Parah Adumah to Klal Yisrael. To the degree that Moshe Rabbeinu said Halevai I wish I didn't know the reason. The pain of knowing the reason and not being able to teach it is so great that it overrides the Simcha I have in knowing the reason. That is the Middah of Moshe Rabbeinu a Middah of Moshe Rabbeinu being Noheig Tovas Ayin with Klal Yisrael with looking at Klal Yisrael with such a beautiful eye.

To add to this, Rav Huter once said and this is something I once heard on a recording that it says by Maaseh Beraishis as is found in Beraishis 1:31 (וַיִּרְא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה, וַהֲגִה-טוֹב מְאֹד). After every step of creation HKB"H saw what he did and declared it to be either Tov or Tov Meod. Rav Hutner explained that the creation gives a Metzios, gives an existence to things. The (וַיִּרְא אֱלֹהִים-טוֹב) gives it the ability to continue. In other words, HKB"H put into the Briya that while things could exist, for them to continue and have a success they need a good eye, they need someone to look at it with a good eye. Just as HKB"H said (וַהֲגִה-טוֹב מְאֹד). A thinking person will realize that it is that way. Nothing is successful unless there is someone there who looks at it with a good eye. Not in business, not in sports, not in any area of success. If a person looks at it with an optimistic eye then it has success.

What a beautiful idea. If at Mattan Torah we are taught that Moshe Rabbeinu's Tovas Ayin is what allowed the Torah to be taught successfully, then in Parshas Bamidbar we understand that Moshe had to go himself to the Leviim and to the Bechorim, those who would teach Klal Yisrael, and to the rest of Klal Yisrael Moshe with Aaron and the Nesiim to do it personally, to have that sense that feeling of Tovas Ayin. What a beautiful thought.

3. Let me share with you a story with a little Mussar that I heard regarding the Chag Hashavuos in Eretz Yisrael. Rav Pinchas Chaim Sheinberg had the custom of staying up in his Yeshiva, Torah Ohr on Shavuos night and then accompanying the boys of his Yeshiva and walking to the Kosel to Daven Vasikin. As many of you know, it is quite a long walk. As Rav Scheinberg got older he started to question whether he should make the walk. One Shavuos or Erev Shavuos his wife told him you know that it is a long walk and afterwards you have been up all night, to walk back, I don't think you have the strength for it. Rav Scheinberg disagreed and said I can do it and his Rebbetzin said no I don't want you to do it. Rav Scheinberg decided to do the Gorel HaGra. To do that very special Gorel that great people can do with a Sefer and opening it up and finding a Posuk. Rav Scheinberg used a Tanach for the Gorel HaGra because he came to the Posuk that is found in Tehillim 29:11 (יְרֵךְ -- עֹז, לְעֲמֹ יִתֵּן). He understood that the Gorel HaGra was telling him (יְרֵךְ -- עֹז, לְעֲמֹ יִתֵּן) that Hashem gives strength and you can do it, you can walk to the Kosel.

A Talmid later asked him I don't understand, the end of the Posuk is (יְרֵךְ, יִבְרַךְ אֶת-עַמּוֹ בְּשָׁלוֹם). You came to that Posuk, maybe the Posuk was telling you to watch out for your Sholom Bayis and listen to your wife. How do you know that the lesson is in the (יְרֵךְ -- עֹז, לְעֲמֹ יִתֵּן) more than in the (יְרֵךְ, יִבְרַךְ אֶת-עַמּוֹ בְּשָׁלוֹם)?

To which the answer that was given, Sholom Bayis! It is not Sholom Bayis when my wife and I disagree. People can disagree, it is not personal. We had a disagreement and we did a Gorel HaGra, whatever it is we are B'sholom. Whether the Gorel goes my way or her way is totally irrelevant.

What a basic and important thought in Sholom Bayis. When there are disagreements, normal intelligent people can disagree over things. It doesn't become personal. It is not a question of Sholom. A Geshmake thought.

4. Let me end with a question that I had in reviewing Parshas Bamidbar this week something I don't recall ever noticing before although I may have noticed it but forgotten. As far as I recall at the moment this is a new Kasha. We know that at the beginning of the Parsha after Shlishi there is a division of the Degalim. The different groups. 3 Shevatim on the west, 3 on the east, 3 on the south, 3 on the north of the Machane Levi'a, the Machaneh Shechina and they were put in order. Degel Machaneh Dan the final one as the first was Degel Machaneh Yehuda of course and the Degel Machaneh Reuvein which are basically the children of Leah, the 5 natural children of Leah, Levi is not included. Plus the Bechor from Leah's Shifcha. Then Degel Machaneh Efraim which is Rochel's children and then Degel Machaneh Dan which are the Bnei Hashifcha and Dan, Asher, and Naftali. They travel the last. There is a problem. As far as I understand Klal Yisrael was traveling from Egypt to Israel. Last time I looked at the map that is traveling from south to north. It is true that they traveled a bit to the east because they came on the other side of the Yardein. So say they were travelling north east. When the Posuk says Degel Machaneh Dan it says Tzofona

that they were in the north. In the north and they were last? They should have been south! They were north.

There is a Man D'amar in the Gemara that when they traveled they didn't travel as they were encamped but there is also a Man D'amar that they traveled in the same formation as they were encamped. If so, Halo Davar Hu! How was Dan last? Dan wasn't last unless they were traveling in a southerly direction. Why was Degel Machaneh Dan to the north? What a Kasha! I am hoping Shevuos night to have a possible Teretz.

Talking about Shavuos night, there are many people who find as they get older that they are too tired. Maisim Mochichim Zeh Es Zeh. Is it because you are too tired or is it because Torah is no longer so important to you. It is hard to know. In a regular year where Erev Shavuos you are at work from 9 - 5 or 9 - 6 and you come running home, it is hard to know. Maisim Mochichim Zeh Es Zeh. This year we will see. This year Shavuos night is Motzoei Shabbos. Shabbos is a day on which we rest. Motzoei Shabbos is a night on which many people stay up very late. This year we will see if when you don't stay up you are tired or if it is because you lost the Chashivus for the Torah Hakedosha. This is a year in which extra effort should be put in not only being up but being up and learning with a Geshmak, with a Hatzlacha. That you should do.

In our neighborhoods there are Shiurim, there are Chavrusos, you can mix and match. You can go to a Shiur for an hour, go learn with a Chavrusa for an hour. There are many opportunities to stay up and have a meaningful Shavuos. It is sad that we live in a society where Shavuos is cheesecake. Open up a Chareidi newspaper, count the picture of cheesecakes, the pictures of blintzes, and the pictures of Har Sinai in the Shevuos edition. It is not even a contest. Not at all! The contest might be between the blintzes and the cheesecake. Oy! How sad.

Let's make it a meaningful Shevuos, a meaningful Shevuos for one and all. B'ezras Hashem I hope to be giving my annual Leil Shevuos Shiur at 12:15 AM. In our Shul on Avenue S and east 22nd street. I give the Shiur downstairs in the basement. People learn B'chavrusa in the Shul and come downstairs then go back up. Whatever you do make it a meaningful Leil Shavuos to one and all. A Good Shabbos and a Good Yom Tov to all.

Rabbi Reisman - Parshas Bamidbar 5774

1. This week we begin a new one of the Chamisha Chumshai Torah. Every one of the Chamisha Chumshai Torah has a name by which it is known. Sefer Bamidbar is known as the Sefer Hapikudim, the Sefer of the counting or as it is known in English, Numbers. It seems like a very uninspiring name. Genesis, Exodus, Leviticus at least these names have some mystique to them and has some meaning to them. Numbers? What is the meaning of Numbers or as it known in Lashon Kodesh, Sefer Hapikudim. The book of the counting. It doesn't sound significant. Toras Kohanim and Mishna Torah sound significant. Sefer Hapikudim just happens to be when the Jews were counted and certainly that idea needs some sort of explanation.

The Netziv in his introduction to Sefer Bamidbar and this is a theme which he mentions consistently where Klal Yisrael is counted, both here and in Parshas Pinchas, he makes the

following significant point. In this week's Parsha we have the counting of Klal Yisrael in Parshas Bamidbar, the counting of the Leviim continues into the next Parsha. This counting took place in the month of Iyar in the beginning of the second year when Klal Yisrael was in the Midbar still before the sin of the Miraglim. In Parshas Pinchas we have another counting. That counting takes place later, much later. It takes place when Klal Yisrael is ready to enter Eretz Yisrael. As a matter of fact, after the Jews are counted in Parshas Pinchas it says in 26:53 (לְאַלֶּהָ, תִּחְלַק הָאָרֶץ) divide the land among these. The numbers of course are different. There are over 603,000 Jews in this week's Parsha and only a little over 601,000 later in Parshas Pinchas because of the Mageifa which had taken so many Jewish lives.

Says the Netziv, the counting of the Yidden is not just a matter of numbers. The counting of Yidden is a designation, these are the Jews that have this or that Tafkaid. Pekod, count, is related to Tafkaid which means a purpose. Pekod Es Haleviim was a counting of Jews to each Sheivet. Each one was given its own purpose and its own job as a member of the Degalim. We have in this week's Parsha that right after the Jews are counted they are assigned their place in the Digelei Midbar. As a matter of fact the Shevatim are counted in the order of the Degalim.

Says the Netziv, there was a transformation in Sefer Bamidbar. Just as in Sefer Beraishis there is a transformation from humanity being created to the Jewish people starting to form, just as Shemos is a transformation of a family coming down to Mitzrayim to a people going out into the Midbar, so too Bamidbar is a book transformation. The Pikudim, the counting at the beginning is a counting of a people that traveled in a miraculous way, that lived in a miraculous way, the Dor Hamidbar. The Pikudim at the end is the generation which followed, the generation not of Yotzei Mitzrayim but of those who enter Eretz Yisrael, those who live under a more natural order. Therefore, for example, in this week's Parsha Sheivet Efraim comes before Sheivet Menashe. That is not the natural order but as far as spiritual level, Efraim precedes Menashe. Later when Klal Yisrael is counted in Parshas Pinchas, it is the counting of a people who are going to live a more natural life going into Eretz Yisrael and therefore, in Parshas Pinchas Menashe precedes Efraim, the natural order. Similarly, after the counting of Parshas Pinchas we find two battles which take place, that with the Cannanim which is actually taught in Parshas Chukas and that in Parshas Matos with the Milchama with the Midyanim, those battles take place in a more natural way. So (אֵלֶּה הַפְּקֻדִים) this is a Sefer of the counting. The counting of what? The counting, a transformation. A counting at the beginning of the book of those who lived in a more miraculous manner (the ones who left Mitzrayim) and a counting at the end of the book, those that lived in a more natural manner. That of course gives great significance to Sefer Hapikudim.

2. We find also at the beginning of the Parsha in 1:4, (אִישׁ אִישׁ לְמִטָּה--אִישׁ רֹאשׁ לְבֵית-אָבֹתָיו, הוּא). We find the appointing of the 12 Nesiim of course a great honor that the 12 Nesiim are appointed. It sounds like here Hashem chose them specifically. As a matter of fact there is a difficulty. The difficulty is that these Nesiim were already Nesiim for a very long time. In the end of Parshas Naso we have the 12 Nesiim bringing the 12 donations to the Mishkan. It is the same people. The story at the end of Parshas Naso took place a month before the story of the beginning of the Parsha here. So that these 12 Nesiim were already Nesiim at least a month earlier than this week's Parsha. As a matter of fact if you turn back to Parshas Vayakhel in 35:27 (וְהַנְּשָׂאִים הַבִּיאֹו--אֵת אֲבָנֵי הַשָּׁהִם, וְאֵת אֲבָנֵי) (הַמְּלָאִים: לְאֶפֶוד, וְלַחֹשֶׁן). When the Mishkan was first built many months earlier, 6 months earlier when donations were accepted, 6 months before Nissan and 7 months before Iyar, Rashi tells us

that those Nesiim are the same as in Parshas Naso and the beginning of Parshas Bamidbar. So these were long standing officials of Klal Yisrael and very strange that the beginning of this week's Parsha should make a declaration regarding the Nesiim who were apparently already well positioned in their positions as the leaders of their individual Shevatim.

This is a question which I asked a number of years ago and today I would like to share with you an answer that is both in the Netziv and in the Darash Moshe. They both say the following. Klal Yisrael chose its leaders. The Nesiim in Parshas Vayakhel and the Nesiim of Parshas Naso were chosen by popular choice, by the people. Here in the beginning of Bamidbar, a tremendous honor was given to them and that is that HKB"H appoints leaders of the Shevatim. Just imagine, these were leaders who were not appointed by Hashem or by a prophet, no Navi appointed them. The people accepted them as leaders. Now Moshe Rabbeinu says Hashem is going to appoint the leader to each Sheivet. They must have been nervous and wondering if they are the right leaders or not. HKB"H comes in this week's Parsha and appoints each Nasi exactly the same one that the Jewish people had chosen. Says the Netziv, Bo Lilameid, it comes to teach us, that Klal Yisrael has a natural ability to choose its leaders, to choose its Manhigai Hador. Look HKB"H says, you made 12 choices and all 12 choices are accurate.

This reminds me of a New York Times article back in the 1970's in which they interviewed Rav Moshe. Rav Moshe Feinstein whose picture appeared then on the cover of the second section of the New York Times, was asked what does it mean to be the Gadol Hador, how are you chosen. Do the bishops get together and appoint you as a leader? Who appoints a Gadol Hador? Rav Moshe in his humility replied, no one appoints you. Someone calls you with a question, you answer and if it sounds right and it sounds wise then word gets around and others call you, others are in touch with you. Slowly over time there is an appointment by popular method. That is what the Netziv is saying here. This comes to teach us that Klal Yisrael had that uncanny ability to choose leaders.

Rav Moshe in the Darash Moshe adds a second point. He adds Kedarko Bakodesh as was his style, a Halachik point. Besides the fact that people need leaders who are to be appointed by popular acclaim, there is a Din Nasi, there is a Halacha of a Nasi. A Nasi has a Din of an Apitrapis. When it came time to divide the land, the Nasi had the Halachik power, the ability to make choices, to have certain members of his Sheivet give up rights to certain parts of the land and instead take other parts of the land. It is a Halacha. Here the Nesiim were appointed to that role of Nasi to that so called Din Nasi. That appointment was from HKB"H. And so, we have an explanation of this appointment, here indeed it is not less of a significant appointment, the question was the Parsha makes it sound so significant but they were Nesiim already for a long time. The answer is on the contrary, the fact that they were Nesiim for a long time made the suspense all the much greater and the fact that the same 12 were chosen all the more inspiring that these 12 were chosen.

3. I would like to end with a Vort that is somewhat in a different style. (Ed. Note - this Vort was said over for Parshas Shemini 5774 and I have pasted it here). I would like to share with you a thought regarding Trop and this is a thought regarding Trop which really can apply to just about any Parsha in the Torah. All of the Trop are divided into three categories, the Melachim or the kings of Trop which are the Esnachta and the Sof Posuk both of which are total pauses, one at the end of a Posuk and one in the middle of a Posuk. The rest of the Trop are divided between Mishamshim and Mafsikin. Mafsikin are Trop which indicate a pause, that one pauses at that Trop

and a Mishameish is a Trop which is a connecting word it is not a pause it is Mishameish, it is followed by something else. For example, you have Mercha Tipcha, the Mercha is Mishameish followed by a Tipcha which indicates a pause. Or Kadma V'azla, the Kadma indicates a connecting word to the Azla which is a pause. Or Munach Segol, or Mapach Pashta. All the Trop are divided in this way between Trop which indicate Mishamshin a connecting word and Mafsikin which are Trop that are a pause. This is well known. Darga T'vir, the Darga is a Mishameish and the T'vir is a Mafsik. The one exception to this is the T'vir. The T'vir curiously serves a double function. It is both a Mafsik, it is a pause, and a Mishameish, connected to the words that come. So that, it somehow serves as both. 10:2 (שָׁ) (וַתֵּצֵא אֵשׁ), (מִלִּפְנֵי יְדֹנָד) has a T'vir (דָּגָה). A fire went out from before G-d. (וַתֵּצֵא אֵשׁ) slight pause, (מִלִּפְנֵי יְדֹנָד). The T'vir serves a double function. An example where this is very important is in Parshas Bamidbar. We have the counting of the Shevatim and there we have for example that Sheivet Yehuda was as it says in 1:27 74,600 (וְשֵׁשׁ מֵאוֹת), (אֶלֶף וְשִׁבְעִים אָלֶף). If you look at the Trop (אֶלֶף וְשִׁבְעִים) is Darga T'vir. If somebody will pause and say (אֶלֶף וְשִׁבְעִים) there were 74 people (אֶלֶף וְשֵׁשׁ מֵאוֹת) and 1,600. Which is a total of 1,674. That is wrong. It is (וְשֵׁשׁ מֵאוֹת) 74,000 (אֶלֶף וְשִׁבְעִים אָלֶף). So the T'vir is unique in that it is both a Mafsik and a Meshameish. It is a slight pause but yet it is connected to the word which follows. This is a basic idea in Trop.

The thought that I would like to add to it is the following. We know that the GRA and others Darshuned the Trop by their names, gave important meaning to the names. For example, the indication that when one is Chayuv Kareis the word Kareis typically has a T'vir. T'vir means to be broken. So that someone who is cut off is T'vir, is broken. There are two places where the word Kareis does not have a T'vir and those are indeed exceptions for reasons explained by the GRA in those locations.

What I would like to add is this. The T'vir is an indication of being broken, of a punishment, of a difficulty, of a trouble. When a human being has a trouble in life it is a Mafsik, it is a pause. It is at these times when he stops, typically gets down, gets upset. Every T'vir which is of course a Mafsik could also be a Meshameish. It could be something which gives a person impetus to do better in the future. To some people it is just a Mafsik, nothing good comes from it. For some people the Mafsik of a T'vir becomes a Meshameish, it becomes something bigger and better later. In life, when one goes through a difficulty whatever it may be, life has challenges, our goal should always be that any difficulty which we endure, any trouble which we go through Lo Aleinu, there should be a goal that when we look back at it later in life we should be able to say that was a hard time but I grew from it, something came from it. That T'vir was a Meshameish, it was Meshameish me, it served a useful purpose later.

(Ed. Note - back to today's Shiur). Last night I was at a Simcha and a fellow approached me, someone who I don't really know. He pulled out his smartphone and showed me a photograph of a page in Tzidkos Hatzaddik. He thanked me for having taught this Tzidkos Hatzaddik and he had a photograph of what I believe was Os 74 or so where the Tzidkos Hatzaddik, Rav Tzadok writes, that a Nefila of a person could be his greatest opportunity for success. When a person has a Yerida says Rav Tzadok, Yeida, he should know that that is the possibility, that is the opportunity, that is the beginning of the greatest success he can ever have. On the contrary, where a person falls that is a sign from heaven, it is an opportunity to build. That is the lesson of the T'vir. T'vir is the broken one. Darga T'vir, someone who falls down a flight of steps so to speak is broken. It is a Mafsik, it

is true. When someone falls he stops and has to take an accounting. However, it could be a Meshameish, it can help a person build, move on further and further. Targa T'vir, what a lesson.

The question of the week is: In the beginning of Perek 3 it says (וְאֵלֶּה תּוֹלְדֹת אֶהְרֹן, וּמֹשֶׁה). It refers to the descendants of Aaron and Moshe but it only counts the descendants of Aaron and not of Moshe. Says Rashi (ואינו מזכיר אלא בני אהרן). Why? To teach us (שכל המלמד את בן חבירו תורה, מעלה עליו הכתוב) (כאלו ילדו). Moshe taught Torah to the children of Aaron and he is considered like their father. (וְאֵלֶּה תּוֹלְדֹת אֶהְרֹן, וּמֹשֶׁה). It is a Pele! I have never seen such a strange explanation. Moshe Rabbeinu taught Torah to all 603,000 Jews in the Midbar. What was special about the Bnei Aaron? All 603,550 Jews learned from Moshe Rabbeinu as the Gemara teaches. The Gemara says that there was a Seder, an order in which he taught all of them. Moshe was Rabbeinu, he was everyone's Rabbi. (כאלו ילדו) referring to the children of Aaron? How unusual? It certainly needs an explanation. Wishing everyone the most absolutely, spectacularly, wonderful Shabbos Kodesh!

Rabbi Reisman - Parshas Bamidbar - Shavuos 5773

1. I would like to start with a Yesod Chashuv for Kabbalas Hatorah, for Shavuos and then move on to a thought or two on the Parsha. Regarding Kabbalas Hatorah it is interesting that we find a language of Amida (of standing) numerous times in regards to Kabbalas Hatorah. We find in Devarim 4:11 (וַתִּקְרְבוּן וַתַּעֲמְדוּן) or the Posuk before in 4:10 (יֹם, אֲשֶׁר עָמַדְתָּ לְפָנַי יְרוּרָה אֶלְרִיף בְּחָרֵב). In Parshas Yisro we find in 19:17 (וַיִּתְנַצְּבוּ, בְּתַחֲתֵית הַהָר) or in 20:15 (וַיַּעֲמְדוּ מִרְחֹק) and so on. We find constantly the Language of Amida, of standing which seems to be incidental to Kabbalas Hatorah. We don't really use the Lashon of Amida for incidents that take place in general. Here we refer to Kabbalas Hatorah as Mamid Har Sinai, we remember (יֹם, אֲשֶׁר עָמַדְתָּ לְפָנַי יְרוּרָה אֶלְרִיף בְּחָרֵב). Certainly the stress on the word Amidah needs explanation.

On the other hand, it is interesting that B'chol Hatorah Kula we find that when someone has Gilui Shechina we find that the person is unable to stand. In Parshas Shmini we find in 9:24 (וַתִּצַּא אֵשׁ, מִלְּפָנַי יְרוּרָה, וַתֹּאכַל עַל-הַמִּזְבֵּחַ, אֶת-הָעֹלָה וְאֶת-הַחֲלִבִּים; וַיֵּרָא כָּל-הָעָם וַיִּרְאוּ, וַיִּפְּלוּ עַל-פְּנֵיהֶם). We find constantly that when there is Gilui Shechina like by Parshas Meraglim for example, when there is Gilui Shechina it says people are falling on their face, they are falling down unable to stand. We find for example by Eliyahu at Har Hacarmel when Klal Yisrael see the great fire as it says in Melachim I 18:39 (וַיֵּרָא, כָּל-הָעָם, וַיִּפְּלוּ, עַל-פְּנֵיהֶם; וַיֹּאמְרוּ--יְרוּרָה הוּא הָאֵלֹקִים, יְרוּרָה הוּא הָאֵלֹקִים). Even by Kabbalas Nevua by Bilam it says in 24:4 (וַיִּפֹּל וַיִּגְלוּ עֵינָיו). That he was someone who fell. We find by Shaul when he gets Nevuah that he doesn't have any energy to stand. He falls down. In general Nevuah comes to someone who is in a horizontal position. This needs an explanation. Why is standing at Har Sinai so important. Then to contrast that with all other times that there is Gilui Shechina.

Rav Schwab in Parshas Vaeschanan in his Sefer Mayan Bais Hashoeva page # 388 (and was said over in part Parshas Vaeschanan 5772) explains that on the contrary Mattan Torah is special because it was an occasion of Limud Hatorah. The Gilui Hashchina was the Ikkur for Limud. By Limud Hatorah we find that Amida is the Ikkur.

We find that the Gemara in Maseches Megilla 21a (7 lines from the bottom) says (ת"ר מימות משה (ועד רבן גמליאל לא היו למדין תורה אלא מעומד משמת רבן גמליאל ירד חולי לעולם והיו למדין תורה מיושב until the generations got weaker Jews always stood when they learned.

I would like to add a bit to Rav Schwab's explanation. We find that we serve HKB"H in two ways. One is through Bittul to the Ribbono Shel Olam, being Mivateil ourselves to HKB"H. The other is through D'veykus to the Ribbono Shel Olam, connecting ourselves. When a Navi gets Nevuah we call that Bittul Hahergeishim. When all Gashmiyus feelings leave him because he becomes Battul so to speak Klapei the Shechina which is now speaking to him. The Navi's Nevuah is called Masa, a weight or a burden. This is because of the great burden of Nevua a person who is not a Navi is unable to stand and he falls on his face. The same thing of someone who goes to Daven. Someone who Davens an Ehrliche Davening. He feels a Hergesh, a feeling of being Mivateil himself to the Borei Olam. The idea of being Mivateil oneself to HKB"H. By Limud Hatorah it is not that way. By Limud Hatorah a person has to be a Gavra, a person has to see himself as an important person. Even though we know that our thoughts in learning pale in comparison to the Gedolim of a generation ago. Certainly pale in comparison to the understanding of Torah of Rishonim. Who can speak about Amoraim and Tannaim. We know that our Darga is a much lower Darga. Nevertheless when we learn, we are obligated to apply ourselves, to apply our minds. There is a Nafka Mina in what you think when you learn. The whole Keshet to Torah is a connection of D'veykus of a connection. Gemara is your Rebbi and you are the Talmid and there needs to be interaction. Therefore, this is an important lesson that by Limud Hatorah there is Amida, a person stands B'koma Zekufa. He stands with his head held up high. Learning Torah and applying yourself, that is a message for Maimud Har Sinai. Maimud Har Sinai as Rav Schwab said is of course Kol Hatorah Kula. All Mitzvos were accepted then. The Ikkur is the Limud Hatorah, the learning of Torah. The learning of Torah which is paramount. For that a person has to be a Gavra. Of course we understand that our understanding is Bateil to the Daas of those greater than us. But within the parameters of Limud Hatorah we have to apply ourselves.

In general, we find it very hard to suffer discomfort for Limud Hatorah. We find that when people are learning, the first thing that disrupts them they close the Gemara. If a person is tired he closes the Gemara. If a person is thirsty he closes the Gemara. If it is stormy outside a person doesn't go to the Bais Medrash. If it is beautiful outside he doesn't go to the Bais Medrash. The Yeitzer Hora Shters a person from going by any type of a discomfort from being able to learn. Generations stood when they learned. Generations understood that a person has to have an ability, a desire to accept discomforts in order to learn.

The Gemara in Maseches Sanhedrin 5b (4 lines from the top) says (והאמר רב שמונה עשר חדשים גדלתי (אצל רועה בהמה לידע איזה מום קבוע ואיזה מום עובר that Rav went for 18 months to live among shepherds to learn the Halachos of the Mumin of a Bechor. The Mumin injuries that might take place to an animal. You can't just learn that from a Sefer. The Gemara says that he went for 18 months to live among the shepherds. Shepherds were the least significant people in the world. They were rough people. They were people who were considered to be ineligible to be witnesses. The Chofetz Chaim in Sefer Toras Habayis makes the point in Perek 7. That a person should learn from Rav, he should be willing to endure difficulty in order to be able to sit and be able to learn Torah.

The GRA on himself said and it is quoted in the Hakdama of Pa'as Hashulchan that he had two difficulties, two Kashas regarding the Zohar for which he could not find an answer and if there would be one person at the Sof Hoalom, he would go to the end of the world to get the answer. He would walk if necessary to be Mikabeil. The idea again being this lesson. The lesson that a person should be willing to endure difficulty in order to be Mikabeil Torah to learn Torah. That is a lesson that we have to take on this day the day of Shavuos that is upcoming. I feel and I always feel that the staying up at night to learn is not important because of the 4 or 5 hours that a person learns (of course it is important for those hours). That is not the primary reason. The primary reason is because it is our Yeitzer Hora that doesn't let us endure discomforts for Limud Hatorah. The whole Maimud Har Sinai everyone stood there. There were no chairs at Maimud Har Sinai.

I remember when the Kosel was first liberated in '67 and I went there the first time in the early '70s. There were no chairs at the Kosel. People didn't sit at the Kosel, everyone stood. You stood in awe of the place. Many years later a few chairs were brought there for the elderly people. Now everyone sits there. The point is that when there is awe, a person is willing to endure. It is not hard to stand for an entire Davening in order to be able to Daven at the Kosel. We have to be Machshiv our learning, we have to be willing to endure difficulty for our learning. Willing to get up early or stay up late. The Chashivus, the significance of a Talmid Chochom is that they are exhausted and they fight the sleep in order to learn. The learning isn't so great when you are fighting off the need for sleep. It is Chashuv because a person who endures discomfort for Limud that is a Chashivus.

It is an important thing to accept especially when you are out in the working world and you go through periods with a lot of work to be done and you feel going to the Bais Medrash is hard, to understand that that is what Maimud Har Sinai is all about. The Torah tells us to remember (יום, יָרַרְ אֶל־רִיבָה בְּחֹרֵב (אֲשֶׁר עָמַדְתָּ לִפְנֵי יְרֹךְ אֶל־רִיבָה בְּחֹרֵב). You stood there and it took a long period of time. A long period of standing. That was Kabbalas Hatorah.

2. Let me move on to Parshas Bamidbar a Vort regarding Sheivet Shimon and a Vort regarding Sheivet Levi. Of course those of us Leviim love this time of the year, Bamidbar, Naso, Behaloscha are all Parshios that deal with the Leviim. Therefore, let me mention an interesting Chazal regarding the Leviim. It is a Halacha in the Shulchan Aruch Harav Siman 201:3 where he writes that although it is only a Mitzvah to be Makdim a Kohen (it is a Mitzvah to give a Kohen things first), the Shulchan Aruch Harav says that there is no Chiyuv to give Kadima to a Levi. Nevertheless, Tov L'hakdima V'ose Kain Maarich Yomim. You get Arichos Yamim if you give a Levi Kadima, to give him to Bentch for example if there is no Kohen. It is a fascinating idea because Al Pi Halacha there is no obligation. He says Ha'oseh Kain Maarich Yamim. What is that secret of that Aruch Yamim?

In previous years I think I mentioned the Pshat of the Meshech Chochmo which you can look up. Today, I would like to mention to you a second thought, an important thought. That starts with a Havana, an understanding of the concept of (אשרי מי שבניו זכרים). That the Gemara in Maseches Kiddushin 82b (7 lines from the top) says (אשרי מי שבניו זכרים) that it is good to have any child a healthy child but praiseworthy is one who Hashem gives him the Zechus to have male offspring. What is so special about male offspring?

We see life in this world as a temporary state, as a fleeting opportunity. It is all about doing Mitzvos. Olam Hazeh is about accomplishing the things that this world was created for and therefore, when we look at things in this world in an idealistic way, when we look at things in this world taking away our own Negios, we understand that the main Nikuda, the main point of existence in this world is Kiyum Mitzvos, it is all about doing Ratzon Hashem. The Gemara in Maseches Horayos 13a (23 lines from the top in the Mishna) says that (האיש קודם לאשה להחיות). There is an order a Seder of saving a person's life. It says that one saves a male before a female. Why? Our understanding is that that is because a male has more Mitzvos than a woman. A male is obligated in more Mitzvos than a woman. I mentioned it in a previous week Rav Schwab's explanation of Shelo Asani Goy, Shelo Asani Oved, Shelo Asani Isha. That it goes back to the fundamental idea that existence is all for Kiyum Mitzvos. If someone who is born into a state of Kiyum Mitzvos which is a greater opportunity, it is certainly more fortunate. In a way he is more alive. That is the idea of (אשרי מי שבניו זכרים) Ashrei Mi Shebanav Zecharim. A father who has a Ben Zachar the father is able to learn Torah with him. He is able to do many Mitzvos which women do not do. That explains also why for the Mitzva of Pru Ur'vu one should try to have a male and a female child. Because if a person has only male children there are some Mitzvos which are predominantly in the Achrayaos, the responsibility of females. The idea of raising children. The idea of the Mitzvos of Challah, Ner, and Taharas Hamishpacha and therefore, if you want to have a connection to more Mitzvos then you should pray to have a Zachar and a Nikaiva (male and female offspring).

Getting back to Sheivet Levi. Sheivet Levi has more Mitzvos. As a matter of fact this is a proof to our whole Yesod. Because the Tur in Siman 201 says there is no Mitzva to give Kadima (to give preference) to a Levi. The Magen Avraham brings and in Yoreh Dai'a 251:9 we find in Dinai Tzedaka that a Levi has Kadima to a Yisrael.

The Machatzis Hashekel explains why. He says in the Inyan of giving support, you give a Levi first. Why? A Levi has no greater Kedusha, he is the same as a Yisrael. However, he has more Mitzvos. When the Bais Hamikdash will be built he will have more Mitzvos. Mimeila, therefore, we understand the idea that someone Ha'oseh Kain Maarich Yamim, someone who gives Kadima to a Levi and appreciates that fine point that life is for Kiyum Mitzvos and someone who is Mikayem more Mitzvos is greater, that is an extraordinary appreciation.

3. Well for Sheivet Shimon I am left with a minute or two so let me give you a quick thought. In Parshas Bamidbar Sheivet Shimon has 59,300 people as is brought in 1:23 (פְּקֻדֵיהֶם, לְמִטָּה שְׁמֵעוֹן--). In Parshas Pinchas in 26:14 (אֵלֶּה, מִשְׁפְּחוֹת הַשְּׁמֵעֹנִי--שְׁנַיִם וְעֶשְׂרִים אֲלֶפֶּי,) only 22,200. An incredible Yerida. Rashi explains there 26:13 (אבל לפי החסרון שחסר משבט) that the 24,000 who died in the Mageifa with (זִמְרִי בֶן-סָלוּא) Zimri Ben Salu in Parshas Pinchas were from Sheivet Shimon. This is an important point for Nach.

We find (and people are not aware of this) that in Eretz Yisrael when the portions were divided every Sheivet got a defined portion, there were boundaries. Sheivet Shimon was unusual, they did not get a defined portion. They got cities that are within Sheivet Yehuda, specific cities. Why did they get cities why didn't they get a specific portion?

The Sefer Haksav V'hakabala (on page # 297 on Posuk 26:54) in Parshas Pinchos explains that it is the reason that is related to these numbers. What do these numbers have to do with anything? Eretz Yisrael was divided according to the Yotzei Mitzrayim, it was divided according to the number of people who left Mitzrayim. So Shimon was entitled to a gigantic portion as he had 59,300. However, when it came to it they had fewer people. They had only the 22,200 that were getting such a big portion. Since there was a desire not to leave parts of the land empty as the Posuk says in Shemos 23:29 (וְרָבָה עָלֶיךָ חַיַּת הַשָּׂדֶה) therefore, Shimon got land for 59,000 people a land with a greater value. As you all know land in the cities is more valuable, more expensive than out on the country side. That explains the Haksav V'hakabala, is why Shimon got cities specifically because his real estate had to be worth a greater amount. Mimeila he got cities and not the countryside. So this is a quick explanation.

Turning again to our preparation for Chag Hashavuos and Kabbalas Hatorah I beg all of you to take Kabbalas Hatorah seriously. It is not all about cheesecake and ice cream. Kabbalas Hatorah about being Moser Nefesh to learn. Not only all night but to get up in the morning by day at a decent hour and go to Shul. I come to Shul and there are not too many people there Shavuos afternoon. Please join us, be there and IY"H we hope to have a Gevaldige Kabbalas Hatorah. A Kabbalas Hatorah that is Mashpia, that influences us for the coming year. A Gut Shabbos to one and all and a Gut Yom Tov.

Rabbi Reisman - Parshas Bamidbar 5772

Rav Schwab's first Vort on this week's Parsha is very appropriate not only for the Parsha but for Kabbalas Hatorah as well. We have at the beginning of this week's Parsha a listing of the Nesiim, the 12 leaders of the different Shevatim. If you would read the Parsha you would think that this is the first time that they were being chosen. As it says in 1:4 (וְאֵתְכֶם יְהוָה, אִישׁ אִישׁ לְמִטָּה--אִישׁ רֹאשׁ לְבֵית-) (אֶבְתָּיו, הוּא). And there should be with you a man a man to the tribes. Now this seems to be something of a difficulty. The Nesiim had already been chosen earlier, a few weeks earlier. This counting took place as it says in the Posuk 1:1 at the beginning of the second month (בְּאֶחָד לַחֹדֶשׁ הַשְּׁנִי בְשָׁנָה) (הַשְּׁנִית). At the beginning of the month of Iyar. In the month of Nissan just a few weeks before this we already had that the Nesiim brought their offerings as part of the first 12 days of Nissan, part of the inauguration of the Mishkan. The names were mentioned earlier. Why not present them with a title of Kavod? Why does the Posuk say (וְאֵתְכֶם יְהוָה, אִישׁ אִישׁ לְמִטָּה--אִישׁ רֹאשׁ לְבֵית-אֶבְתָּיו, הוּא). Chose a man a man to each Sheivet, a head of each family. Let it say V'itchem Yiyu Hanisiim.

Rav Schwab (in Mayan Beis Hashoeva pg # 303) refers us to the Medrash at the beginning of Bamidbar. The Medrash in Bamidbar Rabbah 1:7 begins with the following idea. It says, "Kol Mi Sheaino Oseh Atzmo K'midbar Hefker Aino Yachal Liknos Es Hachochma V'hatorah. L'kach Ne'emar B'midbar Sinai. The reference to the desert is to teach us that if you want to have a Kinyan Hatorah you want to have a connection to the wisdom of the Torah, Hatorah V'hachochma then a person needs (L'osim Atzmo) to make himself like a Midbar Hefker, as a Midbar that is ownerless. What does that mean?

That means to remove the Ani of the person. The selfish interests that every person has. His personal needs and desires. A person who sits down to learn quickly has a headache and is thirsty

and he remembers things that he has to do and that pulls him away from his learning every single time. Every single time you sit down to learn you think of something else you need or some physical comfort that you are lacking. The way for a person to acquire wisdom to learn properly is to remove the Ani, to remove his own personal needs, move them aside and to put the focus of Torah Learning first.

Rav Schwab says that is why it says here regarding the Nesiim that they were (אִישׁ אִישׁ). What made them great was that they were not Baalei Gaiva, they were not people who were haughty because of their position. Removing the Ani of the person requires Shelo Yachzik Tova L'atzmo Shelo Yisga'e B'horaa. That he should not think of himself as being great because of his accomplishments and that he should not be a Baal Gaiva or haughty person because he knows the Psak Halacha and people have to come to him.

Rav Schwab says if a person is Aino Nisga'e B'horaa and Aino Yachzik Tova L'atzmo then he continues growing in his Learning. That is the reference to these people as (אִישׁ אִישׁ). They behaved (as ordinary people) in their Bain Adom L'chaveiro as if there was no Ani, no personal Nigiyos. That tool which is a tool for Bain Adom L'chaveiro and Bain Adom L'makom is a tool to tremendous amount of Hatzalcha in Learning. As Shevuos comes it is a necessity. To be able to learn on Shevuos is very hard. On the one hand we have so many hours, it makes no sense that over 24 or 48 hours of Shevuos that a person should not be able to put in 12 - 13 hours in a Bais Medrash. The fact is that it is not that way.

Many people say that it doesn't pay to stay up. If you make a calculation if you sleep well at night you can learn more by day. I have taken that to heart and I do stay up all night. However, by day I am careful to get up at a decent hour and I try to get to the Bais Medrash by 2:30 - 3:00. Who is there at 3 pm? All the people who slept the previous night? Not one of them. At 3:00 there are usually 3 or 4 people in our Bais Medrash, all people who stayed up the night before. A person has to be Misaleik the Ani, he has to be willing to give up his own self interest, his own physical needs to be able to put that aside and learn. That is the Hatzlacha of Limud Hatorah.

Especially this year it is three days, Shabbos and two days of Shevuos. People generally sleep Shabbos afternoon, so it should be easy to stay up Shevuos by night. For these three days take a Limud, take something to Learn that you don't normally learn. Here in Torah Vodaath we are learning Maseches Bava Kamma. I mentioned to a few boys take Perek Hachovel it is a Perek with about 8 Blatt. You can Chazer it over the three days easily. It gives you a goal. If you sit down with a goal you don't get drowsy as quickly. If you sit down with a goal like you would like to remember what each Daf is about. It is 8 Blatt, what is each Daf about.

Many of you just finished Maseches Tamid in Daf Yomi. This is a Masechta that people got a big Geshmak in. Chazer Maseches Tamid it is not so big. Try to know what it is about. If you have a goal than the Learning goes easily. If you are doing it just L'sheim Shamayim to learn, that is still Ani. You have to do it for the Limud Hatorah for the sake of the Learning then you will have Hatzlacha.

Now a second Vort on the Parsha. We have in the Parsha at the end of Perek 1 Posuk 49 (אָרְבָּעָה עָשָׂר לֶאֱלֹהֵי לְוִי). That the Leviim were counted separately. Rashi brings a Pshat why were the

Leviim counted separately? (אך את מטה לוי לא תפקד: כדאי הוא לגיון של מלך להיות נמנה לבדו. דבר אחר,) צפה הקב"ה שעתידה לעמוד גזירה על כל הנמנין מכן עשרים שנה ומעלה שימותו במדבר, אמר אל יהיו אלו בכלל, לפי (שהם שלי, שלא טעו בעגל). Because those that were counted in the Midbar died in the Midbar. So the Ribbono Shel Olam said I don't want the Leviim to die in the Midbar because they were not part of the sin of the Eigel. Many Meforshim ask that this doesn't seem correct. (שלא טעו בעגל)? As a result of the Eigel there was no decree that Jews can't enter Eretz Yisrael. It was a result of the Cheit Hamiraglim which had not yet taken place. So why does Rashi say since they didn't sin at the Eigel they don't deserve to die in the Midbar. This is a Kasha that is asked by the Meforshim of Rashi.

I saw a beautiful Pshat with wide reaching implications in the Divrei Yoel on Parshas Bamidbar page 88. He says Gevaldig. He says that the reason the Leviim were counted separately was that they should remain a separate group within Klal Yisrael. If they were counted separately then we understand that there was a certain level of separation between them and Klal Yisrael. The purpose of this was because as we say in Pirkei Avos 1:7 (הרחק משכן רע, ואל תתחבר לרשע) - a person should not connect to Reshaim. Since the Leviim were at arms length from other Jews when the Cheit Hamiraglim was to come they would be saved. So because they didn't sin at the Eigel as Rashi says, HKB"H said let me give them a bit of separation from the rest of Klal Yisrael. In that way they will not fall into the Cheit Hamiraglim, they will not be convinced by others and friends to fall into the sin of the Meraglim.

A beautiful thought and it explains why later we will find in Sefer Yehosha that Sheivet Yehuda stayed to itself, it was separate many many years, 500 years before the 10 Shevatim and the 2 Shevatim split into a northern kingdom and a southern kingdom with the 10 Shevatim going to Galus. Why? We talk about Achdus Yisrael shouldn't they have all been together? The answer is that even within the Achdus Yisrael and the Ahavas Yisrael a person has to be smart enough, wise enough to know that when it comes to close friendship which happens only with certain people, if you are smart enough to chose and know who is going to drag you down and who is going help you rise. This is a very important lesson as well.

For my third point of today I would like to talk to you about something that is very much on my mind. It is not a Dvar Torah. It is just to share with you a thought. This past Sunday there was an internet Asifa in Citifield. The Asifa was an awesome Maimud an awesome gathering. It also had a rather disappointing program. 2 things, an awesome Maimud and a disappointing program. What did each individual walk away with? I have found that the Bnei Torah, the Lakewood crowd walked away with an awesome gathering. They walked away uplifted, they walked away with an understanding that you need filters, and you need good filters. I think that it is fair to say from the little anecdotal information I have that the overwhelming majority of homes in Lakewood that have the internet, the overwhelming majority are filtered.

It seems to me to my great pain and sorrow that in Flatbush people walked away talking only about the disappointing program. There was disappointments with the program, the fact that the English that was promised was not delivered, practical Eitzos that were promised were not delivered, and whatever other complaints there are. Is that what we should focus on? Is it? People in our neighborhood are often fond of complaining that Chasiddim are naïve, they don't know the ways of the world. I have to tell you that when it comes to the internet it is the Flatbush crowd that is

naïve, that is foolish. There are children 10, 11, 12, 13 year olds are on the internet seeing things. Even though they go to Minyan on time even though they get Alephs in Yeshiva, right now all is fine and there are no suspicions. But they are there, I know they are there. It has been a troubling week for me. Since that Asifa I have been getting phone calls some of them from 12 year olds about people that are on the internet. It is very hard. They are telling me to do something about it but don't say "I called." It is awful! I am shocked! The overwhelming majority of houses in Flatbush have no filter at all. Can you imagine how naïve people are to think that their children are not watching things that they shouldn't watch on the internet?

It is a silliness and a foolishness and it is something that we have to change. At least those of you who are listening today don't be foolish. You are best off getting a Jnet type of server. Even if you get that server you will need to get a filter because if someone plugs something into the USB port and gets WiFi it will not go through the Jnet server. If you have a filter it will still work. The K-9 filter is free, you can download it. It just takes a little bit of time. There are choices that have to be made. Maybe you need advice on how to do it. Don't be a fool, don't be a Nar. It is the Yeitzer Hora that is a normal Yeitzer Hora that people have and what are we doing? Putting on the table for ourselves for our children? How foolish are we? How Naarish are we? Everybody else is wrong except that individual in the street of Flatbush. If he had run the program it would have been great. Or if it would have been the other one he knew exactly what it should be. I don't argue with the disappointment in the program, I do argue with what you come away with.

The question of the week is a question that I have today. It is a question that I would like you to reflect upon. A son in law called me and his father in law is a Mispallel. He himself is in a Kollel, not in Brooklyn. He was here for Shabbos a few weeks ago. On Motzoei Shabbos he went on his in laws computer to take care of whatever personal things he had to take care of. Accidentally he discovered that his father in law is visiting websites that are pornographic. He discovered it, he went into the history and found out that his father in law is visiting pornographic websites. He calls me what to do. Of course I can talk to the father in law but the son in law said don't tell him that I spoke to you. What do I do?

I can get up this Shabbos in front of the crowd including this person and say someone's son in law called me that the father in law is watching pornography and it is on the history and he knows it. I beg you to do something about it. I can say that. Am I being Mivayeish this person B'rabbim? I have a feeling that not only one person will blush. I have a feeling that 3 or 4 might blush. It might make Machlokes. What do I do? I don't know.

I only hope that this particular father in law reads the printed version of this Shiur or is listening to it live. Wake up! Don't be fools, don't be naïve. It takes very little for a child to get on the internet. I know that filters are not perfect. A child who is at risk or a teenager will get around it. But save the simple children. The simple 10, 11, 12, 13, 14 year olds. If you put on a filter they won't go around it. They fall into the pornography. It is not something that they are eagerly going for. But after they do it for a little bit of time it becomes regular.

Be smart. Be Mikabeil the Torah. Be Mikabeil the advice of Gedolei Yisrael no matter how you think they are naïve. You are naïve. Be Mikabeil their advice. Take the filter and don't listen to

people who say that even with a filter bang, bang , bang. It is true. You need more than a filter. But start with that.

It causes me a lot of pain. It causes me a lot of Tzar. I hope that these few words will somehow help the situation.

With that I would like to wish everybody a Gevaldige Shabbos, a Simchas Yom Tov, a Kabbalas Hatorah, and hopefully we should continue to grow to move upwards in our Avodas Hashem.

Rabbi Reisman - Parshas Bamidbar 5771

I would like to discuss a thought has to do with each of 3 separate Rashi's in Parshas Bamidbar.

We start from the beginning in 1:17 (וַיִּקַּח מֹשֶׁה, וְאַהֲרֹן, אֶת הָאֲנָשִׁים הָאֵלֶּה, אֲשֶׁר נִקְבּוּ בְּשֵׁמֹת) Moshe and Aaron gathered these individuals who had been designated by their names. Rashi says something that is extremely strange and difficult to understand. Rashi says (אֲשֶׁר נִקְבּוּ: לוֹ כַּאֲן בְּשֵׁמוֹת) That they were designated to him here by their names. What is Rashi adding more to the Posuk? A very puzzling Rashi.

I once saw a Teretz, however, I don't recall where. Rashi is intending to answer a question as is always his style. The Nasi of Sheivet Shimon we will find later in the episode where he is killed by Pinchas, was Zimri Ben Salu who was the leader of Sheivet Shimon.

We find in the Posuk that it is Shilumiel Ben Tzurishadoi. The Gemara in Maseches Sanhedrin 82b (17 lines from the bottom) says Shilumiel Ben Tzurishadoi is Zimri Ben Salu (א"ר יוהנן חמשה (שמות יש לו זמרי וכן סלוא ושאול וכן הכנענית ושלומיאל בן צורי שדי). They are the same person. It may well be that that is why the custom in Yiddish is to refer to somebody who tends to make a lot of mistakes as a Shlimiel. Somebody who tends to drop things as he goes is a Shlimiel. Why such a nickname? Perhaps because Shilumiel Ben Tzurishadoi is Zimri Ben Salu an infamous individual.

At any rate, Rashi here is bothered why was Zimri Ben Salu who was such a Rasha designated as a leader of Klal Yisrael?

Rashi is saying (אֲשֶׁר נִקְבּוּ: לוֹ כַּאֲן בְּשֵׁמוֹת). We know that the Ribbono Shel Olam works with a person Ba'asher Hu Sham. So here they were designated by their names. At this time they were still people of stature and this is even though one of them in this case was Zimri Ben Salu who was not.

Let's move on to a second Rashi. We find that the Posuk in 1:49 says, (אָךְ אֶת-מִטֵּה לְוִי לֹא תִפְקֹד, וְאֶת-), (רֹאשִׁם לֹא תִשָּׂא, בְּתוֹךְ, בְּנֵי יִשְׂרָאֵל אֶךְ אֶת מִטֵּה לְוִי לֹא תִפְקֹד: כִּדְאִי הוּא לְגִיּוֹן שֶׁל מֶלֶךְ לְהִיּוֹת גְּמֵנָה לְבָדוּ. דְּבַר אַחֵר, צִפֵּה הַקַּב"ה) Rashi explains (שְׁעֵתִידָה לְעֻמּוֹד גּוֹזֵרָה עַל כָּל הַנִּמְנִין מִבֶּן עֶשְׂרִים שָׁנָה וּמַעֲלָה שִׁימוֹתוֹ בְּמַדְבָּר, אָמַר אֵל יְהוָה אֵלּוּ בְּכֻלָּם, לְפִי שֶׁהֵם שְׁלִי, (שְׁלֹא טַעוּ בַעֲגַל) in the Davar Achar that all those who were counted were destined to die in the Midbar. So the Ribbono Shel Olam said do not include these in the counting because they (Sheivet Levi) are mine and didn't sin with the Eigel.

The difficulty with this Rashi is addressed by the Meforshim of Rashi including the Mizrachi and others who say that the sin of the Eigel is not what caused the Yidden to die in the Midbar. The sin of the Meraglim caused the Yidden to die in the Midbar and not the Eigel. If so, why does Rashi say that Levi should not be included because they didn't sin with the Eigel, Rashi should have said because they didn't sin by the Meraglim? This is a difficulty in this Rashi.

The standard Teretz that is usually given is that had Klal Yisrael sinned only by the Meraglim they would not have to die in the Midbar. It was because they had sinned at the Eigel and now they once again sinned with the Meraglim that they were punished. The Leviim who did not sin by the Eigel, even had they sinned by the Meraglim nevertheless they were not Chayuv Misah because they didn't sin by the Eigel as Rashi says. This is the standard Teretz and it is certainly an acceptable Teretz.

The Satmar Rebbe in Divrei Yoel offers a different Pshat. I will be Makdim to that a Kasha. He asks what is the difference if they were all counted together or not. If all 12 Shevatim were counted together and 11 Shevatim sinned and one didn't why should that Sheivet die in the Midbar? If a complete Sheivet didn't sin they should be exempt from the Gizaira. Why is being counted together something which is Tovea?

The Satmar Rebbe answers with a beautiful understanding, Divrei Mussar, certainly something appropriate L'mi She'amaro, the Satmar Rebbe. He says Sheivet Levi didn't sin by the Eigel. Therefore they deserved some sort of protection for the Cheit Hamiraglim. The protection is not to mix with people who do Aveiros, it is to stay separate. A person has to guard himself from coming to close to someone who does Aveiros. Even when a person's intention is to be Mikareiv the other one, it is usually the Yeitzer Hora that is Mikareiv, which brings a better person down rather than the better person bringing the weaker person up. It is the job of a person to be careful and to keep themselves at arms distance from others (even Yidden) who do Aveiros.

Says the Satmar Rebbe. Hakadosh Baruch Hu's intention with not counting Levi separately here was to make a Pirad, to make some sort of separation, some divide, a statement that there is Sheivet Levi and there is everyone else. They are not all the same. Sheivet Levi would hopefully live that way. They would see themselves as different. In the Parsha of the Degalim, which is the way the camp was set up in the Midbar, we see that the Leviim were indeed not one of the Shevatim who had the usual setup around the Mishkan, however, the Leviim were at the place of the Mishkan. Again, the idea is to make a Pirud.

He says beautifully. In their mind they didn't sin at the Eigel, therefore, I don't want to count them and put them together with everyone else. Because if I do, then when it comes to the sin of the Meraglim they may G-d forbid be pulled along. Therefore, this is the Pirud that was made and that was the Satmar Rebbe's Shitas Hachaim to warn Yidden and his followers to keep themselves separate and different than others who do Aveiros.

The third Vort for today involves a slight contradiction between 2 Rashi's. 3:15 & 3:40 (טו פקד את-) (בְּנֵי לֵוִי, לְבֵית אֲבֹתָם לְמִשְׁפַּחָתָם: כָּל-זָכָר מִבְּנֵי-חֹדֶשׁ וָיָמָעֲלָה, תִּפְקְדֵם). We have Hakadosh Baruch Hu's command to count the Leviim and then the command to count all the Bechorim of the Jewish People and then do a Pidyon Haben of sorts where each Levi would redeem one B'chor of Bnei Yisrael and

would take his place in the Kedusha of Sheivet Levi. That was the command, count the Leviim from one month and older, count the Bechorim from a month and older, and then we will see how many Leviim and how many Yisraeilim and the Leviim will be in the place of the Bechorim and whatever remains they will have to be Po'de themselves using money. This is the theme of this part of Perek Gimmel. Here we find a nuance of a difference in Rashi and as we know Rashi is Midakdeik M'od. Rashi is very careful to do things exactly so and that is the Mussar of the Dvar Torah which we are going to share now.

In 3:15 where the Posuk says to count the Leviim from one month and older Rashi is bothered why from a month and older why not from a day and older, why are you staring from Ben Chodesh? (מבן חדש ומעלה: משיצא מכלל נפלים הוא נמנה ליקרא שומר משמרת הקדש. אמר ר' יהודה ברבי שלום למוד הוא) אותו השבט להיות נמנה מן הבטן, שנאמר (במד' כו, כט) אשר ילדה אותה ללוי במצרים, עם כניסתה בפתח מצרים ילדה (:אותה. ונמנית בשבעים נפש, שכשאתה מונה חשבונם לא תמצאם אלא שבעים חסר אחת, והיא השלימה את המנין) Rashi explains that a neifel is someone who is not well enough in order to live for 30 days and is not considered a living human being. So you have to make sure that he is 30 days in order to make sure that he is not a Neifel.

Later in 3:40 the Posuk says to count the Bechor Zachar of Bnei Yisrael and that they are counted from a month and older. (ויאמר ירור אל-משה, פקד כל-בכר זכר לבני ישראל, מבן-חדש, ומעלה; ושא, את מקפר). Rashi says (פקד כל בכור זכר וגו' מבן חדש ומעלה: משיצא מכלל ספק נפלים) that they are counted from a month and older so that they should be out of Safeik Nefalim. That needs explanation. Rashi shouldn't have mentioned the word Safeik (ספק). That when they are 30 days old they are no longer Nefalim. Why does Rashi change the language from (משיצא מכלל נפלים) to (משיצא מכלל ספק) when the Posuk switches in 3:15 from talking about Leviim to 3:40 where the Posuk is talking about Klal Yisrael?

The Har Tzvi (Rabbi Tzvi Pesach Frank (1873-1960) says (on page # 208) an absolutely brilliant Vort. In order to understand this I have to be Makdim a Halacha in Hilchos Pidyon Haben. In the rule of Pidyon Haben we say Hamotzi Maichavairo Alav Haraya. The Kohen only gets his money if it is absolutely certain that he is entitled to the money. If there is any Safeik, we treat Safeik Pidyon Haben different than almost every other Safeik D'oraissa. Every Safeik D'oraissa is L'chumra, however, for reasons that we are not going to go into today, a Safeik in Pidyon Haben is Hamotzi Maichavairo Alav Haraya. There is no Pidyon Haben unless it is certain that there is an obligation.

Mimeila says the Har Tzvi, it is beautiful. In a case of Yisraeilim the Bechor Yisrael, these are people who needed Pidyon. From when do they need Pidyon? They have to be Yatza Michlal Safeik Neifel (משיצא מכלל ספק נפל). Even if they are Safeik Neifel they still are Patur from Pidyon Haben. They have to go out and not only shouldn't they be a Vadai Neifel they should also not be even a Safeik Neifel. Once they are not a Safeik Neifel then and only then do they need a Pidyon.

In the case of the Leviim the reverse is true. Each Levi worked to Patur a Yisrael. So that the Hamotzi Maichavairo Alav Haraya would make that there should be more Leviim that are counted. In other words, if you have a Levi and he is a Safeik Neifel he could Patur a Yisrael from Pidyon. Because Hamotzi Maichavairo Alav Haraya a Yisrael could say it is a Safeik and I will consider it that he Patur me. So by the Leviim they had to be Yatza Michlal Neifel (יצא מכלל נפל). If they

are a Vadai Neifel then they can't Patur. However, a Safeik Neifel you don't need (משיצא מכלל ספק) all you need is Yatza Michlal Vadai Neifel.

As a PS what is a Safeik Neifel? The Gemara in Maseches Bechoros 49a (it is a discussion, Ayin Sham) says that on the 30th day itself a child is a Safeik Neifel. So that there is a category of exactly 30 days old and in that category this would be the difference between the two counting's that is what is says in the Har Tzvi.

The question of the week is: in 1:4 the Posuk says (ואתכם יהיו, איש איש למטה--איש ראש לבית-אבותיו,) (הוא) Hakadosh Baruch Hu says I am going to get you somebody from each Sheivet to be a leader to be counted. Who are they? (ואלה שמות האנשים) these are the names of them and we go through the list of names.

We can only picture the drum rolls and the suspense of who in each Sheivet will be chosen to be a Nasi. There is a problem. This counting took place in the second year on Rosh Chodesh Iyar in the Midbar. Prior to that there had been a Chanukas Hamishkan during the first 12 days of Nissan. What happens there actually took place at the end of Parshas Naso and although it is later in the Chumash it actually took place earlier. We know Ein Mukdam U'muchar BaTorah. There at the end of Parshas Naso we read that 12 Nesiim brought Korbanos one each day in the beginning of Nissan.

What do you know, those 12 Nesiim are exactly the same as the 12 Nesiim in Parshas Bamidbar. Well if you read Chumash consecutively everything makes sense, however, if you read it chronologically we know that what happens at the end of Parshas Naso was first. So now Hakadosh Baruch Hu said to Moshe Rabbeinu (איש איש למטה--איש ראש לבית-אבותיו, הוא) Hashem says to Moshe use the Nasi and then (ואלה שמות האנשים). Who needs it, Moshe Rabbeinu knew their names, they had just brought Korbanos. Why did Moshe Rabbeinu need Hashem to tell him who the names of these people are? Tzorech Iyun Gadol!

Rabbi Reisman - Parshas Bamidbar 5770

כב לבני שמעון, תולדתם למשפחתם לבית אבתם: פקדיו, במספר שמות לגלגלתם--כל-זכר מבן עשרים 1:22 & 1:42 שנה נמעלה, כל יצא צבא מב בני נפתלי, תולדתם למשפחתם לבית אבתם: במספר שמות, מבן עשרים שנה נמעלה--פל, יצא צבא This thought comes from the Panim Yafois written by the Hafla'a and the Toiras Moshe written by the Chasam Soifer. A Rebbi and a Talmid, although they disagree on what is sort of the punch line of the Vort.

When you look at every Sheivet it says Livnei with a Lamed. The exception is by Sheivet Naftali where it says (בני נפתלי) Bnei Naftali in 1:42. Why is Naftali different in that it doesn't say Livnei?

The Hafla'a says that Moshe Rabbeinu knew the sum total of all the Shevatim that were between the ages of 20 and 60 because they had each given a Machatzis Hashekel by the dedication of the Mishkan that had just been completed. By counting the Shekalim that was received, Moshe would have known how many people between the ages of 20 and 60 there were. Still we find that Moshe had to count each Sheivet. Once having counted the 11 Shevatim, he could have easily have

calculated the total for the 12th Sheivet simply by taking the total of the 11 Shevatim and subtracting that amount from the total which he knew, and the difference would be the amount that constituted the 12th Sheivet which was Sheivet Naftali. Therefore, it says Bnei Naftali. So the Hafla'a says that the Bnei Naftali were not counted at all.

The Chasam Soifer says that the Bnei Naftali were counted just like the other Shevatim as it says (בְּמִסְפַּר שְׁמֹת) B'mispar Sheimois. So the number was known, however, they actually were counted. The Chasam Soifer brings a reason for his opinion. The Ramban says on 1:45 - מה נִיְהִי כָּל-פְּקוּדֵי בְּנֵי-יִשְׂרָאֵל, לְבֵית אֲבֹתָם, מִבְּנֵי עֲשָׂרִים שָׁנָה וּמֵעַלְהָ, כָּל-יֵצֵא צָבָא בְּיִשְׂרָאֵל For Moshe Rabbeinu and Aharon Hakoihen to come to Klal Yisrael and count was an Ayin Toiv and a blessing to the people. That Ayin Toiv was the entire reason for the counting. This is why they didn't appoint people to do the counting and went themselves. This is despite the fact that they already knew the total number of people there. For this reason even though the Bnei Naftali's number was known they were also counted. (הוּצָרָךְ הַכְּתוּב לְהַגִּיד מִסְפַּר הַכֹּלָל לְאַחַר שֶׁהֵגִיד הַפְּרָטִים, כִּי נִצְטוּוּ מִשֶּׁה וְאֶהְרֵן שִׂידְעוּ מִסְפַּר מִפְּקֵד הָעָם,) וַיִּדְעוּ מִסְפַּר כָּל שְׁבֹט, כִּי כֵן דֶּרֶךְ הַמַּלְכִּים בְּמִנּוּתָם אֶת הָעָם. וְלֹא הִבִּינוּתִי טַעַם הַמִּצְוָה הַזֹּאת לְמַה צִּיּוּוּהָ בַּה הַקַּב"ה, כִּי הִיָּה צוּרֶךְ שִׂיתִיחֶסוּ לְשִׁבְטֵיהֶם בַּעֲבוּר הַדְּגִלִּים, אֲבָל יִדְעֵת הַמִּסְפַּר לֹא יִדְעֵתִי לְמַה צִּיּוּוּהָ שִׂידְעוּ אוֹתוֹ.

אולי להודיעם חסדו עליהם כי בשבעים נפש ירדו אבותיהם מצרימה ועתה הם כחול הים, כך וכך בני עשרים. ואחרי כל דבר ומגפה ימנם, להודיע כי הוא משגיא לגויים ימחץ וידיו תרפינה. וזהו שאמרו רבותינו מרוב חבתם מונה אותם כל שעה. ועוד כי הבא לפני אב הנביאים ואחיו קדוש ר' והוא נודע אליהם בשמו יהיה לו בדבר הזה זכות וחיים, כי בא בסוד העם ובכתב בני ישראל וזכות הרבים במספרם, וכן לכולם זכות במספר שימנו לפני משה ואהרן כי ישימו עליהם עינים לטובה, יבקשו עליהם רחמים, ר' אלרי אבותיכם יוסף עליכם ככם אלף פעמים ולא ימעט מספרכם, והשקלים כופר על (נפשותיכם)

Rav Hutner in the Pachad Yitzchok writes that this idea of an Ayin Toiv is the source of all Bracha in Oilam Hazeh. When Hashem finished creation in Beraishis 1:31 the Posuk says, לֹא נִרְאָ אֱלֹרִים Hashem saw everything that he created and it was exceedingly good and with that the world was set in place. Rav Hutner says this Ayin Toiv to which the Ramban alludes is the blessing from the above mentioned Posuk. When someone looks at things with a good eye that itself gives blessing to the Briyah.

We find this to be the case regarding human beings, their behavior, and their happiness. Human beings who have an Ayin Toiv and look at things with a good eye, tend to be happier people and that brings Bracha to the world. Human beings who look at the world with an angry eye or a jealous eye, are themselves less happy. So the Ramban is telling us this Soid (secret) that an Ayin Toiv brings Bracha and certainly the Ayin Toiv of Moshe Rabbeinu and Aharon Hakoihen. So the Chasam Soifer is saying it depends on the reason for the counting. If you say the reason for the counting is to know the total number than the Hafla'a is correct that there was no need to count Sheivet Naftali. However, if you go with the Ramban's Mehaleich that there should be an Ayin Toiv for Klal Yisrael than the Bnei Naftali were counted as well.

The ב שָׂאוּ, אֶת-רֵאשׁ כָּל-עֲדַת בְּנֵי-יִשְׂרָאֵל, לְמִשְׁפְּחֹתָם, לְבֵית אֲבֹתָם--בְּמִסְפַּר שְׁמוֹת, כָּל-זָכָר לְגִלְגִּילוֹתָם 1:2 & 3:47 The Posuk says L'gulgiloisam by each Sheivet. However, when the Leviim are counted the Posuk does not use L'gulgiloisam. R' Yonason Eibishitz explains that L'gulgiloisam means to their heads. The question is, if you have a person with 2 heads how would he be counted in this counting, as one

A second possibility is, we know that there is a dictum that Muttar L'shanois Mipnei Hashalom. You are allowed to lie for peace. Certainly when it comes to in-law situations it would be a worthy situation to lie to be Mechaveiv one person to another. Here Rus was living in Naomi's home, and now Boaz would come and sort of take Rus away. So Rus perhaps was Meshane Mipnei Hashalom and said this barley was sent for you from Boaz. Rus wanted to be Mechaveiv the relationship between Boaz and Naomi.

Rabbi Reisman - Shavuos 5769

Rebbi went through 10 questions on Megillas Rus. This Shiur was given on Thursday Erev Shavuos.

1. We all know that we learn from Rus that Moavi V'lo Moavis that Rus was able to marry into Klal Yisrael. However, the Gemara in the first Perek in Maseches Sotah says that Rus was the daughter of Egloin who was the son of Balak. As a matter of fact, in Nazir it says that the Schar that Balak got for 42 Korbanois that he brought was Zoche that Rus was a descendent of his. The problem with this is that in Parshas Balak where it mentions that Balak was Melech in Moav Ba'eis Hahi, Rashi mentions that Balak was really from Midyan. Since there was no one worthy of being Melech in Moav, Balak was appointed. So Kumt Ois, Balak was a Midyani and not a Moavi. The Mishnah says in the last Perek in Kiddushin, that by the Umos, we go after the father. So if Balak was the father of Egloin who was the father of Rus, Rus was a Midyanis and not a Moavis. Im Kein the whole premise of Moavi V'lo Moavis is a Tzorech Iyun Gadol.

2. In 2:15 (וַתִּקַּם, לְלֶקֶט; וַיֵּצֵא בְעֵז אֶת-נְעָרָיו לְאֹמֶר, גַּם בֵּין הָעֹמְרִים תִּלְקַט--וְלֹא תִכְלִימוּהָ) Boaz instructs his Niarim to help Rus as it says Shechoach Tishkachu. She came to collect from the Leket, Shichah, and Peah. Rashi says Asu Atzmichem K'ilu Atem Shokchim. That you should pretend that you are forgetting and she will think that it is Shichah and she will take and in that way she is getting the Tzedaka B'derech Kavod. The Kasha is that Leket, Shichah, and Peah is Patur from Terumos and Maasros. If someone gives someone as a gift it is not Patur from Terumos and Maasros. If so, Asu Atzmichem K'ilu Atem Shokchim, if they are going to pretend to forget it then it is really Tevel and when she takes it she is taking Tevel. L'chora it is Shelo K'din what they are doing and I believe we found this Kasha in the Rashash on Maseches Peah. Tzorech Iyun Gadol.

3. In 4:2 Boaz is ready to get married and the Posuk says (וַיִּקַּח עֵשְׂרֵה אֲנָשִׁים, מִזְקֵנֵי הָעִיר) he takes ten people. The Gemara in Maseches Kesuvos 7b says that Mikan we learn out that you need a Minyan for Birchas Nisuin. In order to get married you have to have a Minyan of people. The Gemara says that by Birchas Chasanim Bo'in Asara and the Choson counts as one of the ten. Here it says (וַיִּקַּח) that there were ten people besides for the Choson (Boaz) himself. However, this should be a Limud that you should need ten people and the Choson should not count as one of the ten. When this was asked B'rabbim someone said that it is the Pnei Yehoshua's Kasha in Maseches Kesuvos, however, the Kasha is still a Shtarka Kasha.

4. The whole scene that Rus and Naomi were coming and that they were poor and they came back as it says in 1:21 (וַיִּרְאֵם הָשִׁיבֵנִי יְרֹרֶר) Raikam Hashivani Hashem. In Yeshiva we are learning Maseches Kesuvos this year and we know that every woman has a Kesuba. Many Rishonim hold

that a Kesuba is D'oraissa so it had to exist in the time of Naomi. So Rus had a Kesuba and Naomi had a Kesuba. Ai you will say that the husband was poor and they had nothing from which to take from for the Kesuba. That is not true. Every man owned Karka in Eretz Yisrael and that Karka in Eretz Yisrael is Mishubad to the Kesuba so then it would come out that they had a right to Karka in Eretz Yisrael. It says B'feirush in 4:3 (הַשְּׂבָה מִשְׂדֵּה מוֹאָב) : מְכָרָה נְעָמִי, אֲשֶׁר לְאֶחָיו לְאֵלִימֶלֶךְ: מְכָרָה נְעָמִי, הַשְּׂבָה מִשְׂדֵּה מוֹאָב). It seems as if Naomi was able to sell the field. How was she able to sell the field it only can be Mitoras Kesuba. So Rus was also entitled to a Kesuba. So why are they collecting Leket, Shichah, and Peah if they are entitled to a Kesuba they have no right to collect Leket, Shichah, and Peah. They really did have money.

5. The Gemara learns out that a person should have respect for his father in law. Pashtus the Gemara is saying that it is the same as a father, Kibbud Av. The Gemara learns that from Dovid Hamelech because Shaul in Shmuel I 24:4 (וַיִּקְרָם דָּוִד, וַיִּכְרַת אֶת-כַּנְף-הַמַּעִיל אֲשֶׁר-לְשֹׂאוֹל--בְּלֵט) after he rips off or cuts off the Begeh he says in 24:11 take a look I cut it off and I could have killed you (וְאָבִי רָאָה--גַּם רָאָה אֶת-כַּנְף מְעִילָהּ, בְּיָדִי: כִּי בְכַרְתִּי אֶת-כַּנְף מְעִילָהּ וְלֹא הִרְגַתִּיָּהּ, דַּע וְרָאָה כִּי אִין בְּיָדִי רָעָה וְנִפְשַׁע וְלֹא--). The Kasha is why do you have to go there, throughout the book of Rus, Naomi refers to Rus as Biti (my daughter). Look at 1:11 for example (וַתֹּאמֶר נְעָמִי שְׂבָנָה בְנֹתִי). Why don't you learn out from Rus which is earlier than Dovid. Bichlal it doesn't make sense because Dovid called Shaul (אָבִי) because he was his father in law. If you remember from Tanach, Shaul held that the Kedushin of Dovid to his daughter was a Kiddushin that didn't take effect. Shaul held that it was not a Kiddushin. He said the Kiddushin to Dovid is nothing. So Bichlal it is a Pliya, we are learning it out from a place that is difficult and not from Rus where it seems to make much more sense.

6. There is a Pliya in Posuk 4:11. There is a Beracha to Naomi and Rus and there the Lashon of the Posuk is (יִתְּנוּ י רִוּר אֶת-הָאִשָּׁה הַבָּאָה אֶל-בֵּיתָהּ, כְּרַחֵל וְכַלְמָה). What happened to Sara and Rivka? The Medrash says that Avraham didn't have all good children because of Yishmael so we don't say K'sara and because of Eisav we don't say K'rivka. It is funny that we give a Beracha to a daughter Y'simcha Elokim K'sara, Rivka, Rachel, V' Leah where there is a B'feirush a Posuk that the Nussach of a Beracha is (יִתְּנוּ י רִוּר אֶת-הָאִשָּׁה הַבָּאָה אֶל-בֵּיתָהּ, כְּרַחֵל וְכַלְמָה). There must be some Cheshbon that is unique to Rus otherwise it is Shver. Tzorech Iyun Gadol on the Shinui of these Pesukim.

7. One of the strongest Kashas that I ever had on Megillas Rus is not from what it says in Rus but from what is missing. What do I mean? We learned in Yeshiva in Parshas Shemos 1:21 the Posuk (וַיֵּצֵא לָהֶם, בְּתַיִם) Vayas Lahem Batim. That because Yocheved and Miriam were Moser Nefesh they got Batim. What are Batim? They were Zoche to Batei Kehunah and Batei Malchus. Batei Kehunah through Yocheved, then went Aaron and Batei Malchus through Miriam who married Caleiv from who Bais Dovid came. It is a Pele. If you read the last few Pesukim of Megillas Rus it counts all the generations from Peretz all the way down to Dovid, 10 generations, Nachshon is there. But Caleiv is not there. What happened to Caleiv? It is a Pliya as how could the Gemara in Sota say that Miriam married Caleiv and Malchus Bais Dovid came from them, it is not true, Malchus Bais Dovid did not come from Caleiv. Maybe you will say that Caleiv had another name as we find often in Tanach. However, in Divrei Hayamim it says that Caleiv had a brother Ram and Ram is listed in this list of the 10 generations. Pilei Pilayim, it is one of the Shtarkest Kashas on the Megillah or you can call it a Kasha on the Gemara.

8. 3:7 (וַיֹּאכַל בָּעֵז וַיִּשָּׂא, וַיֵּשֶׁב לְבוֹ, וַיָּבֵא, לִשְׁכַב בְּקֶצֶה הָעֶרְמָה; וַתָּבֵא בִלְטָ, וַתִּגַּל מִרְגְּלֵתָיו וַתִּשְׁכַּב) The Rambam says that a person shouldn't eat and then go to sleep he should wait 3 hours between eating and going to sleep. Mistama he means eating a meal. The Posuk says by Boaz that he ate and drank, he was satisfied and he went to sleep. It seems to be a Stira to this Rambam . I guess if you know about this Rambam than it is a Kasha and if you have never heard of it then it is not so Shver.

9. In the same Posuk as the last Kasha we have another Kasha. Why was Boaz sleeping (בְּקֶצֶה הָעֶרְמָה)? The reason he was sleeping this way is because there were Ganavim in that generation and he came to guard the Gorem from the Ganavim. This is what it says in the Gemara. It is a Pele as he comes to guard it and then Rus comes in comes over to him and he is not even aware of it, he is not even awake. What type of guarding was this?

10. Finally the last Kasha of today. Why was Megillas Rus written by Shmuel Hanavi. Shmuel Hanavi was many generations later. Boaz had Oved, had Yishai, had Dovid. Why was it written 4 generations later? There is a beautiful introduction of the Bach. The Bach's Pirush on Megillas Rus Maishiv Nefesh is the most beautiful of all the Derushim and in it he says an interesting Yesod. The Bach says that when Dovid killed Goliath, the Gemara says that Shaul asked who is this person as it says in Shmuel I 17:58 (בֶּן-מִי אַתָּה הַנָּעַר). The Gemara says he asked if he is Raui for Malchus and says no because he married a Moavis so he is Posul. The Gemara says that Kach Mikublani Mibais Dino Shel Shmuel that he is Kosher. So they sent a letter to Shmuel asking if he is Kosher or not and Shmuel sent a Teshuva. The Teshuva was 85 sentences long and it was Megillas Rus. It was a Teshuva that was sent to be Machshir Dovid. You know that every time you look in the Igros Moshe in a Teshuva you look at the end for the Psak and Rus Takke ends with (וַיִּשֵׁי הוֹלִיד אֶת-) (דָּוִד) to tell us that Boaz Paskened that this was all Muttar.

The Ikkur of Mattan Torah is that the Torah was given as it says in Maseches Berachos 22a (13 lines from the top) (בְּאִימָה וּבִירָאָה וּבְרַתָּת וּבִזְיָע) B'aima, B'yira, B'rites, Uv'zia it was given with Yira and not just with Ahavah. That is why it is a Kasha in Shemoneh Esrei on Yom Tov we don't say B'ahavah unless it is Chal on Shabbos then we add B'ahava. Why is Shabbos B'ahava and not Yom Tov B'ahava? It says in Siman 487 I believe in the Levush that the reason is because Shabbos was given in Marah so it was given B'ahavah, Yom Tov was given at Har Sinai. Har Sinai it was as it says in Maseches Shabbos 88a (18 lines from the top) (שְׁכַפָּה הַקַּב"ה עֲלֵיהֶם אֶת הָהָר כְּגִיגִית) Kafa Aleihem Har K'gigis, where it was given (בְּאִימָה וּבִירָאָה וּבְרַתָּת וּבִזְיָע). Chazal say that the Torah is given Lo Lehenes Nitnu Ela L'ol Al Tzavoro. We like to learn with Ahavah with Simcha and with a Geshmak but it is not enough. Kabblas Hatorah at Sinai is that even if it comes a time in life where we don't have a Geshmak and we don't have an Ahavah so if you are just Oved Hashem B'ahavah it is going to disappear. The Avdus has to be also (בְּאִימָה וּבִירָאָה וּבְרַתָּת וּבִזְיָע). Chazal say that you have to learn the Torah the way it was given (בְּאִימָה וּבִירָאָה וּבְרַתָּת וּבִזְיָע) which is an important lesson to feel the Ol Malchus Shamayim. I remember my father Olav Hashalom, the years that he went to work at 4:15 in the morning to bake, people want fresh Danishes in the morning and fresh bread, he would always say that when he could afford to get someone else to bake he would go to learn at that time. I am talking about 10 - 20 years that he said this. Had he been M'yaish then he would have never done it. 20 years later when the time came and he was able to do it he went and he started to learn at that time in the morning. That attitude of Ol Al Tzavoro even when you don't have a Geshmak but you feel the Achrayos that is Kabbalas Hatorah.

I have a Mispalet that used to attend all of my Shiurim. He once told me that he would go to Rav Avigdor Miller's Gemara Shiur and at the Gemara Shiur he would fall asleep. He once apologized to Rabbi Miller, he said I have a government job in the morning until 4 PM and then I go and teach in the Yeshiva and I have a third job as well and he was exhausted. Rabbi Miller told him it is ok even if you fall asleep just don't stop coming to the Shiur. This man retired at age 65 and went to Eretz Yisrael and joined a Kollel there and he and his grandson are in the same Kollel. Had he when he fell asleep and didn't have a Geshmak in his learning been M'yaish 20 - 30 years ago, he wouldn't have even had any Shaichus to learning. Because of Rabbi Miller's Chochmo this man remained with the Ol Al Tzavoro even when there was no Geshmak. That is the Ol of Learning.

Leil Shavuos there is a Minhag by Klal Yisrael to stay up. People tell me it is not K'dai to stay up I have no Koach and I fall asleep, I will do it the next day, I will go Learn in the afternoon. Let me tell you I stay up Shavuos by night, the next day I usually eat the Seuda at 1:00, I try to be in Shul by 3:00. When I am in Shul at 3:00 there are not too many people there. The people who stayed up are there. The people who did not stay up are not the ones there at 3:00 either. Even if you stay up on Shavuos night and it is difficult and you Drimmel a little you should know that the point is the Ol Al Tzavoro, the Ol Hatorah, the Achrayos of Torah that a person feels. Chazal have a Peledicka Lashon, they say the Tal Hatichiya is from Talmidei Chachamim who fall asleep over a Sefer and the saliva drools from their mouth onto the Sefer. Chazal use a Lashon that this is a Tal of Techiyas Hamaisim. What do you mean Tal from falling asleep over a Sefer you shouldn't try to fall asleep Chas V'shalom? It means that they push themselves and they feel the Ol Al Tzavoro without the Geshmak and from that they have a big Cheilek in the Kabbalas Hatorah that is the Kafa Aleihem Har K'gigis. This Yom Tov should be a Geshmake Kabblas Hatorah to everyone with a Chizuk in Limud Hatorah.

Rabbi Reisman - Parshas Bamidbar 5769

We find in the Parsha in 2:32 (אֵלֶּה פְּקוּדֵי בְנֵי-יִשְׂרָאֵל, לְבֵית אֲבֹתָם: כָּל-פְּקוּדֵי הַמִּחַנֹּת, לְצַבָּאוֹתָם--שֵׁשׁ-מֵאוֹת אָלֶף) (וְשֵׁלֶשֶׁת אֲלָפִים, וְחֲמֵשׁ מֵאוֹת וְחֲמִשִּׁים וְנִיּוֹהֵי כָל-בְּכוֹר זָכָר) (בְּמִסְפַּר שְׁמֹת, מִבְּנֵי-הָאֹדֶשׁ וּמִעֵלָּה--לְפָקְדֵיהֶם: שְׁנַיִם וְעֶשְׂרִים אָלֶף, שְׁלֹשָׁה וְשִׁבְעִים וּמֵאוֹתֵים 22,273 Bechoirim. The ratio of Bechoirim to men is 1 to 30. In other words, in that group of between the ages of 20 and 60, for every Bechor, there were 30 other men. That ratio means every person had 30 siblings. Now if you would tell me that there were sometimes women that were born first, then I can say if there were another 22,000 women born first then there were another 600,000 women in Klal Yisrael. It wouldn't change the ratio which is 1 to 30, and that is extraordinary. So every person had 30 siblings. Maybe you will say it is not shver as they gave birth 6 at a time. If we look at 3:39 (כָּל-פְּקוּדֵי הַלְוִיִּם אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן, עַל-פִּי יְרֹנָה--לְמִשְׁפַּחֹתָם: כָּל-זָכָר מִבְּנֵי-הָאֹדֶשׁ וּמִעֵלָּה, שְׁנַיִם) (וְעֶשְׂרִים אָלֶף שְׁנַיִם וְעֶשְׂרִים אֲלָף: וּבַפְּרָטָן) (הָרִי שְׁנַיִם וְעֶשְׂרִים אֲלָף וּשְׁלֹשׁ מֵאוֹת יִתְרִים, בְּנֵי גֵרְשׁוֹן שִׁבְעַת אֲלָפִים וְחֲמֵשׁ מֵאוֹת, בְּנֵי קֵהַת שְׁמוֹנַת אֲלָפִים וְשֵׁשׁ מֵאוֹת, בְּנֵי מֵרָרִי שֵׁשׁ אֲלָפִים וּמֵאוֹתֵים, [הָרִי שְׁנַיִם וְעֶשְׂרִים אֲלָף וּשְׁלֹשׁ מֵאוֹת]. וְלִמָּה לֹא כָלֵל עִם הַשָּׂאֵר וַיִּפְדּוּ אֶת הַבְּכוֹרוֹת, וְלֹא יִהְיוּ זְקוּקִים הַשְּׁלֵשָׁה וְשִׁבְעִים וּמֵאוֹתֵים בְּכוֹרוֹת הַעוֹדֵפִים עַל הַמִּגִּין לַפְּדִיּוֹן, אָמְרוּ רַבּוֹתֵינוּ בְּמִסְכַּת בְּכוֹרוֹת (בְּכוֹרוֹת ה' א') אוֹתָן שֵׁלֶשׁ מֵאוֹתֵים וְשִׁבְעִים וּמֵאוֹתֵים בְּכוֹרוֹת הָיוּ וְדִים שִׁפְקִיעוּ עֲצָמָם מִן הַפְּדִיּוֹן (מֵאוֹת לֹוִיִּם בְּכוֹרוֹת הָיוּ וְדִים שִׁפְקִיעוּ עֲצָמָם מִן הַפְּדִיּוֹן) from Maseches Bechoirois 5a about 14 lines from the top, (אוֹתָן שֵׁלֶשׁ מֵאוֹת בְּכוֹרוֹת הָיוּ וְאִין בְּכוֹר מִפְּקִיעַ בְּכוֹר מֵאֵי טַעְמָא אָמַר אַבִּי דִּי לְבָכוֹר שִׁפְקִיעַ קְדוּשַׁת עֲצָמוֹ) there were 300 Leviim that were Bechoirim. This poses a real problem as the ratio is 1 Levi Bechor for every 73 male siblings. Leviim did not have the Bracha of Shisha B'kerem Echad so you can't attribute it to that?

In the Ma'ayon Beis Hasho'aiva, from Rav Schwab on page # 305, he says it must be that there were a great proportion of families that had daughters that were born first. So it was not the same amount of women born first as men born first. We know, Bas Techila Siman Yafa L'bonim, part of the Bracha is Bas Techila. This was a generation that had Bracha. So it must be that this generation had a disproportionate amount of daughters born first. So if there were 22,000 men Leviim, there most probably was 22,000 women Bas Leviim, however, there were many more first born Bas Leviim, and this would even out the Cheshbon.

The Parsha counts the 48 cities of the Leviim. If there are 12 Shevatim, then every Sheivet should have to give 4 cities. The Posuk says in Bamidbar 35:8 (מֵאֵת הָרֶבֶב, וּמֵאֵת הַמְּעֵט תִּמְעֵטוּ) Mai'ais Horav Tarbu Maiais Ham'at Tam'itu, it was given according to how much land they Yarshined. It would average out to 4 per Sheivet. In Yehoshua Perek 21, it lists how many cities were given by each Sheivet. Every Sheivet gave 4 cities except for Naftali who gave 3 cities. Sheivet Yehuda gave 5. Sheivet Naftali was not the smallest Sheivet, why did they only give 3 cities?

Rav Belsky, answers that we find that Sheivet Naftali had beautiful fields and that Sheivet Zevulun who is the neighbor was jealous that they only got mountains and valleys where it is hard to plant. The land had been divided according to value not according to size, so Sheivet Naftali got a smaller piece of land because of its higher value. So it makes sense that when it came time to give land to the Leviim, that Sheivet Naftali would give a smaller piece of land than the other Shevotim.

We count days and weeks when it comes to Sefira. When we count, we say this is the first day, it is the beginning of that day, however, by weeks, we wait until the week is finished before saying that week, instead of saying this is the first day of the first week. Why is there this difference between days and weeks?

In Megillas Rus we read that Naomi says to her daughter in laws to go back. She says am I going to have any more children that you will wait for them to do Yibum? The first question that Rashi asks is, if there is a child born later then it is Eishes Achiv Sheloi Haya B'oilamoi, in which case there is no Yibum. So even if she had more children there would not be Yibum. Yibum is only by a brother from the same father, so what is the whole discussion of Naomi if she would have more children?

In Parshas Bamidbar we learn that Hashem is Makpid on the different Degalim, that each Sheivet should live in his designated Degel area. It is a Mitzvois Asei that is mentioned numerous times. The Sfas Emes says that when the Toirah was offered to each of the Umois, we know that Eisav had his problem, Yishmael had his problem. Which Mitzvah is Klal Yisrael's Nisayoin? Before Matan Toirah, Hashem tells Moshe Rabbeinu a few times to warn Klal Yisrael not to come close to Har Sinai. The Sfas Emes says the Nisayoin of Klal Yisrael is that they have to know where they don't belong and they should know their own Madreiga. People have big Chaloimois about being big Talmidei Chachamim and at times it depresses them when they see that they can't attain that Madreiga. People who are out working remember the times in Yeshiva when they had much more time to spend learning. You have to accomplish with what you have in the greatest Madreiga, not what you once had. With the Degalim as well, each person had to be where he was supposed to be and not cross over the line.