



Adapted from the sefer **חמין במוצאי שבת** and **חדוות דזעיר אנפין** collections of
maamarim
given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

Melave Malka Parshas Behaaloscha

Twice, I had the privilege of being invited to Shabbos morning *kiddush* with the Gerrer Rebbe the *Beis Yisrael zy"א*, on the Shabbos of *Parshas Behaaloscha*. (In the years תשל"ה and תשל"ד)

The Rebbe said a wonderful *maamar* to explain the *pasuk*
וַיִּשְׁמַע מֹשֶׁה אֶת הָעָם בֹּכֶה לְמִשְׁפְּחֹתָיו אִישׁ לְפִתְחֵי אֹהֶלוֹ וַיֵּחָר אַף ה' מְאֹד וַיִּבְעִינִי מִשָּׁה.
רע. - And Moshe heard the nation crying in their families, each by the
opening of his tent, and Hashem became very angry, and it was bad in
the eyes of Moshe.

The Rebbe asked, "What did Moshe Rabeinu's anger add? Once the Torah
states that Hashem was angry, isn't the anger of Moshe Rabeinu
superfluous?"

The Rebbe went on to ask, "Moshe Rabeinu, the devoted leader of Am
Yisrael is described in the *Midrash Tanchuma* as רץ לפניהם כסוס ונפלו
עצמותיו במדבר - He ran before them like a horse and his bones fell in the
desert. He always did everything possible to help and defend *Am Yisrael*
with *mesirus nefesh*. How could it be that in this case, he does not try to
find ways to judge *Am Yisrael* favorably, but actually strengthens the
prosecution?

The Rebbe answered by referring to a *Gemara* (ברכות ס"ג:). After טא
העגל, Hashem tells Moshe Rabeinu to return to the camp and stay with
Am Yisrael. R. Avahu explains this command as follows:



[1]

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“Hakadosh Baruch Hu said to Moshe Rabeinu, now they will say, ‘the Rav is angry and the *talmid* is angry, what will become of *Am Yisrael*?’ If you return your tent to the camp, it will be good, if not, Yehoshua bin Nun your *talmid* will serve in your place.”

The *Midrash Rabba* (דברים עקב ג"ט"ו) portrays this concept with the following image:

“Hakadosh Baruch Hu said to him, ‘Let not both faces be angry. Rather, if you see me pour boiling water, you should pour cold water, and when you see me pouring cold water, you should pour boiling water.’

Based on this, the Rebbe explained that in *Parshas Behaaloscha*, after the חטא המתאוים (the sin of those who desired meat), Hashem told Moshe Rabeinu that He is angry with *Bnei Yisrael*. When Moshe Rabeinu heard this, he quickly told Hakadosh Baruch Hu, “I am also angry. Didn’t you tell me then that there cannot be two angry faces at once? Since after חטא העגל I set aside my anger and returned to dwell in the camp, this time You must set aside your anger and return to the camp by allowing your *shechina* to once again dwell among your people.”

This was Moshe Rabeinu’s intention with the anger described in the Torah as בעיני משה רע. He never intended to prosecute Am Yisrael. The opposite was true. He wanted Hakadosh Baruch Hu to return to *Bnei Yisrael* and no longer show them “the face of anger”.

During the week after that Shabbos, the Rebbe spoke with me about a *bachur* who had not only transgressed many *aveiros* but also led others to sin. It had become clear that there was no alternative but to remove him from his Yeshiva.

In such situations, the Rebbe would focus on what could be done to help a *bachur* who had been expelled. He spoke at great length about possible ways to help this *bachur*. The Rebbe then took me into the garden beneath his room. There, he repeated the *maamar* that he had said on



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Shabbos, and added that we can now understand another Gemara (נדה ט"ז):

“R. Shimon bar Yochai said, ‘There are four things that Hakadosh Baruch Hu despises, and I don’t love them.’ He then went on to list some very grave *aveiros*. Here too, we must ask what R. Shimon bar Yochai meant when he added that he doesn’t love them. The answer is that, like Moshe Rabeinu, R. Shimon Bar Yochai was a leader of his generation. Therefore, like Moshe Rabeinu, when he heard that there are four things that Hakadosh Baruch Hu despises, he quickly added that he also doesn’t love them. For if both faces can’t be angry at once, R. Shimon Bar Yochai’s “angry face” means that Hakadosh Baruch Hu must abandon anger and hatred, and return to loving Am Yisrael, having mercy on them, and drawing them close.

The Rebbe added that this is an important lesson for every teacher of parent in their *avodas Hashem*. Sometimes, if it truly becomes necessary to expel a *talmid*, great care must be taken to avoid the phenomenon of “two angry faces”. If the *mashgiach* or *melamed* displays an angry face, it is forbidden for the parents to display such anger. Or, if one parent displays an angry face, the other parent is forbidden to display similar anger.

The Rebbe concluded by saying that even though in this case, the boy had to be removed from the Yeshiva, he shouldn’t see two angry faces. Therefore, the Rebbe decided that he will be the other face, that instead of displaying anger, will find ways to be *mekarev* the *bachur* in any way possible.

This is the vital lesson that we must learn from the *parsha*. This approach follows Chazal’s instruction (סוטה מ"ז.) “It should always be that the left hand rejects and the right hand draws close, not like Elisha who pushed away Geichazi with both of his hands.

ובזה נזכה לשוב למוטב ולקרוב לבות בני ישראל לאביהם שבשמים אכ"ר



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