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## פרשת נשא

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### פרק ה פסוק ג

מִזְכָּר עַד־נִקְבָּה תִשְׁלַחוּ אֶל־מִתּוֹץ לְמַחֲנֶה תִשְׁלַחוּם וְלֹא יִטְמְאוּ אֶת־מַחֲנֵיהֶם אֲשֶׁר  
אָנִי שֹׁכֵן בְּתוֹכָם:

### רש"י

רבי יוסי אמר לא מקומו של אדם מכבדו אלא אדם מכבד את מקומו, שכן מצינו  
בהר סיני שכל זמן שהשכינה שרויה עליו אמרה תורה (שמות ל"ד) גם־הצאן  
והבקר אל־ירעו אל־מול הָהָר הַהוּא נִסְתַּלְקָה שְׁכִינָה מִמֶּנּוּ אָמְרָה תוֹרָה (שם י"ט)  
במשך היכל המה יעלו בהר, וכן מצינו באהל מועד שבמדבר שכל זמן שהוא נטוי  
אמרה תורה וישלחו מן המחנה כל צרוע הגלו הפרכת התרו זבין ומצורעים  
ליכנס שם (תענית כא:).

### מושג

לא מקומו של אדם מכבדו אלא אדם מכבד את מקומו.

### Translation:

It is not the place of a person that affords him honor, but rather the person affords honor to his place.

### Explanation:

When something spiritual comes into contact with something physical, such as the Shechina on Har Sinai or the Mishkan in the desert, the physical place becomes holy<sup>1</sup>. However, once the spiritual entity leaves, the קדושה leaves as well<sup>2</sup>. Therefore, it is the holy person who might make the place in which he lives holy, but only for the time that he is there. Once he leaves, the place retains no holiness and cannot 'honor' or give קדושה to a person who comes there.

### Looking in the Pasuk:

The Pasuk clearly states that the obligation to send out the impure person is due to the fact that the שכינה is present, אֲשֶׁר אָנִי שֹׁכֵן בְּתוֹכָם. From here we infer that once the walls of the Mishkan are taken away, the impure may enter the space on which the Mishkan stood.

### Musag Learning Outcomes:

Know: When קדושה is retained in physical objects and when it is not.

Understand: Why in certain situations places retain קדושה.

Think: Analyzing the different situations and how we arrived at our conclusion.

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1 See note #1

2 See note #2

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## NOTES

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1. We have chosen to understand the word מכבד as meaning to provide קדושה. We understand the wording of מכבד את האדם to mean that it gives the man קדושה, thus providing him with a reason to be honored. The examples offered by the Gemoroh seem to agree with our understanding.

2. Even though the Gemoroh's proofs from Har Sinai and from the Mishkan are clear this idea seems to contradict the concepts of קדושת המקום that we find by the המקדש and even by a בית הכנסת. The Mishnah teaches (Megilah 28a):

בית הכנסת שחרב אין מספידים בתוכו, ואין מפשילין בתוכו חבלים... ואין עושין אותו קפנדריא, שנאמר (ויקרא כ"ו) "והשמותי את מקדשיכם" קדושתן אף כשהן שוממין

A בית כנסת that was destroyed you may not have eulogies in it, nor may you twist ropes in it...nor may you make it a shortcut, as it is written, "*And I will destroy your holy places*"; even after they are destroyed they are still holy places.

In addition, we know that the Har Habayis has retained its holiness and it is forbidden for someone who is impure to enter. How is Har Habayis different from Har Sinai?

Perhaps one may answer that if holiness comes into contact with the physical, indeed it leaves no trace of holiness once it leaves. However if one intentionally wishes to infuse holiness into a physical object, that is certainly possible and even ideal. Such a holiness remains even after the person who has sanctified the object leaves. Therefore davening in a room makes it holy only during the Tefilah, however dedicating that room for Tefilah and davening there<sup>3</sup> makes it holy forever.

However, even in such a case, it is not the place that provides 'the honor' but the infusion of קדושה which his dedication provided.

An important value can be gleaned from the above. We often think that simply coming into contact with holy things or even holy people will, in itself, make us holy as well. This is not so. The holiness of other things or other people will only affect us if we dedicate ourselves to the values we wish to absorb.

3. Questions for further thought:

- a. Can you think of other examples where קדושה did not remain in objects and when it did?
- b. In which category would you place the קדושה of ארץ ישראל? Are there practical halachik differences?
- c. Can you think of other reasons to differentiate between Har Sinai and Har Habayis?

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<sup>3</sup> The Gemoroh actually questions whether the dedication alone might provide the holiness, this is called הזמנה מלתא היא