



Adapted from the sefer **שבת במוצאי שבת** a collection of maamarim on
תנא דבי אליהו given by the Tolner Rebbe shlita at Melave Malka

Melave Malka Parshas Behaaloscha 5763

In our parsha, Yehoshua ben Nun reacts to the report of Eldad & Meidad's prophecy, by asking Moshe Rabeinu to destroy them.

"ויען יהושע בן נון משרת משה מבחוריו ויאמר, אדני משה כלאם" (And Yehoshua ben Nun, who served Moshe, from among the young men, responded and said, 'My master Moshe, destroy them!) Moshe Rabeinu responds, המקנא, אתה לי? ומי יתן כל עם ה' נביאים כי יתן ה' את רוחו עליהם (Are you zealous on my behalf, would that all Am Hashem would be prophets....)

According to the Midrash (במדבר רבה ט"ו"ט), their prophecy announced that Moshe will die, and that Yehoshua will bring **ארץ ישראל עם ישראל** into **ארץ ישראל**.

The Kli Yakar explains;

"Since Yehoshua was מבחוריו, a young bachur, he reacted with קנאות, zealotry. If he had been a זקן בא בימים, he wouldn't have been upset by the idea of two colleagues serving at once. This is why the Gemara, (בבא בתרא ע"ה), compares the face of Moshe to the sun, and the face of Yehoshua to the moon. Just as the moon complained that two kings, (the sun and the moon), cannot wear one crown, Yehoshua objected to Eldad and Meidad's prophecy. Moshe, like the sun, didn't object, but said "would that all of Hashem's nation could be prophets"."

Unfortunately, there are chasidim who proclaim **פארין כבוד פון רבי"ן אקעגן** "פארין כבוד פון רבי"ן אקעגן" (to act for the Rebbe's honor, against the Rebbe's will). This means that they justify actions taken by a few chasidim to defend to honor of their Rebbe, even though they know that their actions clearly



contradict the wishes of their Rebbe. They even go so far as to raise their hands against their fellow Jews.

We must understand that their actions are motivated by a hidden Yetzer Hora of cruelty and violence. Sometimes, that Yetzer “only” manifests itself in words, but other times, it leads to beatings and other forbidden acts. If hot blooded young men perceive that a “hechsher” has been given to hit and insult others, (even if it’s only an implication, in the form of הלכה ואין מורין כן), they immediately attack, verbally and even physically, convinced that they act purely לשם שמים.

At this point, the Yetzer of cruelty and violence overcomes all restraint. This zealot may have felt that he was in control of his Yetzer, at least to the extent that he never hit or insulted his wife or children. However, in this לשם שמים context, he loses all control.

My father- in - law, מו"ח הרה"צ מהרי"י ויסבלום זצ"ל, told me that he knew many well known families in Galicia, who allowed themselves to strike their fellow Jews, when they felt that those Jews had insulted the honor of their Rav. He saw those families descend from greatness to poverty and degradation. All those families suffered a terrible end רח"ל.

We must learn this lesson from our parsha. We must avoid anger toward others that stems from קנאות. The process begins at home. Children who grow up in a home where expressions of hatred toward others are commonplace, become zealots who hit and insult others.

Our children need to grow up in homes that are free of hateful discussions about the need to “teach someone a lesson”, with physical, or verbal violence, and full of Torah and Mitzvos. When children from those families grow up, they will naturally view fighting and violence as entirely foreign to our way of life.

שפע של רחמים באופן של "עשה טוב", לטוב, עשה טוב אם ירצה השם לנו כל הימים ולחיותנו כהיום הזה, אמן כן יהי רצון.



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