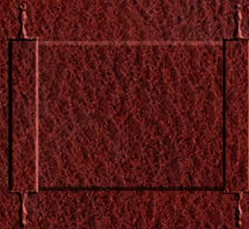


ספר
חמודי שי
על התורה והמועדים

Chamudei Shai

On the Torah and Holidays

Faith & Resilience: Our Jewish story—past, present and future



Volume 4: Bamidbar
Including Chag Shavuos,
and Taanis 17th Tammuz
with Pearls from Maharal Tzintz

Dr. Joseph Geliebter

Chamudei Shai on the Torah and Holidays

Chamudei Shai
Faith & Resilience: Our Jewish story – past, present and future
BAMIDBAR

Including Chag Shavuos and Taanis 17th Tammuz

Copyright © 2026 by Dr. Joseph Geliebter
chamudeishai@gmail.com

Table Of Contents

Letters of Praise and Approbation.....	4
Introduction	25
Parashas Bamidbar	33
Chag Shavuos	50
Parashas Naso	68
Parashas Beha'aloscha	84
Parashas Shelach	103
Parashas Korach.....	134

Letters of Praise and Approbation

From letters to the editor of *Machmadei HaTorah* regarding the column *Chamudei Shai*, formerly called *Pinas Yikras*

27 Adar I, 5779 (March 4, 2019)

Greetings and blessings to the *Machmadei HaTorah* editorial team and the esteemed editor, the genius Rabbi Shlomo Schwartz, may he live long,

I wish to express heartfelt gratitude for the special Shabbos delight we have recently experienced with the new column *Chamudei Shai*. I distribute it to all the congregants and deliver a lesson from it before Mincha on Shabbos. It is truly wonderful, uplifting, and illuminating, as if given from Sinai.

Blessed are you, and blessed is your portion,

Rabbi Yaakov Ashkenazi

Rabbi of the Chassidei Shmuel HaNavi Congregation



Kislev 5779 (December 2018)

To the esteemed editorial team of *Machmadei HaTorah* and its leader, the genius Rabbi Schwartz, may he live long,

I wish to express gratitude for the truly wonderful issue, filled with treasures of Torah—halacha, homiletics, hints, insights, and more.

Lately, I have derived particular enjoyment from the *Pinas Yikras* column by Rabbi Geliebter—its words are wonderful and delightful.

May your strength be renewed, and may you go from strength to strength,

Shimon Tzvi Genzler

Haifa



Kislev 5779 (December 2018)

To the esteemed friend of G-d, Rabbi Schwartz, and the *Machmadei HaTorah* editorial team,

For about a year, we have been receiving the publication, and a new light has entered our home. During every Shabbat meal, we study and delight in the issue.

Recently, you introduced another exceptionally beautiful column, *Pinas Yikras*, which is truly unique.

We do not have enough words to thank you.

The Turetsky Family, Bnei Brak



**Letter by the Gaon Rabbi Shlomo Schwartz,
shlita - Chief editor of *Machmadei HaTorah***

28 Nissan 5780 (April 22, 2020)

With the help of G-d

To my friend and colleague, Rabbi Shlomo Yosef,
shlita

I feel obliged to tell you about an experience of
mine on the seventh day of Pesach this year.

This year, everyone recites the prayers on their
porches, so that we pray in unity: Chasidim, Litvaks,
those in knit kippahs, Yemenites, and so forth—the
entire nation of Israel together.¹

On the night of the seventh of Pesach, I was
asked to say a few words of Torah. I immediately took
out *Machmadei HaTorah* for the seventh of Pesach 5779
and reviewed all of the ideas in *Chamudei Shai*: the
reason that we repeat “Hashem will be King forever,
” the concept that the seventh of Pesach is the
foundation of faith, why the Sages state that finding
one’s spouse is as hard as the splitting of the Red Sea,
why the Talmud recommends that a man should
investigate the character of his future wife’s brothers,

¹ This letter was written after Pesach 5780 (2020) during the Coronavirus pandemic.

and so forth.² I presented all of these teachings in the name of *Chamudei Shai*.

At the end of the prayers, a number of people came up to me and told me, “We have been listening to you speak for a number of years, but we have never heard such wonderful, sweet and lovely ideas.” I acknowledged to them that these ideas aren’t mine, but those of my friend, R. Shlomo Yosef.

Then, as my family was in the middle of our meal, a member of the congregation came to our door and requested a copy of *Machmadei HaTorah*, which I gave to him. The next day he told me, “We learned *Chamudei Shai* at our table and it fortified our faith in Hashem.”

And I look forward to see the joy of the holiday, to see how Hashem’s word bolsters the people of Israel.

Fortunate are you, R. Shlomo Yosef. The words of your Torah sparkle and give joy to G-d and man.

With all good wishes, from your friend who loves you,

Shlomo Schwartz

² Printed in *Machmadei HaTorah* for Pesach in the *Chamudei Shai* column regarding the seventh of Pesach, and republished in *Chamudei Shai* on *Parashas Beshalach*.

Responses to the first publication of the book *Chamudei Shai* on Bereishis

To the esteemed Rabbi Shlomo Yosef, may he live long,

On the holy Shabbos of Parashas Beshalach 5783 (February 3-4, 2023), which passed with blessing, all the worshippers at the study hall in the Chester neighborhood, New York, experienced a Shabbos of spiritual delight filled with inspiration after hearing words of Torah from you, and especially upon seeing the book *Chamudei Shai*, which is brimming with content of “warm Chassidic insights.”

As someone involved in printing and who sees many books, I can tell you that I have rarely seen a book like this from a contemporary author.

May you live long.

May your strength be blessed,

Avigdor Breier



24 Shevat 5783 (February 14, 2023)

Good evening and good tidings,

I was very happy to receive your book through Rabbi Yochanan Bechhofer. With G-d's help, in my community, we will study together from the book, and

there is no doubt that it will strengthen our hearts in the love of Torah.

May your strength be blessed, and may you always merit to increase the love of Torah and fear of Heaven among the people of Israel.

With the blessing of Torah,

Nachshon Emanuel Edery

Rabbi of the Ohr Yisrael Community

Har Homa neighborhood, Jerusalem



Harav Geliebter's Sefer, Chamudei Shai on the Torah is a beautiful collection of Divrei Torah on the Parsha. In the first volume on Chanuka, Harav Geliebter artfully weaves together the Sedra, the Gemara, Rishonim with his own Chidushim and thoughts to present us with a beautiful “Ksoines Pasim” on Chanuka. His love of Torah and ability to transmit this to us shines out from the pages of the Sefer. Looking forward to the continued fruits of his labours and may he continue to be “Mezake es Harabim” with his Sforim.

Simon Hammelburger



Chanukah, 5784

Honorable and dear friend, the gaon Rabbi Shlomo [Schwartz], may he be well,

I wish to express my gratitude to you for the delightful and charming book by Rabbi Geliebter, may he be well. I cannot contain my excitement, although we already discussed it just last week. Thank G-d, every day I hear more and more people who have studied the sefer and greatly enjoyed it.

There is something very interesting that many people mention—it is unique and intriguing, not something they are accustomed to seeing, such a profound and insightful interpretation. I wholeheartedly agree because it combines a significant part of his innovations that delve deep. It is fascinating to see how it integrates into both pesukim and the explanations of earlier and later scholars. It is a valuable asset to the Jewish people—both the profound explanation and the simplification for the reader. Everyone, on their own level, finds it special and experiences pure enjoyment in reading.

I kindly ask you to convey this to the author of Chamudei Shai—I don't even know if he is aware of the special quality that his wonderful book possesses. I also showed it to my esteemed father-in-law, HaRav (Dov) Kook, shlita, and he derived much *nachas* (pleasure) — I noticed more joy than

usual, and that is one of the reasons that I studied the book in depth.

May you be blessed, my friend Rabbi Shlomo, that you have the privilege of being part of this book.

Your friend,

Aharon Becker (Tiveria)

שמואל קמנצקי
Rabbi S. Kamenetsky

2018 Upland Way
Philadelphia, PA 19131



Home: 215-473-2798
Study: 215-473-1212

קל"ג א ניסן תשס"ג
 אה"ת רב ר' שלמה זלמן גרינבערג שליט"א
 דאזענסעך וואסו וויל איר שטאם אהאנדלעך
 אה"ת רב ר' זעני פאולעו. י"ג חשוון
 צווייטע צייטן פון אה"ת ר' זעני פאולעו וויל
 אה"ת רב ר' זעני פאולעו רב ר' זעני פאולעו
 רב ר' זעני פאולעו
 י"ג חשוון תשס"ג
 רב ר' זעני פאולעו רב ר' זעני פאולעו
 רב ר' זעני פאולעו רב ר' זעני פאולעו
 רב ר' זעני פאולעו רב ר' זעני פאולעו

הרב שלמה שוורץ**רב בשכונת קטמון****יו"ר מערכת מחמדי התורה****עיה"ק ירושלים תובב"א**

אור ליום ו' ערש"ק פר' תצוה - זכור תשפ"ג

מה תרב שמחתי בראותי את פרי היצירה הנפלאה ספר חמודי שי, דברים מחוכמים, ישרים ונפלאים, מאירים כספירים, רואיו יאמרו ברקאי, קוראיו יתעלו ויתענגו, מעשיו ידיו להתפאר, של האי גברא רבא ויקרא, אוהב תורה בצורה נפלאה ומיוחדת שאין הנמצא כמוהו, כל דבר חידוש נאמרת ברמ"ח איברים ושס"ה גידים, ופניו בערות כלפידים, חשקת תורה לאין ערוך, בבירות כשולחן הערוך.

ה"ה ידידי היקר למאוד, מסולא בפז ויקר והוד, אוהב ורודף חסד וצדקות, משכיל אל דל ומקשיב לזעקות

הרבני החסיד רבי שלמה יוסף געליבטער שליט"א

לורענץ נויא יורק

אשריך שעלית ונתעלית למאוד, וחפץ נפשך הוצאת כיסוד, יעלה זכרוני כל הימים, כאשר לפעמים, חידושים ארכו לילות שלמים, העמדת נקודות אשר עין לא ראתה, לחדש בכל עת זמן נעלית, נדברנו יחדיו בתורת ה' להגות, חידושים ומוסר ודברי הגות, ועלו על מזבח הדפוס, דבר שבוע בשבוע לי הזכות, פיאר את גליונו מחמדי התורה, אשר לו היה כשער אורה, יושבי על מדין רבנן ותלמידיהון, ציפו לחידושים אלו בכליון, ואמרו איה הגליון, להתענג בטעם העליון.

ובפרט לעת עתה, כאשר לשנת השבעים הגעת, את פרי עמל לאור עולם הוצאת, וכולם משבחים ואומרים אתה יצרת, כליל תפארת בראשו נתת, על חנוכה ירח האיתנים לראשונה הצבת, בראשית לזאת הודעת, כל זאת ערכת וכתבת.

ברכתי לידידי הנערץ, לעולם תנשא ותוערץ, יהא ה' בעורך בכל דרכיך, טוב וחסד ורחמים בכל שערך, בבריות השלימה כל ימי חיך, אתה ובניך ובני בניך, וכל משפחתך הרוממה, עדי נוכה לגאולה השלימה

מברך בברכת התורה ולומדיה

שלמה שוורץ

Bais Medrash of Harborview
218 Harborview South
Lawrence, New York 11559

Rabbi Yehoshua Kalish

אז ידעו היקר ל' יום ,
שמחת מאז כראות דבריך הנחמדים והנעימים על פימיו (ובין ואל
דפשיית השנה . גן יבב אב . ובכבוד בני אקיל עבדתי לך . וקמחי שי
יטה אמת ופליית נמה אמת פפפול . והבית הפול והמטאר שקית אמ
נות ביתך עתה מדין על דוממות מפתח ויאת ואת שקדמה אמתך .
ואמתך לני אני מדין יונק אמתך אמתך ואתם ואתם ואתם ואתם .
אלוהי הירבה נחת אמרפחתך +הוקרה .

חברת אהבת מאז
יבולע



CONGREGATION KNESETH ISRAEL

כסדר

728 Empire Avenue
Far Rockaway, NY 11691

Phone: 718.327.0500
Fax: 718.327.7415

www.whiteshul.com
office@whiteshul.com

Rabbi
Rabbi Eytan Feiner

Associate Rabbi
Rabbi Matti Neuburger

Rabbi Emeritus
Rabbi Ralph Pelcovitz זצ"ל

President
Ely Pasternak

Co-Chairmen of the Board
Nesanel Feller
Tuvia Silverstein

Vice-Presidents
Adam Kay
Barry Saloman
Aryeh Satt
Yehuda Yovits

Vice-Chairman of the Board
Matsyahu Hedvat

Treasurer
Shimmy Berger

Gabbei
Mottie Schwartz

משל"ך כה"מ, ז' אלול תשס"ב

מכתב ברכה

אלה שמענו ונכנינו, רחמיך ונדרן בסדרו הנאמן
אל ידענו ויקרי הרב שאתה יוסף גזעל בעד אש"א
אלה הפלא צעלם בחוב צומך חמל חידושים אל העתה
ועל המודים, דברים מעיקם ודרבם מעלבים אל הרב טוב
אדם ונאמן.

ישר חמך אורניאל, והמקום, ואלו דברך צד חלום יוסף
אין סופו ברכה והלמה וסידעם לטעם מריבה בכל איש
ובכל משה יוסף, ויסעל וסיעתך אנחנו הרבם בעיקר הרהב.
בצ"ה י"ג, העלך אנוש ואלה אפסיה ענה ואלאיה חמך
ברוך זבול ונכוסו משה יחד עם דודך היקרה למען ועמו
זארכו ימים ולנים מאדם רב נאם ולמה ומיד. יום פולק טעמו

יהי למוקד. במהרה להפיל אזור בס' חמדי לי אצ"ע
גיסו הארוב והחביב יהיו אצ"ע רוח אצל בני העלמיה החלומה.
ומעבד נאמנו תלמודה זמורה מחיל ולא חיל בן צדן אל משה.
עד באה ג"ל וע"ה החמישים בב"א.

בשוב ומתים לכבוד החמבר תעלה,
ידעו מקורו חמך ומברכו בכל לב,
אין קוד פ"ח



יצחק דוד אלטר

רחוב ר' יהודה הלוי 15 בני ברק

בה"י, צו"ה אב תשל"ה

בן חובבא זכ"ל ס"ק חלבי יש אהובי ה"ה שאתה יוסף געזיקסער גע' לאני"ט
יש געזע פניש ובהלואה שתינו השי"ת דמריה, ועמך עזרע בזיוון
זשק אהדש האנדואו מעניו במספר שבת, ואמינו אפאלד טבא
איש, וברכת שלד יעקבן בשקב דשנים וכעניש יב"ו
זעשג ציניש ופנימים דתעורר אהלן ביות גינא
ורפיץ אאציוולעט זשלה על פט חובבא

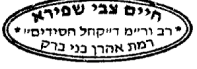
ובימי צה"ה היקרא באוורימא

יב"ט באב אלע

ראש קוגמאלד אפאמפ-ג'ר ק"ב

חיים צבי שפירא

רב דקהל חסידים רמת אהרן
רח' טרובצקי 11 בני ברק
מען: רח' עמוס 10 בני ברק
טל. 03-5700206

פיה ב' כסלו תשל"ה ב"ה יום
אמרת כבוד הרבני התשובה, כשג' הריב
מוה"ר שלמה יוסף קאליקטוב שליט"א מלורענס נ"י
הקול איז ספרים הוציא מאד אל דעם
מאדו של, ולייג קו, וריאט קו פדחים ופלאם
יקרים מאד, דעמעקאג אדענין חסידים, האדוריים
אז נד תארפ אהרוב של וויראט, ואינוא ייל
חילו ורבו לאורייטא, וצרה להנחיל לאו אדו ורוב
ספרי יראה אמרת קו אפם, ונתקו פנים קו אפם,
ויקום דו מקרא שלמה, מאד ינדון דעסקה פלאים
ורענין והיו, ולייג אפ טוד סלה, אמן ייב
ולע פראט אל החתום
שפירא 

הסכמת הגאון מוהר"ר חיים צבי שפירא שליט"א ראב"ד דקהילת בעלזא
ב"ה ב' כסליו תשפ"ה

למעלת כבוד הרבני החשוב, כש"ת הרב מוה"ר שלמה יוסף געליבטער
שליט"א מלורענס נ"י.

הגיע לידי ספרכם הנכבד מאוד אשר בשם חמודי שי, ועיינתי בו, וראיתי
בו דברים נפלאים יקרים מאוד, בהתחזקות ובענינים חשובים, המעוררים
את לב האדם לאהבת ה' וליראתו, ואמינא יישר חילו וכוחו לאורייתא,
ויזכה להוציא לאור עוד ועוד ספרי יראה לתועלת בני אדם, וליהנות בהם
בני אדם.

ויקויים בו מקרא שכתוב, עוד ינובון בשיבה דשנים ורעננים יהיו, ויזכה
לכל טוב סלה, אמן כ"ר.

וע"ז באתי על החתום

ישיבת משנת עקיבא

YESHIVAS MISHNAT AKIVA

ע"ש הג"ר עקיבא עהרנפלד זצ"ל מייסד ונשיא קרית מטרסדורף ומוסדותיה

הרב יצחק עהרנפלד
ראש הישיבה

בס"ד, חודש הרחמים והסליחות תשפ"ה

שמחתי ועלזו לבי בראותי כמה מחיבורי 'חמודי שי' שהעלה על שלחן מלכים מאן מלכי רבנן, ידידי הרה"ג ר' שלמה יוסף געליבטער שליט"א, על התורה ועל המועדים, חידושים נפלאים ערוכים ומסודרים בטוב טעם ודעת, בכשרון ובסברא ישרה, כל הרואה אומר ברקאי.

נהניתי לשמוע ממך על הורתם ולידתם של חיבורים אלו, כשהגעת לגיל שבעים נתת בלבך לשבת על התורה ועל העבודה מבוקר עד ערב, שתול בבית ד' בכל מאודך ובכל נפשך, יתן השי"ת שתלך מחיל אל חיל ותוסיף עוד לחדש כהנה וכהנה לעשות ציצים ופרחים לתורתנו הק'.
כבר דנו הפוסקים (עי' הגהות חת"ס שו"ע או"ח רכ"ה) אם יש מקום לברכת שהחינו כשמגיע אדם לגיל שיבה, אבל כמדומה שעם חיבורים נפלאים אלו בודאי יש כאן שמחה והתרגשות גדולה לכל ידידיך וקרוביך המחייבת הודאה מיוחדת לבורא עולם.

'בבוקר זרע את זרעך ולערב אל תנח ידך', זכית להעמיד ולחנך משפחה נפלאה וכעת לעת ערב הינך מעמיד שוב תלמידים שומעי לקחך ולומדי חידושיך, ועי' חיבוריך הנפלאים הינך זוכה שדברי תורתך פרים ורבים, וכפי שהעידו גדולי תורה שחידושיך נכנסו בלב שומעיהם והרבה נשאו ונתנו בדברי תורתך. בכך זכית לקיים את דברי התנא 'אם למדת תורה הרבה אל תחזיק טובה לעצמך כי לכך נוצרת' שפירשו בזה שלא תחזיק לעצמך את חידושי התורה אלא תלמדה לאחרים, כי לכך נוצרת - להיטיב וללמד לאחרים ולהוסיף חיילים לתורה.

'ומל ה"א א"ת ל'בבך ו'את ל'בב זרעך לאהבה את ה' אלקיך בכל לבבך ובכל נפשך'. כתב בעה"ט שזה ראשי תיבות אלול ולכך נהגו להשכים ולומד סליחות מר"ח אלול.

ויש לדקדק בפסוק זה שהתחיל עם שני לבבות 'את לבבך ואת לבב זרעך', וא"כ היה צריך לסיים בלשון רבים לאהבה את ה' אלקיכם בכל לבבכם, ומדוע מסיים הפסוק בלשון יחיד - בכל לבבך.

ופי' בזה ק"ו ה'חתן סופר' זי"ע שלצערנו הדורות הולכים ויורדים כידוע, אין לב הבן דומה ללב האב, דרגת עבודת השם וקיום התורה והמצוות בלב הבן, בדרך כלל אינה דומה לזו שהיתה בלבו של האב, וע"ז הבטיחה התורה שיזכו הבנים לעבוד את השם באותו לב של האב. זוהי עבודתנו בחודש אלול להתקרב ולהתחבר לדורות הקודמים.

כפי שהינך מציין בתוך ספרך, אתה רואה ערך עליון בשמירה על המסורת וחיבור חזק להוריך ע"ה ומורשתם, אשר בודאי זו חובתנו במיוחד בימים אלו, להתחבר ללב אבותינו שהיה קרוב יותר להר סיני ולהעביר לבנינו ולמשפחתנו את אשר ראו עינינו אצל אבותינו.

ברכתי מלב אוהב, שתזכה להמשיך לשבת על התורה ועל העבודה ולזכות את הרבים מאוצרותיך אשר חננך השי"ת ביתר שאת וביתר עז, מתוך בריות גופא ונהורא מעליא, ותתברך אתה וביתך וכל אשר לך בשנה טובה ומתוקה, בכתיבה וחתימה טובה שנת שפע וישועה ברו"ג.

יחסי' אהרן
ד"ר יצחק
י"ל י"א/א/התשפ"ה

רח' פנים מאירות 1 קרית מטרסדורף ת.ד. 4420 ירושלים. טל: 02-5384665 פקס: 02-5375813

1 PANIM MEIROT ST P O B 4420 JERUSALEM TEL: 02-5384665 FAX: 02-5375813 STUDENTS: 02-5003040

MENACHEM MENDEL
POMERANTZ

AV BEIT DIN "BE'ER YISROEL"
ROSH MESIVTA "OZ V'HADAR"

BET SHEMESH

מנחם מנדל פומרנץ

אב"ד "באר ישראל"
וריש מתיבתא "עוז והדר"
בית שמש

ב"ה

שלהי חודש תשרי

"הארט פנים" (תשפ"ו) לפ"ק

כל סביביו יובילו שי למורא, להנחיל לאוהביו יש, יש אם למקרא ולמסורת, עברתי בין בתרי דבריו הנפלאים של איש תבונות ובר לבב, העושה ומעשה לה' ולתורתו, הרבני מוהר"ר שלמה יוסף געליבטער שליט"א, אבן יקרה בלורנס שבניו יורק, היושב בנציבין ומצודתו פרוסה בהיכלי התורה וביני עמודי דגירסא בזכות ספרו היקר 'חמודי שי', אשר תוכו רצוף אהבה, מיילי מעלייתא מתוקים מודבש ונופת צופים, עשויים באמת ובישר ובנויים לתלפיות על יסודות איתנים כפי ששאב ממעיינות הנצה, ספרי רבותינו הקדושים, וקיבל מרבותיו הגדולים בהם דבק בכל לב ובכל נפש.

בצלו חמדתי וישבתי, כי נחמד העין למשכיל ופריו, פרי לצדיק, מתוק לחכי, בהביטי אנה ואנה בגליונות ספרו היקר, אוצר כל כלי חמדה, ובראותי רעיונות נפלאים בעומק המחשבה וברוב הגיון, חכם ממתקים וכולם מחמדים, שדעת זקנים נוחה מהם ועולים על שולחן מלכים, מאן מלכי רבנן ותלמידיהון, דורשי ומבקשי חכמה ודעת.

ויהי ברכת ה' בכל אשר יש לכם, עוד ינובון בשיבה דשנים ורעננים יהיו להגיד כי ישר ה' ולהגדיל תורה ולהאדירה מתוך בריות גופא ונהורא מעליא, וכאשר זכתם לסדר את ספר זה כן תזכו לעשות עוד כהנה וכהנה, להתחיל ולסיים ספרים אחרים, ותרב חכמת שלמה כמעיון המתגבר ויוסף ה' עליכם ככם אלף פעמים כאשר דבר לכם.

בברכת התורה



שמזאל אליעזר שטרך

רב מערב בני ברק
גאב"ד בר"צ שערי דודא
וחבר בר"ץ זכרון מאיר דמרוך בעל שבט הלוי זצוק"ל

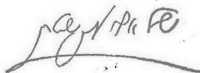
רח' רבי עקיבא 46 בני ברק

בס"ד, תאריך כ"א טבת תשפ"ה

מכתב ברכה

לכבוד הרבני הנעלה והמפואר מוה"ר ר' שלמה יוסף געליבטער שליט"א, ספרכם היקר 'חמודי שי' הגיע לידי ונוכחתי לראות כי הוא כלי מחזיק ברכה ורבים יאותו ויהנו ממנו. יהי נועם ה' עליו ויזכה רבות בשנים להפיץ ממעינותיו המבורכים על פני תבל.

ביקרא דאורייתא



אברהם שמואל בנימין סופר

ראש ישיבת אהל שמועון – ערלוי

רחוב בילו 5 שכונת קטמון

פעיה"ק ירושלים תוכב"א

בס"ד, י"ב לחודש אדר שמרבין בו בשמחה, שנת תשפ"ה

כבוד ידידי ומכובדי,

איש יקר רוח ורב תבונות,

עושה צדקה בכל עת, עושה תורתו קבע ומלאכתו עראי,

מוהר"ר הרבני הנגיד רבי שלמה יוסף געליבטער שליט"א

שמחתי בראותי ספר יקר הערכין, מלא וגדוש באוצרות חכמה ופניני חן וערוכים בטוטו"ד, דבר דבור על אופניו.

ושמעתי עליו לשעבר מפי חתני כבני הגאון רבי שלמה שווארץ שליט"א רב דביהמ"ד המרכזי קטמון, אשר הרבה מעניני הספר התלבנו יחד עימו, ועכשיו אני רואה זאת גם מפי כתבם, והכתבים מאירים כנתינתם מסיני.

והנני לברכו שיזכה לעסוק הרבה בתורה וביראה, ללמוד וללמד לשמור ולעשות ולהרבות פעלים לתורה בחומר וברוח, ולעשות נחת רוח לבורא ית"ש.

הכו"ח בברכה

אברהם שמואל בנימין סופר

בלאאמו"ר הגה"ק גאב"ד ערלוי זצוק"ל

כאן עיה"ק ירושלים ת"ו

א ל ב ס ו ר

Rabbi Israel Panet

from Carlsburg
17 Yoel St. Bnei Brak, Israel
+972-35795962

ישראל פאנעט

נו"נ להגדה"ק בעל המראה יחזקאל" זי"ע
מקארלסבורג
יואל 17 בני ברק 03-5795962

י"ג סיון תשפ"ד פניה"ת בני ברק

בס"ד

לכבוד ידידי הגאון המופלא רבי שלמה יוסף שליט"א

קעת אני יושב בביתי בבני ברק, ומתוך ישוב הדעת אני יכול לכתוב לך, כי הספר **חמודי שי** לא מש מעל שולחני, והיה לי עונג יום טוב רוחני וגשמי בחג השבועות העל"ט, ושיתפתי ברעיונותיך את בני משפחתי כמובן בשם אומרם.

על פי בקשתך שגם אני אכתוב לך מרעיונותי, אכתוב לך בס"ד מה שהתחדש לי בעת התבוננותי בספרך, בבחינת דברי תורה פריך ורבי.

בספר חמודי שי בפרשת צו עמוד 59 מאריך מעייכ שליט"א בענין ההכנעה בשעת ההודאה וברכת מודים. חשבתי על פי זה, שחטא אדה"ר עיי הנחש היה שאמר האשה אשר נתת עמדי וברשיי שם כי כאן כפר הטובה והיינו שעיי הנחש הגיע לכפיות טובה, היפוך עניין ההודאה והכרת הטוב, ואולי לכן הגמרא בב"ק אומרת שמי שלא כורע במודים שדרתו הופכת לנחש, כי זה ענין אחד כפי שכתבת בספר שצריך להכניע את עצמו בהודאה ההפך ממידת הנחש.

ואולי לזה רמזו חז"ל במסכת יומא, וכי נחש ממיט או נחש מחיה, אלא כל זמן שמביטין כלפי מעלה ומשעבדין ליבם לאביהם שבשמים היו מתרפאים. כי זה המטרה לתקן חטא הנחש להכנע ולהודות להשי"ת.

עוד ראיתי בספר בעמוד 96 בשם הוריו ז"ל "טראכט גוט וועט זיין גוט" ומאריך שם בענין קבלת יסורים מתוך שמחה ושירה. ראיתי בשפ"א בפרשת ראה, שאומר על דברי הירושלמי במגילה "מפני מה אמרו חכמים אין מפסיקין בקללות אמר הקב"ה אינו בדין שיהיו בני מתקללין ואני מתברך", ומחדש שם שאם אדם מקבל יסורים וזמנים קשים ומשבח בזה להקב"ה, אזי הקב"ה מעביר ממנו את היסורים, כי אינו בדין שיהיו בני מתקללין ואני מתברך.

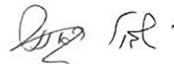
וכן שמעתי מאבי שליט"א שאמר בשם האמרי אמת על הפסוק וידום אהרן, ועל הפסוק והמשכיל בעת ההיא ידום, שידום יש לו ב' פירושים, א'. לשתוק. ב'. מלשון דם, ואמר שאפילו כשירד ח"ו דם צריך לשתוק ולהודות להשי"ת. ודפח"ח.

ושוב הנני מודה למעייכ על הספר הנפלא ובכלל על עצם הזכות להכיר אדם יקר וחשוב כמעייכ, כי מתוך הספר רואים איך שזור בו מידותיך הנפלאים, שהכל בעניין מידות טובות והתבוננות טוב על כל הבריאה והנבראים, ואפשר לומר עליך הסופר והספר ירדו כרוכים מן השמים.

פשוט קיימתי בחג הזה מאמר חז"ל בשבת הכל מודים בעצרת דבעינן נמי לכם. כי העיון בספרך היה עונג גשמי ותענוג רוחני כאחד.

בידידות

קיימת יום 13/10/13 מדינת ישראל



אמת ומשפט שלום שפטו בשעריכם

הרב יוסף יצחק אדרעי
מחבר ספר
"מטבת כהלכה"

בס"ד

יום שלישי י"ג אייר תשפ"ד

הגדתי היום בשבח הספרים החשובים

חמודי שי

שחיברם הרה"ג הרה"ח שלמה יוסף געליבעטער יצ"ו עוסק בצורכי ציבור באמונה ועוזר ומסייע לחיילי צה"ל העומדים על משמר ארצנו וערי אלוקינו בגופו ובממנו ועליו אמרו חז"ל הקב"ה ישלם שכרו אמן.

בן הרב החסיד יהודה אריה לייב געליבעטער וצ"ל אוד מוצל מאש אשר עבר את כול מדורי הגהנום בשנות הזעם וזכה להקים את משפחתו לזכר כול הקדושים השם ינקום דמם וצ"ל

הרבה עמל ויגיעה השקיע המחבר בספריו כדי לחזק את עם ישראל, והקב"ה חונן אתו בשכל ישר, והלומד מן הספר יתעורר ליראת השם,

וכבר אמרו חז"ל "אמר רבי חלבו אמר רב הונא, כל שיש בו יראת שמים דבריו נשמעים, שנאמר "סוף דבר הכל נשמע את אלקים ירא ואת מצותיו שמור כי זה כל האדם" [ברכות ו' ע"ב].

והרב הנ"ל ירא השם מרבים ודבריו יוצאים מליבו הטהור ונכנסים לליבות על עם ישראל לחזקם לתורה וליראת השם,

ובזכות זה נזכה לראות בנחמת ציון וירושלים בב"א

החוחם בברכה כאן עיר הקודש ירושלים

הרב אדרעי יוסף יצחק



☎ ת.ד. 39226 מיקוד 9159102 הר נוף ירושלים

☎ 0528203284 ☎ 02-6529032

Introduction

Hashem spoke to Moshe in the Wilderness of Sinai, in the second year after their exodus from the land of Egypt, in the first month, saying. (Bamidbar 1:1)

The book opens while the Children of Israel are still encamped in the Wilderness of Sinai, eleven months after the Giving of the Torah. They have not yet departed from their encampment at Mount Sinai, still immersed in the study of Torah from the greatest of all teachers, Moshe Rabbeinu. The second verse contains the commandment to conduct a census of “the entire congregation of the Children of Israel.” The terms “edah” and “adat” appear frequently throughout the Book of Bamidbar. They are usually translated as “congregation” or “assembly,” yet they also evoke the image of a flock of sheep. We will explore the deeper meaning of these terms in the coming parshiyos.

The census counted all males above the age of twenty who were fit for military service. The tribes were to march in orderly formation, each under its own banner, like a disciplined army, moving when the Clouds of Glory rose and following them. Hashem’s army stood ready and waiting for this command – yet they remained encamped in the Wilderness of Sinai until the signal was given to journey toward the Land of Israel.

Only in the third parashah, Parashas Behaalotecha, does the long-awaited command to march finally arrive. The profound significance of this command is found in the well-known verses “When the Ark traveled...” and “When it rested, he would say...,” which are surrounded by inverted nuns. According to Rebbi in the Gemara (Shabbos 115b), these two verses constitute a book in their own right. Thus, instead of the Five Books of the Torah, there are seven. According to this view, the Book of Bamidbar is divided into three separate books. With Hashem’s help, we will delve into this idea in our essay on Parashas Behaalotecha.

The original plan was to travel directly to the Land of Israel and arrive within a matter of weeks, under the leadership of Moshe Rabbeinu and Aharon the Kohen. The entire generation of the Exodus was meant to reach Eretz Yisrael in a little more than a year, rather than wandering for forty years in the desert. Yet, as we know, events unfolded differently. The journey was interrupted – first by the complainers, and then, far more gravely, by the sin of the spies, whose transgression caused a delay of forty years. The situation deteriorated further with the rebellion of Korach and his assembly. In many of the encampments in the wilderness there were complaints and strife, to the point that the people reminisced, “We remember the fish that we ate in Egypt free of charge, the cucumbers, the melons, the leeks, the onions, and the

garlic...” — as if life under Egyptian bondage had been better than the life of freedom in the desert.

This is a central theme of the Book of Bamidbar: the inner struggle between conflicting emotions that arose in the hearts of the congregation during this journey. It is not merely a story of “moving house.” It is the account of a profound spiritual journey filled with challenges — the very essence of “Who may ascend the mountain of Hashem?” Leaving Egypt meant distancing oneself from idolatry and materialism. The journey toward the Land of Israel is, in its inner dimension, an ascent of faith and connection to Hashem. This journey passed through Mount Sinai for the receiving of the Torah — that was the central encampment, when the young nation stood united in its faith in Hashem and received the Torah with the declaration “Na’aseh v’nishma,” as one man with one heart. This unity of Klal Yisrael was essential for the Shechinah to rest among them, and it is precisely here that the Book of Bamidbar begins.

A newly born nation, only recently liberated from Egypt, had not yet reached rest and inheritance but was wandering in the desert, in need of national and spiritual development — like a flock that requires a shepherd. And they had such a shepherd: Moshe Rabbeinu, whom the Zohar calls “Moshe Raya Mehemna” — the Faithful Shepherd — with Israel as the flock of his pasture.

The prophet Yirmiyahu described the Children of Israel who left Egypt as young and full of faith: “Thus said Hashem: I remember for you the kindness of your youth, the love of your bridal days – how you followed Me in the wilderness, in a land not sown” (Yirmiyahu 2:2). Rashi explains: “What is ‘the kindness of your youth’? That you followed My emissaries, Moshe and Aharon, from a settled land into the desert without provisions for the journey, because you believed in Me.” They hurried into the desolate wilderness without supplies, because they had been commanded to do so and trusted in Moshe Rabbeinu that Hashem was redeeming them. Their faith sustained them and did not disappoint. Hashem cared for them. They did not need to toil for their livelihood; they received the manna and the Well that accompanied them on all their travels. The Clouds of Glory not only guided them but also protected them wherever they went.

Yet this was only temporary, until they would reach the Land of Israel. There they would have to conquer the land, work the soil, and integrate natural life with Torah study, the service of Hashem, and the resting of the Shechinah. The young nation needed to mature both nationally and spiritually until it could leave behind the protected, spiritual existence of the desert and attain the security that comes from faith even within the earthly world. This process involved forty-two journeys – forty-two stages of spiritual elevation – over the course of forty years, as detailed

in Parashas Masei, until they attained the spiritual readiness required to battle the kings of Canaan and their evil influence.

There is another view that the two verses surrounded by the inverted nuns were placed in Parashas Behaalotecha to separate one calamity from another (Shabbos 116a). The second calamity was that of the complainers, which appears on the other side of “When the Ark traveled.” What was the calamity on the first side? “They traveled from the Mountain of Hashem,” and Rabbi Chama son of Rabbi Chanina explained: “They turned away from behind Hashem like a child running away from school” (Shabbos 115b). The word “midbar” (wilderness) shares the same root as “davar” – word or speech. The wilderness was the place where the Children of Israel received the word of Hashem – the Torah. The Gemara portrays them as fleeing from the Mountain of Hashem. In a homiletic sense, one can say they were fleeing from the Wilderness of Sinai – that is, from the Divine speech, from the holy words of the Torah that were given at Mount Sinai.

Our Sages teach that the name “Sinai” can also be read as “sinah” – hatred (Shabbos 89a). When the Torah was given to the Jewish people, the other nations became jealous and hated them. Thus, when the Children of Israel fled from the Torah at Sinai, that very hatred was turned against them and dwelled among them. Lack of unity, baseless hatred, and

division wreaked havoc on the unity of the nation. This, tragically, paved the way for their downfall: the complainers, the spies, and the rebellion of Korach. Lashon hara, rebellion, and disunity tore apart the fabric of the congregation, and they were decreed to wander for forty years.

“Ma’aseh avos siman l’banim” – the deeds of the fathers are a sign for the children. We can always draw lessons from our ancestors. The desert serves as a model for a nation wandering in exile. The journey through the wilderness was a process of redemption, stretching from the moment of deliverance from Egypt to the ultimate redemption upon entering the Land of Israel after forty-two stages of spiritual refinement. This, however, requires proper guidance from outstanding leaders. The young nation, the Children of Israel, merited the greatest leaders: Moshe Rabbeinu and Aharon the Kohen. Under their leadership they received the Torah at Mount Sinai and immersed themselves in it constantly in the desert, where there were no distractions or worldly concerns, and their sustenance was provided for them – “bread of the mighty” that purifies the heart to receive the words of Torah. As our Sages say, “The Torah was given only to those who eat the manna.” Gradually, despite the failures, they ascended and were elevated to the spiritual maturity necessary to enter the Land.

But what of us? How shall we merit redemption?

We must summon courage and rededicate ourselves to the study of the Torah that we received from Moshe Rabbeinu, our eternal teacher. Even in the time of exile, through the study of Torah, the leadership of Moshe Rabbeinu – the Faithful Shepherd – continues to this very day, so that the congregation of Hashem shall not be like sheep without a shepherd. Aharon the Kohen, whose yahrzeit is the only one explicitly mentioned in the Torah, is highlighted in a unique way in the final portion of the Book of Bamidbar – on Rosh Chodesh Av. He serves as a model for us in the mitzvah of bein adam l’chaveiro. Aharon was renowned in the tradition of our people as one who loved peace and pursued peace. In Parashas Naso we find the Priestly Blessing, which Aharon was the first to bestow with love, concluding with the words “and He shall grant you peace.” We must contemplate the figure of Aharon and draw a message from the fact that his yahrzeit falls in the month of Av: that we may follow in his footsteps and learn from him the love of Israel, so as to rectify the sin of baseless hatred that brought about the destruction of the Beis HaMikdash, which was destroyed on the Ninth of Av – the very night on which the spies caused the Children of Israel to stumble with lashon hara. Through ahavas Yisrael we shall not stumble in this again.

The inverted nuns that surround the passage “When the Ark traveled...” represent the Cloud of Hashem. The Cloud guided and protected the

Children of Israel. The first verse, “When the Ark traveled,” refers to the journeys of the Children of Israel, including our own unstable state of exile. The second verse, “And when it rested, he would say: Return, Hashem, to the myriad thousands of Israel,” refers to the time when the Children of Israel will be at rest and the Shechinah will dwell among them – to the eras when we dwelt securely in the Land of Israel with the Beis HaMikdash, and also to the future redemption, when “Return, Hashem, to the myriad thousands of Israel” will be fulfilled for us.

May it be His will that we merit the complete redemption speedily in our days, Amen.

Shlomo Yosef Geliebter

27 Tammuz 5785

Chamudei Shai

Faith & Resilience: Our Jewish story – past, present and future

BAMIDBAR

Including Chag Shavuos and Taanis 17th Tammuz

Parashas Bamidbar

I

- ❖ **The parallels between Har Sinai and the Mishkan**
- ❖ **A point of departure for a great mission**
- ❖ **The counting of the Jewish people versus the counting of the Leviim**
- ❖ **The army of Israel versus the army of Hashem**
- ❖ **The Leviim as a spiritual protective wall**

II

- ❖ **The significance of reading Parashas Bamidbar before Shavuos**
- ❖ **The concept of the “Midbar” and its necessity for receiving the Torah**

- ❖ **Parashas Bamidbar — The Jewish People at their spiritual peak**
- ❖ **The “flight from Sinai” was the beginning of the calamities**
- ❖ **Reading Parashas Bamidbar before Shavuos to recall and reconnect to the atmosphere of Har Sinai**

I

The parallels between Har Sinai and the Mishkan

וַיְדַבֵּר ה' אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה
הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר:

“And Hashem spoke to Moshe in the Wilderness of Sinai, in the Ohel Moed, on the first day of the second month, in the second year after their departure from the land of Mitzrayim, saying.” (Bamidbar 1:1)

Regarding the Torah’s statement “in the Wilderness of Sinai,” one may ask: why did the Torah specify the place where this was said? The Ibn Ezra writes that it comes “to inform us that Moshe did not ascend Har Sinai again after the Divine glory rested in the Ohel Moed.” After the construction of the Mishkan, with the Shechinah dwelling there and the cloud of Hashem’s glory resting upon it, Moshe no longer returned to Har Sinai.

There are halachic parallels between Har Sinai at the time the Shechinah rested there and the Mishkan. Regarding Har Sinai during Matan Torah, the verse states: “You shall set boundaries around the mountain.” At the time of Matan Torah, it was forbidden for us to approach Har Sinai. Similarly, regarding the Mishkan there is a comparable prohibition: “And the stranger who approaches shall die.” One of the roles of the Leviim was to stand around the Mishkan, as stated in our parashah, serving

as a “*mishmeres*,” a human protective barrier safeguarding both the Mishkan and the Jewish people, ensuring that no one approached the Mishkan unlawfully.

A point of departure for a great mission

Our parashah states: “On the first day of the second month, in the second year after their departure from the land of Mitzrayim.” We must understand why the Torah specifies both the exact time and place, that this occurred on the first day of the second month, in the second year, and specifically in the Wilderness of Sinai. Although the Chizkuni does not address this question directly on this verse, shortly afterward, on the verse, “Take a census of the entire congregation of the Jewish people,” he writes: “Because within twenty days they would journey forth to travel to Eretz Yisrael.”

The arrangements of encampment and travel with banners arranged in formation like an army on the march, are explained throughout our parashah and Parashas Behaaloscha. Accordingly, the Torah records the exact date and location as a fixed point of reference for a carefully planned operation, as is done with any military campaign, so that the Jewish people would prepare themselves at that time to depart from the Wilderness of Sinai within twenty days and proceed directly into Eretz Yisrael.

This was an enormous undertaking by any measure, especially according to the words of Rashi,

who explains that Moshe Rabbeinu himself was originally meant to enter Eretz Yisrael together with them but due to our sins we did not merit this.

At that time, we existed in the category of the “army of Hashem.” This is the meaning of the encampments in the wilderness, corresponding to the verse: “For Hashem your G-d walks in the midst of your camp”: the encampment of the army of Hashem, with the Mishkan of Hashem at its center, literally “walking in the midst of your camp.” All the tribes were counted in the category of: “All who go forth to the army.” Hashem was preparing His nation, His armies, to march with the Aron and conquer Eretz Yisrael.

The counting of the Jewish people versus the counting of the Leviim

The time at which the Leviim were counted differed from that of the rest of the nation. Regarding the census of the Leviim, the Torah states: “Their counted number included every male from one month old and upward” (Bamidbar 3:22). This contrasts with the rest of Klal Yisrael, who were counted only from the age of twenty, which, for the Israelites, that age constitutes: כָּל־יֹצֵא צֶבֶא “All who go forth to the army.” The Leviim, however, were counted already from the young age of one month.

Rashi explains that the Leviim were counted from the age at which they emerged from the halachic status of possible נֶפֶל - “stillborn”. In other words, the

Leviim are considered counted already from the womb, but they must first emerge from the status of *נפק ספק* into the status of a viable existence.

The Rashbam adds another angle. The Leviim came to redeem the firstborn, who themselves become obligated in *pidyon ha'ben* from one month onward, once they emerge from the status of possible stillbirth. Therefore, the Leviim, who replace the firstborn, are counted from one month of age corresponding to the firstborns of whom they redeem.

The army of Israel versus the army of Hashem

The beginning of a Levi's service differs from that of the "men of the army" of the Bnei Yisrael. The service of the Leviim begins at the age of thirty, ten years later than the Bnei Yisrael, who are considered "those who go forth to the army" from the age of twenty. This teaches us a profound lesson regarding avodas Hashem and what it means to belong literally to the army of Hashem and serve before Him: To reach the necessary level of holiness, one must prepare from nearly the time of birth until the age of thirty, ten additional years beyond the preparation required for the "army of Yisrael." From this we may learn about the demands of holy service: avodah that requires holiness calls for greater preparation than other forms of labor within our national mission as Am Yisrael.

The Leviim as a spiritual protective wall

The Leviim protected the Mishkan, which itself served as protection for all of Klal Yisrael. The holy Mishkan, at whose heart stood the Aron of Hashem, was in essence situated within the heart of all Klal Yisrael.

The broken *luchos* contained within the Aron that accompanies us into battle possess the power to defeat our enemies. The broken *luchos* remind us to return in teshuvah, as we have explained elsewhere, and it is this that grants us the merit to overcome our enemies. "Some trust in chariots and some in horses, but we invoke the Name of Hashem our G-d" (Tehillim 20). Through faith in Hashem, we shall prevail, and with Hashem's help we are destined to emerge from this difficult exile through faith and the teshuvah that flows from it. Amen.



II

The significance of reading Parashas Bamidbar before Shavuos

As the yom tov of Shavuos, the anniversary of Matan Torah approaches, the Jewish people observe the longstanding custom of reading Parashas Bamidbar on the Shabbos preceding the yom tov. This custom is recorded in the *Shulchan Aruch* (*Orach Chaim* 428:4).

The primary reason for this practice is that Parashas Bamidbar serves as a buffer between the *tochachah* (the rebuke) contained in Parashas Bechukosai and the joy of Shavuos. The severe curses and admonitions at the end of Sefer Vayikra could cast a somber mood over the approaching yom tov. Therefore, we read Bamidbar beforehand, so that the congregation enters Shavuos with joy and anticipation rather than fear or heaviness (*Magen Avraham* 428:4; *Mishnah Berurah* 428:17).

The Midbar and its necessity for receiving the Torah

Although this is the primary explanation, many also see a connection between Bamidbar and Shavuos itself. The Torah was given in the midbar (desert), which is a place devoid of ownership, commerce, and distraction. More profoundly, the midbar symbolizes humility, and receptivity to the word of Hashem (*Bamidbar Rabbah* 1:7). The midbar teaches that Torah can only truly be acquired by one who clears himself of worldly distractions and temptations, desire for honor, and indulgence. Like a desert, he must be devoid of that which diverts the mind and heart from the Torah of Hashem.

Parashas Bamidbar — the Jewish people at their spiritual peak

וַיְדַבֵּר ה' אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֵהָל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשְּׁנַי בַּשָּׁנָה
הַשְּׁנִית לִצְאָתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר: (במדבר א, א)

“And Hashem spoke to Moshe in the Wilderness of Sinai, in the Ohel Moed, on the first day of the second month, in the second year after their departure from the land of Mitzrayim, saying.” (Bamidbar 1:1)

Upon deeper reflection, the opening chapters of Sefer Bamidbar present a remarkable and inspiring picture. Bnei Yisrael are still encamped at the foot of Har Sinai after nearly eleven months of Torah study under the direct guidance of Moshe Rabbeinu. This period represents an unparalleled spiritual elevation, an ascent without parallel, in which the entire nation is united in the words of Torah given by Hashem.

“Fleeing Har Sinai” was the beginning of the calamities

וַיִּסְעוּ מִהַר ה' דָּרֶךְ שְׁלֹשֶׁת יָמִים וְאָרוֹן בְּרִית ה' נִסַּע לִפְנֵיהֶם דָּרֶךְ שְׁלֹשֶׁת יָמִים לְתוֹר לָהֶם מִנוּחָה: (במדבר י, לג)

“And they journeyed from the mountain of Hashem a distance of three days, and the *aron* of the covenant of Hashem traveled before them for a distance of three days to seek out a resting place for them.” (Bamidbar 10:33)

Only later, in Parashas Behaaloscha, did Bnei Yisrael begin traveling away from Har Sinai (Bamidbar 10:33), with the Aron containing the *luchos* accompanying them on their journey. In the section beginning with “*Vayehi Binsoa Ha'aron*,” the Torah uniquely encloses these verses within inverted letter *nuns*, something unique.

According to one opinion in the Gemara (Shabbos 116a), these verses constitute a separate sefer of the Torah. Another opinion explains that the verses were relocated here in order to separate between two calamities. What calamities are we referring to?

The pesukim immediately following “*Vayehi Binsoa*” describe tragedy and decline, beginning with the passage of: וַיְהִי הָעָם כְּמַתְאָנְנִים - “And the people were like complainers.” However, the Gemara’s description of the first calamity is surprising: “‘And they journeyed from the mountain of Hashem.’ Rabbi Chama bar Rabbi Chanina said: They turned away from following Hashem.”

The Ramban (to Bamidbar 10:35) explains: “The meaning of this Midrash is [based on] what Chazal found in the Aggadah – that they traveled away from Har Sinai joyfully, like a child fleeing from school. They said, ‘Maybe He will increase our obligations and give us more mitzvos.’ This is the meaning of ‘And they journeyed from the mountain of Hashem.’”

They traveled like a child fleeing from school, and this was considered a calamity, and even a turning aside from Hashem, because they no longer wished to learn additional mitzvos and become obligated in them. The Ramban explains that this journey, which was supposed to have been a swift and direct march into Eretz Yisrael, was ultimately delayed because of this behavior. Later, the sin of the *meraglim* sealed their fate and prolonged the journey for nearly forty years.

Reading Parashas Bamidbar before Shavuos to recall and reconnect to the atmosphere of Har Sinai

Yet before this juncture, at the beginning of Sefer Bamidbar, all those who stood at Har Sinai were at the peak of spiritual achievement, particularly at that time, only a month after the Mishkan had been erected, with the potential to inherit Eretz Yisrael together with Moshe Rabbeinu and swiftly actualize their destiny and the eternal destiny of Knesses Yisrael.

Thus, reading Parashas Bamidbar before Shavuos is not merely a way of separating the yom tov from the negativity of the *tochachah* and its curses. It is also a powerful reminder of the spiritual readiness the Jewish people at Sinai, which was then at its highest. As we prepare to receive the Torah anew on Shavuos, we are invited to imagine ourselves in that elevated state, studying Torah with clarity and devotion, free from material distraction, under the protection of the Shechinah. This is the ultimate introduction to Shavuos, awakening us to strive for that same purity and devotion in our Torah study and in our lives.

Maharal Gzintz ב-י-ל-א ואמן

PEARLS FROM THE TEACHINGS OF THE GAON FROM PLOTZK

Parashas Bamidbar — Erev Shavuos

As is well known, in the vast majority of years, Parashas Bamidbar is read on the Shabbos preceding the yom tov of Shavuos. Rabbeinu, the

Maharal Tzintz, would deliver a special *drasha* (sermon) on this Shabbos, which he entitled: "The *drasha* of the Shabbos before Shavuos."

Rabbeinu opens and expounds upon the famous words of the Gemara:

"In the future, Hakadosh Baruch Hu will bring a Sefer Torah and place it in His lap and say: 'Whoever occupied himself with it shall come and receive his reward'... The nations will gather [as well], and they too will seek 'reward,' but Hakadosh Baruch Hu will reject them. Then they will say before Hakadosh Baruch Hu: 'Master of the Universe! The Jews, who accepted the Torah, where did they fulfill it?' ...Hakadosh Baruch Hu will say to them: 'The heavens and the earth shall testify regarding them that they fulfilled the entire Torah.' The nations will reply before Him: 'Master of the Universe! The heavens and the earth are partial in their testimony, as it says, "Were it not for My covenant day and night, I would not have established the laws of heaven and earth...."'

"...What is the meaning of the verse: 'And there was evening and there was morning, the sixth day'? This teaches that Hakadosh Baruch Hu made a condition with Creation and said: 'If the Jewish people accept My Torah, all is well; but if not, I shall return you to chaos and void,' etc.

“...What is the meaning of the verse, ‘From Heaven You caused judgment to be heard; the earth feared and became tranquil’? If it feared, why was it tranquil? And if it was tranquil, why did it fear? Rather, at first it feared, lest the Jewish people not accept the Torah and the world return to chaos and void. In the end, when they accepted it with ‘Naaseh V’Nishma’ (‘We will do and we will hear’) the earth became tranquil.”

From this we learn, in brief, that the heavens and earth are “disqualified from testimony” regarding whether the Jewish people fulfilled the Torah throughout the generations, because the very existence of heaven and earth depends upon the Jewish people’s fulfillment of Torah. This emerges from three sources: a. the verse “Were it not for My covenant day and night...” b. “And there was evening and there was morning, the sixth day.” c. “The earth feared and became tranquil.” From all these passages it is evident that the continued existence of the world depends upon the acceptance of the Torah.

Rabbeinu then raised the classic question of the earlier commentators. The verse “the sixth day” implies that the existence of the world depended upon the sixth of Sivan, yet we rule in accordance with the opinion of R’ Yossi that the Torah was given on the seventh of Sivan. This difficulty

divides into two questions. On the one hand, if the world's existence was conditioned upon the acceptance of the Torah on the sixth of Sivan, how did the world continue existing until the seventh of Sivan without the Torah? On the other hand, if the sixth of Sivan had already been designated at Creation as the date of Matan Torah, why did Hakadosh Baruch Hu postpone it until the seventh of Sivan? Rabbeinu answered both questions through two remarkable parables.

Rabbeinu answered the first question as follows: Reuven owed Shimon an enormous sum of money and established a date for repayment. When the due date arrived, Shimon hurried early in the morning to collect the debt from Reuven, but Reuven did not immediately repay him. Shimon could not forcibly extract payment from Reuven, for the day was still long. The day passed and Reuven still had not repaid the debt. At that point Shimon could already begin collection proceedings and forcibly collect what he was owed, except that *beis din* (rabbinical court) does not operate at night. Therefore, Shimon waited until the following morning. The next morning, Reuven immediately hurried to repay the debt, and Shimon no longer had any claim against him.

Rabbeinu explained that this is precisely what occurred at Matan Torah. On the sixth of Sivan,

Hakadosh Baruch Hu demanded from the entire world “to pay the debt,” namely, that the Jewish people accept the Torah. And if they would not accept it, then... The entire world trembled before the Creator’s demand, yet throughout that entire day nothing happened. And during the following night as well, “there is no *beis din* at night.” Then, on the following morning, the Torah was immediately given, and there was no longer any claim against the world. This event is alluded to in the third source cited by the Gemara: “From Heaven You caused judgment to be heard; the earth feared and became tranquil.” On the sixth of Sivan, Hakadosh Baruch Hu summoned the world to judgment concerning the condition upon which its existence depended, and the earth trembled in fear lest the condition not be fulfilled and, Heaven forbid... Then, on the seventh of Sivan, once the Torah was given, the earth became tranquil and calm. At first it feared, and in the end it became tranquil!

But why, in fact, was the Torah not given on its original date, the sixth of Sivan? Rabbeinu related: A wealthy nobleman lived in a magnificent palace together with his entire household, yet he sent his only son to live in a distant house that appeared small and unimpressive. In truth, however, everything had been designed in such a way that thin cables extended from the small house to the

palace, and they supported the entire palace. The nobleman constantly invested large sums of money in maintaining the small house that upheld everything else. One day, members of the household asked the nobleman: "Why do you invest in the small and lowly house rather than in the great palace itself?" Instead of answering, the nobleman struck the small house with a single blow... Immediately, the entire palace shook violently and nearly collapsed. At once, everyone understood how essential it was to maintain the small house.

So too at the time of Matan Torah, the *Malachei Hashares* (Ministering Angels) argued against giving the Torah to the earthly world. They said before Hakadosh Baruch Hu, "Hashem, our Master, how mighty is Your Name throughout the earth, You Who placed Your glory upon the heavens!" "Leave the Torah in the great palace, in Heaven!"

But Hakadosh Baruch Hu wished to demonstrate to the angels that the continued existence of all Creation, including the angels themselves, depends solely upon the practical fulfillment of Torah by the Jewish people, and that the souls of the Jewish people originate from a place even higher than that of the angels. Therefore, Hakadosh Baruch Hu delayed Matan Torah by one

day, and immediately the entire universe, upper worlds and lower worlds alike, trembled with fear and dread lest the Torah not be given to the Jewish people and, Heaven forbid, everything be destroyed. Through this one-day delay in Matan Torah, the angels came to understand and accept that the Torah must indeed be given on earth. Once they understood the compelling greatness of the Jewish people – that the world absolutely requires the Jewish people to fulfill the Torah – they desired and even rejoiced in the giving of the Torah to ישראל.

עָלְיוֹנִים שָׂשׂוּ וְתַתְּמוֹנִים עָלְזוּ

“The upper worlds rejoiced and the lower worlds exulted, upon the receiving of the Torah written at Sinai.”

תֹּאֵר כְּלָה מְאֹד נִתְעַלָּה.

בְּקַבְּלַת יוֹם זֶה עֲשָׂרַת הַדְּבָרִים:

“The splendor of the bride was greatly elevated through the receiving, on this day, of the Aseres HaDibros.”

Rabbeinu concluded the *drasha* with these words:

“May the Merciful One grant us the merit to be among the guardians of His testimonies and His Torah! Amen.”

Chamudei Shai

Faith & Resilience: Our Jewish story – past, present and future

BAMIDBAR

Including Chag Shavuos and Taanis 17th Tammuz

Chag Shavuos

I

- ❖ **The yom tov of the giving of the Torah, a day of joy for both soul and body**
- ❖ **Specifically on Atzeres (Shavuos), the day the Torah was given, all agree that “lachen” is required**
- ❖ **Since their souls departed and then returned to their bodies, we commemorate this through physical eating as well**

II

- ❖ **Why Shavuos is called “Atzeres” by Chazal, and Simchas Torah is called “Atzeres” in the Torah itself**
- ❖ **The common bond between Shavuos and Simchas Torah**

III

- ❖ **Shavuos, the yom tov of the renewal of Creation**
- ❖ **Decorating with flowers as an allusion that the existence of the world depends upon Torah observance**
- ❖ **Additional reasons for decorating the shul with greenery**

IV

- ❖ **Themes of Megillas Rus**
- ❖ **The mitzvos of *leket* (gleanings), *shikchah* (forgotten produce), and *pe'ah* (corners) in the parashah of the yomim tovim**
- ❖ **The intersection of *leket*, *shikchah*, and *pe'ah* with Shavuos and Megillas Rus**
- ❖ **The deeper meaning of “*Ploni Almoni*”**
- ❖ **Boaz merely sought to establish a name for Machlon, and through this he merited an eternal good name**
- ❖ **The Maharal’s explanation of the connection between *leket*, *shikchah*, and *pe'ah*, on the one hand, and the *korbanos* on the other**
- ❖ **The concept of “as though he built the Beis HaMikdash”**

I

The yom tov of the giving of the Torah, a day of joy for both soul and body

It is well known that Rabbi Eliezer and Rabbi Yehoshua disagree (*Pesachim* 68b) about whether the joy of yom tov is optional or obligatory. Rabbi Eliezer maintains that rejoicing on yom tov is optional, while Rabbi Yehoshua maintains that it is obligatory. According to the opinion that it is obligatory, Chazal state that one must “divide” the day, meaning that one divides the day, dedicating half “to Hashem” through Torah and prayer, and half “*lachem*” (“for yourselves”), through eating, drinking, and all forms of yom tov pleasure.

Specifically on Atzeres (Shavuos), the day the Torah was given, all agree that “*lachem*” is required

The Gemara further states there that there are certain yomim tovim on which even Rabbi Eliezer agrees with Rabbi Yehoshua that rejoicing on yom tov is obligatory, and everyone agrees that the day must be divided: “half for Hashem and half for yourselves.” One of these days is Shavuos, as Chazal state: “הכל מודים בעצרת”
“דבעינן נמי לכם”

“All agree that on Atzeres we also require ‘*lachem*.’ Why? Because it is the day on which the Torah was given.” In other words, one is obligated to spend part of

Shavuos eating and drinking because it is the day on which the Torah was given.

At first glance, however, this seems difficult to understand. On the very day the Torah was given, should we not be learning Torah the entire day rather than being obligated to spend half of it eating and drinking? Many greater than I have already addressed this matter, yet Torah is eternal and I, too, must learn from it, and therefore I shall offer my portion with the help of Hashem.

On the verse, “My soul departed when He spoke,” (Shir HaShirim 5:6), the Gemara (*Shabbos* 88b) expounds that when Bnei Yisrael heard *Aseres HaDibros* (Ten Commandments) directly from Hakadosh Baruch Hu, their souls departed, and they existed entirely without bodies. Hakadosh Baruch Hu then revived them with the dew with which He will one day resurrect the dead and restore them to life. Thus, at Matan Torah, we were literally like the *Malachei Hashares* (Ministering Angels), without physical bodies. Yet afterward we returned to being human beings once our souls were restored to us.

Since their souls departed and then returned to their bodies, we commemorate this through physical eating as well

Accordingly, the Gemara in *Pesachim* becomes perfectly understandable. On Shavuos, one is obligated in “half for Hashem and half for yourselves” precisely

because on this day the Torah was given. At Matan Torah, our souls departed and we became like angels, *Malachei Hashares*, entirely “for Hashem.” Yet afterward, we were revived specifically in order to serve Hashem through the Torah, which is only possible by means of the physical body. This was the ultimate purpose of Matan Torah, that the Torah be given to Bnei Yisrael, not for the *Malachei Hashares*. We must therefore give thanks and rejoice over that miracle of *techiyas hameisim* (revival of the dead) that occurred to us and give expression to everything that happened on the day the Torah was given. Therefore, the day must include both “half for Hashem” and “half for ourselves,” corresponding to the revival that we experienced.



II

The reason Chazal refer to Shavuos as “Atzeres,” and why Simchas Torah is called “Atzeres” in the Torah

In the sefer *Nesivos Shalom* on Shavuos, the author discusses the fact that Shavuos is referred to by Chazal as “Atzeres.” There is also another yom tov called “Atzeres,” namely, Simchas Torah, which is identified as Shemini Atzeres based on the verse: וּבַיּוֹם הַשְּׁמִינִי עֲצֻרַת תְּהִיָּה לָכֶם “And on the eighth day there shall be an *atzeres* for you.” Now, Shavuos is not called “Atzeres” in the Torah, but Chazal nevertheless refer to it by that name, as stated in the Gemara (*Rosh Hashanah* 16a): בעצרת נידונים

על פירות האילן “On Atzeres, judgment is passed regarding the fruits of the tree.” Likewise, this terminology appears in the Gemara in *Pesachim* cited earlier. In addition, Onkelos (Bamidbar 28:26) translates the word “*b’shavuosechem*” - “on your festival of weeks” - as בעצרתִיכֹן “*b’atzartechon*” - “on your Atzeres.”

The *Nesivos Shalom* explains that the reason is because both yomim tovim mark the culmination of a fifty-day period. Shavuos concludes the counting described in the Torah: “You shall count for yourselves... you shall count fifty days.” The counting concludes with Shavuos; therefore it is called Atzeres. Similarly, Shemini Atzeres marks the culmination of another fifty-day period beginning with Rosh Chodesh Elul. This span includes all the Yomim Noraim (High Holidays): Rosh Hashanah, Yom Kippur, and Sukkos, culminating in Shemini Atzeres. Both yomim tovim are therefore called “Atzeres” because they represent the summit of two fifty-day periods of holiness that occur each year.

What Shavuos and Simchas Torah have in common

There is another common element shared by these two days. On Shavuos, we celebrate the receiving of the Torah while on Shemini Atzeres we celebrate with the Torah itself, Simchas Torah.

Neither of these yomim tovim possesses unique physical mitzvos. We do not eat *matzah*, take the *arba minim* (*lulav*, *esrog*, etc.), or blow the *shofar*. Rather, we

celebrate solely with the Torah itself: the receiving of Torah on Shavuos, and the simcha of Torah on Shemini Atzeres. Both Yomim Tovim are times of love and attachment to Hashem through the Torah He gave us.



III

Shavuos, the yom tov of the renewal of Creation

In Parashas Bereishis, Rashi presents two explanations on the verse:

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשֵּׁשִׁי - "And it was evening and it was morning, **the** sixth day."

The second explanation, based on the Gemara (*Avodah Zarah* 3a), addresses why the sixth day differs from all the other days by receiving the definite article "ה" or "**the**." Rashi summarizes the Gemara's explanation that all of Creation existed in a conditional state until "the sixth day," namely, the sixth of Sivan, designated from the time of Creation for the giving of the Torah.

According to the Gemara, Hashem explicitly declared to Creation:

"If Bnei Yisrael accept My Torah" on the sixth of Sivan, "all is well. But if not, I shall return you to chaos and void."

One cannot describe the immense joy experienced by all of Creation when Bnei Yisrael accepted the Torah more than two thousand years later. Not only did Bnei Yisrael rejoice, all of Creation rejoiced as well.

**Decorating with flowers as an allusion that
the existence of the world depends upon
Torah observance**

Based on this, I would humbly suggest an additional explanation for the custom of decorating homes and shuls with branches and flowers on Shavuos. The reason is that we wish to celebrate together with all of Creation, even the plants and branches. We bring them into our shuls and homes in order to celebrate together with them the fact that they merited continued existence on the sixth of Sivan.

We carry an ongoing obligation to study Torah every day in order to sustain the world; as I explained in *Chamudei Shai* on Parashas Behar, every day one must view the Torah as new, as though we received it anew that very day. I brought proof to this from the wording of Birchas HaTorah (the Torah Blessing), which is phrased in the present tense: ברוך אתה ה' נותן התורה "Blessed are You, Hashem, Who *gives* the Torah."

The central event took place on Shavuos. This day is the primary remembrance of Matan Torah at Sinai, yet in truth we receive the Torah anew every single day. We receive a gift from Hakadosh Baruch Hu, and our task is to accept that gift with open arms. In this way, we

participate in the continued existence of Creation and in our own continued existence. Our survival, both spiritual and physical, depends upon Torah study. This is our responsibility.

Additional reasons for decorating the shul with greenery

There are several explanations for the ancient custom of decorating homes and shuls with greenery on Shavuos. One reason is to remind us that “on Atzeres, judgment is passed regarding the fruits of the tree,” so that we pray for them.

Another reason is that at the time of Matan Torah, animals were forbidden from grazing at the foot of the mountain. This is puzzling: since Har Sinai was located in the Wilderness of Sinai, where would grass and vegetation emerge in the desert? Rather, a miracle occurred at Har Sinai, and all kinds of vegetation grew at the foot of the mountain at the time of the giving of the Torah. To commemorate this miracle, we decorate our homes and shuls with greenery.

Another explanation may be suggested based on a teaching of Rabbi Yehoshua ben Levi (*Shabbos* 88b):

“With every commandment that emerged from the mouth of Hakadosh Baruch Hu, the entire world became filled with fragrance.” The deeper meaning is that we experienced each of the *Aseres HaDibros* with a unique and elevated perception. We experienced each commandment with all our senses. We did not merely

hear the words; we also saw them and even smelled them. All the senses participated, and each commandment possessed its own distinct fragrance. To commemorate this miracle, the beauty of the event of the giving of the Torah, and the fact that we experienced the revelation of Torah through all our senses, including fragrant aromas, we bring flowers with various scents into our homes and shuls.

These are some of the explanations for this custom, though there are additional reasons as well. The Vilna Gaon was concerned that this custom, despite its ancient and well-established roots, might appear to imitate non-Jewish practices, and therefore wished to abolish it. But it remains an ancient and firmly established custom with a long-standing tradition.

May it be Hashem's will that we merit to take this great day and adorn ourselves with the flowers and blossoms of our holy Torah, and to be embraced by it and attached to it, in the manner of Moshe Rabbeinu *alav hashalom*, who existed entirely "for Hashem" when he received the Torah, and for all forty days did not eat bread or drink water. May we merit, through Torah study, to elevate and sanctify ourselves with holiness, and may abundant blessing flow to us throughout all the worlds. May this stand as a merit for all of us, and may we merit the coming of Moshiach. Amen.



IV

Themes of Megillas Rus

***Leket, shikchah, and pe'ah* in the parasha of the festivals**

The Torah states:

"וּבְקַצְרְכֶם אֶת קְצִיר אֲרָצְכֶם לֹא תִכְלֶה פֶּאֶת שְׂדֶךְ בְּקַצְרְךָ וְלֶקֶט קְצִירָךְ לֹא תִלְקֹט, לְעֹנֵי וְלִגֵּר תַּעֲזֹב אֹתָם אֲנִי ה' אֱלֹהֵיכֶם" (ויקרא כג, כב)

When you reap the harvest of your land, you shall not remove completely the corners of your field as you reap, nor shall you gather the gleanings of your harvest; for the poor and the proselyte shall you leave them; I am Hashem, your G-d (Vayikra 22:23).

In *Parashas Emor*, the Torah presents the section of the yomim tovim, including the three pilgrimage festivals, Rosh Hashanah, and Yom Kippur. Beyond reading this section as part of the annual Torah reading of Parashas Emor, this section of the festivals also serves as the Torah reading for several of the yomim tovim. The section begins with Pesach, continues with the days of the Omer, Shavuot, Rosh Hashanah, Yom Kippur, and Sukkos. However, after the festival of Shavuot, before Rosh Hashanah, the Torah inserts the above *pasuk* about the commandments of *leket, shikcha,* and *pe'ah* (various portions of the harvest which the Torah grants to the poor). This seems out of place for two reasons:

a) First, these are not laws of the festivals.

b) These mitzvos were already stated in the previous Parasha, so why repeat them here?

The commentators addressed this question, and I will bring two of the early Rishonim to shed light on this matter.

Rashi writes : “It repeated in order that one transgresses two negative commandments for them. Rav Avdimi bar Rebbi Yosef said: Why did the Torah place it in the middle of the festival, with Pesach and Shavuos on one side, and Rosh Hashanah, Yom Kippur, and Sukkos on the other? To teach you that whoever gives *leket*, *shikcha*, and *pe’ah* to the poor properly, it is as if he built the Beis HaMikdash and offered his *korbanos* within it.”

The Ibn Ezra writes on “When you reap the harvest of your land” : “A second time, because the festival of Shavuos is the time of the first fruits of the wheat harvest, the Torah warns not to forget what I commanded you to do in those days.”

The intersection of *leket*, *shikcha*, *pe’ah*, Shavuos, and Megillas Rus

The words of Ibn Ezra are readily understood. According to Rashi and the words of Rav Avdimi that he cites, however, we may still ask: the *pasuk* of *leket*, *shikcha*, and *pe’ah* could have been placed anywhere within the section of the festivals, so why did the Torah choose to place it specifically after Shavuos?

When I reflected on the *pasuk*, I recalled *Megillas Rus*, where the entire book revolves around the kindnesses Boaz

showed to Rus through these very mitzvos of *leket*, *shikcha*, and *pe'ah*. Rus was both poor and a convert, precisely “for the poor and proselyte.” as mentioned in the *pasuk*. Ultimately, through this kindness, the kingdom of the House of Dovid Hamelech was built.

There is much to expound on the depth of the inner meaning that through kindness one merits the building of the monarchy. For now, let us consider the context of the timing, as per the words of the Ibn Ezra.

Rus began her journey to Judaism and Klal Yisrael, returning with Naomi “at the beginning of the barley harvest” (Rus 1:22). Rashi explains that this refers to the harvest of the Omer. As is known, the days of the Omer are the preparation for receiving the Torah on the festival of Shavuos. Indeed, the giving of the Torah in that generation of the Exodus from Egypt was akin to actual conversion, as stated in *Maseches Yevamos*, much like the conversion of Rus.

It is known that Shmuel Hanavi wrote *Megillas Rus* to highlight the importance of the lineage of Dovid Hamelech, and indeed, the *yahrzeit* of Dovid Hamelech falls on the festival of Shavuos. See the *Sefas Emes* on Shavuos, who adds a wonderful idea that the *Megillas Rus* corresponds to the acceptance of the Oral Torah, it is precisely through the power of the Oral Torah that we expound עמוני ולא עמונית, מואבי ולא מואבית “Ammonite, but not Ammonitess; Moabite, but not Moabites.” This is the validation of the eligibility of the House of Dovid Hamelech to enter the congregation of Hashem and be worthy of the monarchy.

The depth of the matter of “Ploni Almoni”

Based on our words and the holy words of the *Sefas Emes*, it occurred to me regarding what is written:

"וַיֹּאמֶר הַגָּאֵל לֹא אוֹכֵל לְגָאֵל לִי מִן אֲשֶׁחִית אֶת בְּחֻלְתִּי, גָּאֵל לְךָ אֶתְּהָ אֶת גְּאֻלְתִּי כִּי לֹא אוֹכֵל לְגָאֵל" (רות ד, ו)

And the redeemer said, ‘I cannot redeem it for myself, lest I ruin my inheritance. Redeem it for yourself; you take my right of redemption, for I cannot redeem’ (Rus 4:6).

Rashi on “Lest I ruin my inheritance” : My offspring, as it says: ‘Children are the inheritance of Hashem.’ He feared creating a blemish in his descendants, as it is written : ‘An Ammonite or Moabite shall not enter the congregation of Hashem.’ and he erred regarding ‘Ammonite, but not Ammonitess; Moabite, but not Moabitess.’” The law excludes only a Moabite man, not a Moabite woman.

One may say that since Ploni Almoni was so concerned for his own name and family reputation, lest there be some “blemish” in the eyes of others because of marriage to a Moabite convert, and he did not accept with complete faith the ruling of the righteous judge and his court, which represent the power of the Oral Torah, he was punished measure for measure. His name and his family’s name were completely forgotten, known forever only as **“Ploni Almoni.”**

Thus, was fulfilled precisely in him what our Sages taught: “כל הרודף אחר הכבוד, הכבוד בורח ממנו” - “He who chases

after honor, honor flees from him” (*Eruvin* 13b). He sought to be honored with his name, and his name was forgotten.

Boaz sought only to establish a name for Machlon, and he merited an eternal good name

In complete contrast to “Ploni Almoni,” Boaz did not seek to aggrandize his own name but rather to establish a name for Machlon, Rus’s husband, who died without an heir to continue his name and his family’s line. As it is written:

"וְגַם אֶת רוּת הַמֹּאבִּיָּה אִשְׁתּוֹ מַחֲלֹן קָנִיתִי לִי לְאִשָּׁה לְהַקִּים שֵׁם הַמֵּת עַל נַחֲלָתוֹ וְלֹא יִכָּרֵת שֵׁם הַמֵּת מֵעַם אֲחִיו וּמִשֵּׁעַר מְקוֹמוֹ עֵדִים אַתֶּם הַיּוֹם" (רות ד, י)

“And also Rus the Moabitess, the wife of Machlon, I have acquired as my wife, to raise up the name of the deceased upon his inheritance, so that the name of the deceased will not be cut off from among his brothers and from the gate of his place; you are witnesses today.” (Rus 4:10).

Boaz sought only to establish a name for Machlon. Even this noble act he was prepared to give to Ploni Almoni to perform this noble act in his place, had he wished to do so. When the elders of the city saw the selflessness of Boaz, that he fled from honor and sought only to give name and honor to others, they blessed him with the words:

"יִתֵּן ה' אֶת הָאִשָּׁה הַבָּאָה אֵל בֵּיתְךָ פְּרָחַל וְכִלְאָה אֲשֶׁר בָּנוּ שְׂתֵי־הֶם אֶת בַּיִת יִשְׂרָאֵל, וַעֲשֵׂה חַיִּל בְּאַפְרַתָּה וּקְרָא שֵׁם בְּבֵית לָחֶם" (רות ד, יא)

“May Hashem make the woman who is coming into your house like Rachel and like Leah, both of whom built the

House of Israel, and may you prosper in Ephrath and be famous in Bethlehem.” (Rus 4:11)

Beyond the teachings of our Sages and the commentators regarding why the elders, who were all from the tribe of Yehudah, placed Rachel before Leah, it seems possible to add that they were alluding to Boaz that he was truly in the category of Rachel. Rachel was ready to give up her personal destiny and her portion in Klal Yisrael, by giving the signs to Leah so as not to shame her. Similarly, Boaz intended only for the benefit of Machlon’s name and was willing to “honor” “Ploni Almoni” with this noble act.

Just as Rachel merited through her noble deeds to be the “mistress of the house,” the principal mother of the household, so too Boaz, who fled from aggrandizing his name, will merit “and be renowned in Beis Lechem,” which Rashi explains: “May your name become great.”

The Maharal of Prague on the connection between *leket*, *shikcha*, *pe’ah* and *korbanos*

Now let us return and examine the words of Rashi in light of all what we have written above. First, we will preface with what the Maharal of Prague, wrote in his sefer *Gur Aryeh* on Rashi to explain why specifically *leket*, *shikcha*, and *pe’ah* are considered as if one built the Beis HaMikdash and offered all its *korbanos* within it.

Every act of kindness gives satisfaction before Hakadosh Baruch Hu. Yet, in this case, Hashem commanded that it be done in this specific manner through *leket*, *shikcha*, and *pe’ah*, with detailed laws and

not just as general charity. Since every detail of the act is performed in accordance with the command of Hashem, it is therefore considered like a *korban*, wholly dedicated to Hashem.

The Maharal's words illuminate why these gifts of *leket*, *shikcha*, and *pe'ah* are compared to a *korban* before Hashem. Yet they still leave room for us to explain why it is considered as though one built the Beis Hamikdash and offered all its *korbanos* within it.

The meaning of “as if he built the Beis HaMikdash”

It seems to me, based on the words of Chazal: “Ulla said, Jerusalem will be redeemed only through charity, as it is said, *ציון במשפט תפדה ושביה בצדקה* – ‘Zion shall be redeemed with justice, and her captives with charity’” (*Shabbos* 139a). The idea that redemption and the rebuilding of Jerusalem depend on charity and kindness, appears frequently in the words of Chazal.

Behold, Jerusalem is the place of the Beis HaMikdash and the place of the monarchy of the House of Dovid Hamelech, which are interdependent, as is known. All this flows from the giving of the Torah on Shavuos, through which the Shechinah, which is the kingship of Hashem, descended to the earth, and through this, we have the monarchy of the House of Dovid Hamelech and our Beis HaMikdash.

The words of Rav Avdimi son of Rebbi Yosef were fulfilled in Boaz. He properly gave *leket*, *shikchah*, and *pe'ah*

to Rus, who was literally both "לעני ולגר" poor and a proselyte. Through this, he merited the monarchy through his grandson, Dovid, Hamelech and the building of the First Beis HaMikdash through his grandson, Shlomo Hamelech.

Indeed, through this specifically, he merited "the eternal aggrandizement of his name," for the pillars of the Beis HaMikdash were called "Yachin and Boaz." So too will it be in the building of the third and eternal Beis HaMikdash through his descendant, the King Mashiach, may he come speedily in our days, Amen.

Chamudei Shai

Faith & Resilience: Our Jewish story – past, present and future

BAMIDBAR

Including Chag Shavuos and Taanis 17th Tammuz

Parashas Naso

I

- ❖ **The uniqueness and power of “Birchas Kohanim” (the “Priestly Blessing”)**
- ❖ **The necessity of love in the Kohen’s relationship with the people**
- ❖ **The source of love in the service of the Kehunah (priesthood)**
- ❖ **Aharon as the model of peace and unity**
- ❖ **The Kohen as a channel for Hashem’s blessings**
- ❖ **The blessing of parents: a tradition of love**

II

- ❖ **The connection between Birchas Kohanim and the Nesiim (tribal leaders)**

- ❖ **The eternal message of Birchas Kohanim**
- ❖ **The connection to the korbanos (sacrificial offerings) of the Nesiim**

III

- ❖ **The deeper meaning of “This is the inauguration of the altar”**
- ❖ **The concept of Zos Chanukah**

I

The uniqueness and power of Birchas Kohanim

Each of these topics includes unique and fascinating aspects, which we will examine separately, and subsequently we will analyze the connection between them. We will begin with Birchas Kohanim. The blessing the Kohanim recite before fulfilling this mitzvah is: "Who sanctified us with the holiness of Aharon and commanded us to bless His people Israel with love." This blessing is unusual among all the *birchos hamitzvos* (blessings over mitzvos) instituted by Chazal. Instead of "Who sanctified us with His mitzvos," the Kohanim say, "Who sanctified us with the holiness of Aharon." In other *birchos hamitzvos*, the blessing simply concludes with a description of the mitzvah, such as "regarding the reading of the Megillah" or "to kindle the Chanukah light." Here, however, the blessing does not simply conclude "to bless His people Israel," but rather concludes with "with love!" There is no other *birchas hamitzvah* that concludes by saying that the mitzvah is performed with love. This raises the question: Why is "love" required as part of the very essence of this mitzvah? Is this something unique to Kohanim, or does it reflect a broader principle?

The necessity of love in the Kohen's relationship with the people

The *poskim* (authorities of Torah law) have enlightened us on this matter. The *Magen Avraham* (*Orach Chaim* 128:18) cites the Zohar (Parashas Naso 147b): "Any Kohen who does not love the people, or whom the people do not love, should not raise his hands," meaning, he should not raise his hands to bless the people. Love is a necessary condition for the fulfillment of this mitzvah. The Kohen must love the people whom he blesses, and the people must feel affection toward him. Only then can the blessing be received properly. From where does this unique requirement of love arise? Why is it essential specifically to this mitzvah?

The source of love in the *Kehunah* (priestly) service

In our sefer *Chamudei Shai* on Sefer Shemos, Parashas Tetzaveh, we wrote about the symbolism of the choshen (breastplate) worn by the Kohen Gadol. The choshen contained twelve stones, each engraved with the name of a different *shevet* (tribe). The Torah commands that the choshen be placed "upon the heart of Aharon" and firmly attached to the *ephod* (apron), as it says: "And you shall place into the choshen of judgment the *Urim and Tumim*, and they shall be upon Aharon's heart when he comes before Hashem... and

Aharon shall carry the judgment of Bnei Yisrael upon his heart before Hashem always" (Shemos 28:30).

Rashi explains that the *Urim and Tumim* contained the *Shem Hameforash* (the Ineffable Name, the Tetragrammaton) within the folds of the choshen. As we noted there, the role of the choshen was to unite the names of Bnei Yisrael with the Name of Hashem. The Ibn Ezra, however, disagrees with Rashi and maintains that the *Urim and Tumim* did not function through the power of the *Shem Hameforash* but was an independent heavenly spiritual entity. Yet we followed the path of Rashi and found an allusion to his view in the verse in our parashah that immediately follows the three verses of Birchas Kohanim: "And they shall place My Name upon Bnei Yisrael, and I will bless them" (Bamidbar 6:27).

"And they shall place My Name," alludes to the *Shem Hameforash* within the choshen *hamishpat*. "Upon Bnei Yisrael," alludes to the names of the *shevatim* engraved upon the stones of the choshen. Thus, through this connection, and only then, "I will bless them." Indeed, when the Beis Hamikdash stood, the Kohanim would pronounce the *Shem Hameforash* during Birchas Kohanim in the Mikdash, which is "before Hashem. (Mishnah, *Sotah* 7:6). The *Shem Havayah*, blessed be He, associated with mercy and love, stands at the center of every blessing in Birchas Kohanim.

Aharon as the model of peace and unity

Aharon HaKohen HaGadol (the High Priest) is the symbol of peace: “loving peace and pursuing peace” (*Pirkei Avos* 1:12). When he carried the choshen upon his heart, he embodied unity and compassion toward all of Israel. Only one who truly loves the people, like Aharon, can serve as a channel for Hashem’s blessing. Therefore, the wording of the blessing is unique: “Who sanctified us with the holiness of Aharon.” Instead of the standard “with His mitzvos,” this blessing emphasizes the holiness of Aharon, highlighting his role as the model for Birchas Kohanim given **with love**.

The Kohen as a channel for Hashem’s blessings

The Kohanim do not merely give a blessing of their own. Rather, they serve as a channel for Hashem’s blessings. The Torah says, “*Va’ani avarchem*” (“And *I* will bless them).” Hashem is the One Who blesses, but this is on condition that the Kohanim have in mind to transmit the blessings with love and compassion (see Rambam, *Hilchos Tefillah* 15:7). We can compare this to electricity: just as a wire must be free of resistance in order for the current to flow, so must the Kohen must be connected to the trait of Divine love in order for the blessing to pass through him to the people.

The blessing of parents: a tradition of love

Just as the Kohanim bless the people, parents customarily bless their children every erev Shabbos with the words: “May Elokim make you like Ephraim and Menasheh” (for boys), or “May Elokim make you like Sarah, Rivkah, Rachel, and Leah” (for girls). “May Hashem bless you and guard you. May Hashem shine His face toward you and show you grace. May Hashem lift His face toward you and grant you peace.”

Although they are not Kohanim, parents are empowered to use these words because their love and compassion for their children carry the force of the love required of the Kohanim. A parent does not need to be taught to love his child. This love is implanted within him, enabling him to serve as a channel for Hashem’s blessing to his children, the children of Hakadosh Baruch Hu.

The requirement of “be’ahavah,” “with love,” in Birchas Kohanim is rooted in the very essence of the Kohen’s role: to unite Am Yisrael with Hashem through love and compassion. This tradition, whose root is in Aharon HaKohen, teaches that the power of blessing is actualized only when it is given with genuine love.

“Bless us, our Father, all of us as one, with the light of Your countenance.” Amen, may it be His will.



II

The connection between Birchas Kohanim and the Nesiim

We will now explain why the section of Birchas Kohanim in our parashah precedes the section of the korbanos of the nesiim. Rashi in Parashas Shemini (Vayikra 9:22) explains that Aharon HaKohen recited Birchas Kohanim at the inauguration of the Mishkan (Tabernacle), as it says, "Aharon lifted his hands toward the people and blessed them." Rashi specifies that Aharon used the three verses of Birchas Kohanim: "*Yevarechecha,*" "*Ya'er,*" and "*Yisa,*" just as they appear here in our parashah.

But this is hard to understand. Why does the section of Birchas Kohanim appear specifically in Sefer Bamidbar? And why is it placed immediately next to the section of the nesiim? The nesiim brought their korbanos at the inauguration of the Mishkan, beginning on the first of Nissan, in the second year after Yetzias Mitzrayim (the Exodus of Egypt). Sefer Bamidbar opens one month later. Why does the Torah return to this event? And in particular, from all the mitzvos that were present during the days of the inauguration of the Mishkan, why was the mitzvah of Birchas Kohanim specifically chosen to precede this section here? After all, this mitzvah is not limited to the inauguration of the Mishkan but applies for all

generations! What lesson emerges from this juxtaposition?

The eternal message of Birchas Kohanim

As we said, Birchas Kohanim is a mitzvah performed by the Kohanim with love, in the manner of Aharon HaKohen, who possessed a special power to unite the Jewish people and bring peace among them. Aharon carried the choshen upon his heart, with the Shem Hameforash and the Urim and Tumim, and he was constantly performing something akin to Birchas Kohanim: blessing all of the Bnei Yisroel, praying for their unity and peace, and for their connection to Hakadosh Baruch Hu. The final three words of Birchas Kohanim, "*veyasem lecha shalom*," "and He shall grant you peace," are Hashem's gift of peace.

Peace is what unites us. In Shemoneh Esreh, after Birchas Kohanim, we continue this theme in the final blessing: "Grant peace, goodness and blessing, life, grace, kindness, and mercy, upon us and upon all Israel Your people. Bless us, our Father, all of us as one, with the light of Your countenance." And the blessing concludes with peace: "Blessed are You, Hashem, Who blesses His people Israel with peace." We conclude with: "He Who makes peace in His heights, may He make peace upon us and upon all Israel, and say, 'Amen.'"

The connection to the korbanos of the Nesiim

Peace is the central message of Birchas Kohanim, which unites us as a people. It seems to me that Birchas Kohanim at the inauguration of the Mishkan served this very purpose: to unite the shevatim of Israel. Only through this were Bnei Yisrael spiritually prepared to receive the Shechinah. Indeed, after Aharon's blessings, and then an additional blessing from Moshe and Aharon together, the Shechinah descended and a fire consumed the korbanos that Aharon had first offered. From this, the blessings of Aharon, the nesiim, as representatives of all Israel, were inspired. They were united and prepared for the inauguration of the Mishkan through the bringing of their beautiful gifts representing the twelve shevatim, as we will see in the following section.



III

The deeper meaning of “This is the inauguration of the Mizbe’ach (Altar)”

Regarding the matter of why the Torah details the korban of each nasi individually and afterward summarized them all together, we will first explain the following according to the approach taken by our sages throughout the generations, beginning with the words of Chazal in the Midrashim, continuing through

the Rishonim such as the Ramban, and on through Acharonim such as the Chidushei Harim:

The reason the Torah details the *korbanos* of each individual *nasi*, even though the *korbanos* were completely identical, is to inform us that each one brought his *korban* with his own unique intention, not as an imitation of the one who brought before him. In my humble opinion, here too, measure for measure, Hakadosh Baruch Hu showed each one a unique love by designating words of Torah for each of them individually. And the fact that the Torah then returns and combines them all together is not only to say that they were all beloved and important before Hashem; rather, in my humble opinion, it goes far beyond this. It was a kind of rectification of the unification of the stones, where each stone declared, "Upon me shall the *tzadik* (righteous one) rest his head." As we explained in Parashas Vayeitzei regarding the stones that Yaakov Avinu placed around his head, these stones alluded to the *shivtei Kah* (the tribes of G-d, the tribes of Israel), who were separate, but then elevated themselves to total participation – mirroring the unity of Bnei Yisrael, who share only one *mizbe'ach*. So too here, the *nesiim*, each representing his *shevet*, certainly wanted on behalf of his *shevet* that "upon me the Tzadik of the world should rest His Shechinah (Divine Presence)." But Hakadosh Baruch Hu rests His Shechinah only when they are included within one another in complete unity, in the secret of "*avanim*" ("stones"), which can be read as "*a-banim*," meaning "*achdus habanim*," the

“unity of the children” around one mizbe’ach. Only then is it “**this is the inauguration of the *mizbe’ach*,**” through the mutual inclusion of all the korbanos and donations of the nesiim.

The concept of “Zos Chanukah”

To understand the concept of Zos Chanukah on which, as is known, we read in the Torah the combined total of all the korbanos of the nesiim, and after davening, there is also a special mitzvah, brought as *halachah* (Torah law) in the *Tur* and *Shulchan Aruch, Orach Chaim* 677, to burn in one bonfire all the wicks and oils that remained from all eight nights:

We will preface with the famous question of the *Beis Yosef*: why did Chazal establish Chanukah for eight days? Since there was enough oil for one day, the miracle lasted only *seven* days! It seems to me that although there was enough oil naturally for one day, within that very “natural order” there was the constant miracle of the *ner hamaravi* (the western lamp), which served as testimony to all who entered the world that the Shechinah resides among the Jewish people. But because this miracle was constant, and we became accustomed to it, we are no longer moved by it, nor by all the miracles for which we thank Hashem when we say, “for Your miracles that are with us every day.” Therefore, Chazal established Chanukah for eight days in remembrance of all the miracles associated with the menorah: the first seven days of Chanukah correspond to the miracle where they lacked sufficient oil by

natural means, and the eighth day corresponds to the permanent miracle of the *ner hamaravi*.

The concept of the total integration on the eighth day is that we must include the feeling of wonder expressed in “Al Hanisim” for all types and forms of miracles: the revealed miracles that appear only rarely, the constant miracles to which we have become accustomed, and the hidden miracles. In this way, the feeling of wonder we experience whenever we recite “Al Hanisim” regarding “those days” will also be felt by us “at *this time*” throughout the entire year, when we say, “and for Your miracles that are with us every day, and for Your wonders and Your goodness at every moment.” Thus, following Chanukah, we extend the thanksgiving for miracles into “this time” – i.e., for the fact that the Shechinah rests among the Bnei Yisrael constantly, every day, at every moment, and at every hour.

Maharal Tzintz ב-י-ל-א ואמו

PEARLS FROM THE TEACHINGS OF THE GAON FROM PLOTZK

It is stated in our parashah:

וְאִם-אֵין לְאִישׁ גֹּאֵל לְהָשִׁיב הָאֶשֶׁם אֵלָיו הָאֶשֶׁם הַמּוֹשֵׁב לֵה' לְפָנָיו: –
“But if the man has no redeemer to whom the debt may be returned, the returned debt shall be Hashem’s, for the Kohen” (Bamidbar 5:8).
Rabbeinu, the Maharal Tzintz, explains that the verse alludes to fundamentals of *emunah* (faith) – the *hashgachah pratis* (Divine providence) of

Hakadosh Baruch Hu over all Creation. Before explaining the matter, we will briefly review the *halachos* of *gezel ha'ger* (stealing from a convert):

The halachos of *gezel ha'ger*

a. Robbing a *ger* (convert) who died: If a person stole money from a *ger tzedek* (true convert), and the *ger* died without heirs, he is exempt from paying the debt, since there is no one to pay.

b. A false oath concerning theft: If a person stole from his fellow and swore that he did not steal, and then admitted that he had sworn falsely, then in order to atone for the false oath, he is, in principle, obligated in three things:

1. Payment of the principal debt: to pay the original amount stolen.
2. An added fifth: to add a fifth to the principal. (For example, if he stole 100 shekels, he adds 25 shekels, paying a total of 125 shekels.)
3. A *Korban Asham* (Guilt Offering): to bring to the Beis Hamikdash a *korban* called an "*Asham Gezeilos*."

This law - that repayment of the debt is given to the Kohanim - is stated explicitly in the verse: "The guilt-payment" - meaning the monetary repayment - "returned to Hashem, to the Kohen."

The unusual wording of the verse is intended to reassure the thief and inform him that his repentance is accepted, even though he is paying the money to the Kohanim rather than to the person from whom he stole.

Rabbeinu explains:

When a person steals from another, the victim will ultimately suffer no actual loss if the thief fails to repay him. This is because Hashem governs the entire world and has the ability to give to each person or withhold from him. Thus, if one person takes from another, Hashem takes from the thief and restores to the victim, for “a person cannot touch that which is prepared for another.”

If so, why is the thief obligated to repay what he stole?

Rabbeinu answers that the purpose of repayment is not that the victim should receive the money. Rather, Hashem desires that we not rely on Him to restore the money on our behalf, but that we ourselves return what we stole. As the Gemara (*Sanhedrin* 8a) states on the verse, “For judgment belongs to G-d”: thieves are not merely sinning; they’re “troubling” Hashem, so to speak, to restore the stolen items. Therefore, Hashem commands the thief to return the theft himself, as if to say, “Do not trouble Me to restore it – you must

return it yourselves.”

Here, however, the verse comes to reassure the one who stole from a convert and later repented, because all of the above applies to an ordinary thief, but in a case where one stole from a convert, and the convert subsequently died, leaving no one to return the stolen items to, Hashem says:

“Do not worry about your atonement. Although you did not personally restore the stolen object to him, I Myself restored to this convert that which was stolen from him. He lost nothing at all.”

At this point, the thief’s obligation is no longer toward the convert. Rather, it is now a debt owed to Hashem, Who, through Divine providence, restored to the convert the money that had been taken from him. Since the debt is now owed to Hashem, He commands that it be given to the Kohanim, and through this it is considered as though the debt to Hashem has been fully repaid.

This is the meaning of the words: “The guilt-payment returned to Hashem — to the Kohen!” Since Hashem directs the world and grants each individual his allotted portion, the debt once owed to the convert has now become a debt owed to Hashem. The thief must repay this debt to the Kohen, and in doing so, he truly fulfills his obligation and merits complete and genuine atonement.