



	Candles	Mincha	DafYomi	Shiur	Shachris	זק"ש	פרשת: בהעלתך
Friday	8:12	6:45/7:45				9:10	
Shabbos		8:07	7:00	7:55	9:00	9:10	
Sunday		8:20	8:45		8:00	9:10	

IMPORTANCE OF

The Gemara (*Shabbos* 115b) states that the *Parsha* of **ויהי בנסוע** is demarcated within *BeHaaloscha* by two special signs, before and after, to indicate that this is not where it truly belongs. Why is it here? To separate between the "first" punishment (inherent in the words **ויסעו מהר ד'**) and the "second" punishment (detailed in **ויהי העם כמתאוננים**). *Rashi* explains **ויסעו מהר ד'** as referring to the almost immediate rebellion manifest in the demand for meat. However, *Tosafos* quotes the *Midrash* which explains **ויסעו מהר ד'** as accusing the Jews of fleeing from Har Sinai the way children flee from school. Why did *Rashi* ignore the *Midrash*? *Pachad Yitzchok* (*Shevuos* 39) connects *Rashi's* comment to the selection of **ויהי בנסוע** as the intervening *Parsha*. The words of **ויהי בנסוע** state: **ויפוצו אויביך** – and Your enemies (the gathered – *Rashi*) will scatter; **וינוסו משנאיך** – and Your hated ones (the pursuers – *Rashi*) will flee. Both the gathered and the pursuers refer to the *Erev Rav*. Until *Matan Torah*, they were part of the *Bnei Yisroel's* camp. At *Matan Torah*, they were put on the side, as required by **ויהיו ישראל**. After *Matan Torah*, they could not travel together, as they were not part of the *Degalim*, but at the first travel stop – at Kivros HaTaavah, the *Erev Rav* rejoined *Bnei Yisroel*, creating a new entity called **אספסוף**, which now resumed its provocation. As such, the phrases in **ויהי בנסוע** both make reference to the roles of the *Erev Rav* – first as pursuers, since they ran after *Bnei Yisroel* as part of the first punishment (**ויסעו**), and then as gathered, when they rejoined at Kivros HaTaavah (**והאספסוף התאוו תאווה**) to instigate the second punishment. The word **משנאיך** rather than **שנאיך** is used because in scattered pursuit, the *Erev Rav* was only in position to create **שנאה** in others, whereas while encamped, they took on a more open identity as **אויביך**. Therefore, when *Rashi* saw the *Parsha* of **ויהי בנסוע** placed in between, he realized that both punishments reflected activity of the *Erev Rav*, and that the *Parsha* was put there to protect *Bnei Yisroel* from them both.

QUESTION OF THE WEEK:

If a boy experiences something that requires *Birchas HaGomel*, and the next day he becomes Bar-Mitzvah, should he now say it?

ANSWER TO LAST WEEK:

(If a deaf-mute learns to speak, does he become a פקח?)

According to R' Elyashiv שליט"א, based on a *Ritva* (see **לשבה עלינו** – *Shemos*, *Teshuvah* 74), since he can communicate with confidence, he is not "cut off", and is deemed **פקח לכל דבר**.

DIN'S CORNER:

A non-Kohen is prohibited from doing **נשיאת כפים**. However, *Kohanim* fulfill a *Torah mitzvah* of *Birchas Kohanim* every time they say ... **יברכך** to someone, even not during *Tefilah*. If so, how could a non-Kohen ever use **יברכך** to bless others (*i.e.* children)? The *Bach* says that one may do so without spreading one's hands. Also, since *Chazal* set it up for **שעת תפילה**, saying it at other times is deemed intent not to fulfill the *mitzvah*. (*Biur Halacha* 128)

DID YOU KNOW THAT

The Gemara (*Pesachim* 22b) states that Shimon HoAmsoni would derive meanings from every occurrence of the word **"את"** in the *Torah*, until the *Posuk*: **את ד' א-לוקיך תירא**. Although he could not equate the fear of anything else to fear of Hashem, R' Akiva expounded this **"את"** to include (fear of) *Talmidei Chachomim*. What is the nature of such fear? It seems from the Gemara (*Kidushin* 32b) that the *Posuk*: **תקום והדרת פני זקן ויראת** teaches that one must rise before a scholar as a fulfillment of **יראה**. This is further established by the conclusion of the *Posuk*, where the words: **זקן ויראת מא-לוקיך** issue a warning that one should not remain seated, pretending that he does not notice the *Talmid Chochom's* presence, or that a *Talmid Chochom* should not unduly burden people to stand up before him. If **יראה** is thus fulfilled by rising, which is made clear in this *Posuk*, why is R' Akiva's *Drasha* from the *Posuk* **א-לוקיך תירא** needed? It must be that the main *Drasha* from **א-לוקיך תירא** according to R' Akiva is to warn the *Talmid Chochom* not to trouble the people. As such, the **"את"** is still needed to obligate rising. However, the *Midrash Tanchuma* (*BeHaaloscha* 11) states that when Hashem told Moshe: **אספה לי שבעים איש** to serve as *Neviim*, Moshe was instructed to pass before them, and make them gaze at him, so as to lead them to *Yiras Shomayim*. In fact, the *Shulchan Aruch* (*YD* 244:6) phrases the *Talmid Chochom's* obligation not to burden the people with the words: **"אין ראוי לחכם שיטריח"** – it is not **proper** for the *Talmid Chochom* to trouble etc... All this would indicate that the *Posuk* **א-לוקיך תירא** does not present a *Torah* obligation to avoid burdening people, but is rather a suggestion. If so, its main purpose must really be a source for rising, which again raises the question of why R' Akiva needed to derive this from **את ד'**. The *Divrei Yatziv* (*Likutim* 87) suggests that since *Rashi* (*Pesachim ibid*) explains R' Akiva's *Drasha* from **את ד'** as: **שיהא מורא רבך כמורא שמים** (the fear of your Rabbi should be like fear of Heaven), some *Rishonim* limit the requirement from **את ד'** to a special fear of one's Rabbi only.

A Lesson Can Be Learned From:

R' Dovid Luria, (aka the RaDal), in addition to being a *Talmid Chochom*, was also knowledgeable in secular subjects and proficient in several languages. When a group of his enemies accused him of being anti-Czar, he was arrested, brought to St. Petersburg and imprisoned. A few days later, he appeared before a tribunal to "discuss" the charges. The officials spoke among themselves in French, assuming that this rabbi surely had no idea what they were saying. Hearing them converse, the RaDal moved away a few steps. The Chief Minister noticed this and castigated him in Russian for the "effrontery" of not standing at attention. The RaDal answered the minister in French. "Your honor," said R' Dovid, "Please forgive me, but I noticed that the officials were speaking among themselves in French, thinking that I did not understand them. However, as you can see, I am quite fluent in French. I could not listen to their conversation while deceiving them. It would not be proper, so I moved away." The officials could not ignore such obvious integrity and quickly acknowledged that the charges were false.

P.S. Sholosh Seudos sponsored this week by the Burman family in memory of Sylvia Diamond Reifman ע"ה.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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